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THE

CRITICAL REVIEW:

OR,

Annals of Literature.

BY

A SOCIETY of GENTLEMEN.

VOLUME the EIGHTEENTH.

——— *Nothing extenuate,*
Nor set down aught in malice. SHAKESPEAR.

Ploravere suis non respondere favorem
Speratum meritis ——— HOR.

(1764 July-Dec)

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THE

THE CRITICAL REVIEW.

For the Month of *July*, 1764.

ARTICLE I.

An Enquiry into the Nature and Tendency of Criticiſm, with regard to the Progreſs of Literature. Part V. Including a conciſe View of the Progreſs of the Arts and Sciences from 1485 *to* 1603.

" Truth unbias'd is the critic's aim,
" Pleas'd to applaud, yet not afraid to blame."

AFTER having, in the preceding parts of this eſſay *, waded through the rapid torrent of ſuperſtitious bigotry, and the almoſt impenetrable miſts of ignorance, error, and monkiſh paganiſm, we at length diſcern the pleaſing dawn of literature, and the ſalutary regulations of civil policy. Theſe faint glimmerings we view with a ſecret, though ſenſible, ſatisfaction; like a weary traveller, who, after being toſſed about in a tempeſtuous voyage, is tranſported when he arrives within ſight of ſhore. One would not (as an ingenious French writer juſtly remarks) be totally ignorant of the manners and tranſactions of paſt ages; though the ſcene is dark and gloomy, yet, to a mind of taſte and ſenſibility, it is pleaſing to trace the gradual progreſſion of the human underſtanding, to view the origin and improvement of the arts and ſciences, to point out the moſt remarkable periods in hiſtory, to enquire into the productions of taſte and genius, to reflect on the force of nature, and the diverſity of talents, to compare ſimilar characters, and, above all, to enquire into the principal cauſes of the riſe and decline of the reſpective nations, empires, and republics; the form of government, political ſyſtems, the leading manners, principles, and diſtinguiſhing characteriſtics, of the moſt eminent perſonages in each ſtate and country. Theſe are curious objects of contemplation, worthy the attention of a rational being, pro-

* See Critical Review, vol. xi. p. 2, &c.—vol. xv. p. 161, &c. vol. xvi. p. 1. & ſeq.—vol. xvii. p. 1. &c.

ductive of general utility, and conduces to expand the mental faculties, by exciting an active ſpirit of laudable emulation. The greateſt admirers of antiquity muſt, however, own, that, in proportion as we advance nearer the preſent times, the entertainment, inſtruction, and utility, reſulting from theſe enquiries gradually increaſes, as the light of modern hiſtory enables us to take a more accurate and ſuccinct view of theſe annals. On the acceſſion of the houſe of Tudor, the ſtate of affairs aſſumed a new aſpect: a change was effected in the antient conſtitution of this iſland. Salutary laws were enacted for the promotion of commerce, and to excite an active ſpirit of induſtry. A literary taſte ſeemed to revive at this period, when the nation was happily freed from thoſe fatal civil-wars, under which it had groaned for the ſpace of thirty years. *From the cloſe of the fourteenth century*, the hiſtory of this iſland becomes important and uſeful, in order to form more diſtinct ideas of the preſent times. Antecedent to this period, the annals of hiſtory are *not* ſo intereſting, nor can that improvement be derived, which is the ultimate end of theſe ſtudies. Almoſt all ages preſent us with the ſame ſcenes in politics (as a judicious writer obſerves *) aſpiring princes, ſelfiſh miniſters, treaties, wars, revolutions, &c. which are not very intereſting for private perſons, when once they are paſt; but the annals of hiſtory under the line of Tudor are ſingular and memorable. The changes effected at that juncture, merit our ſtricteſt attention; and, as an acute metaphyſician † remarks, the hiſtory of our nation from this period, ſhould not be ſuperficially run over, but *attentively* ſtudied; for at this æra new ſyſtems of policy were eſtabliſhed, new acceſſions of property took place, a new conſtitution of government was formed, which totally changed our manners, laws, and cuſtoms, and from that change originally ariſes the preſent ſtate of this iſland. The annals of hiſtory from this epocha, ought, therefore, to be ſtudied with aſſiduity, care, and attention, by all thoſe who are deſirous to form a juſt and clear idea of our happy conſtitution in church and ſtate. The moſt remarkable events ſignalize this period, and, in the courſe of the fifteenth century, almoſt a general revolution was (by concurring cauſes) effected in each quarter of the globe. *Here*, therefore, commences the moſt entertaining, uſeful, and inſtructive, part of hiſtorical annals. *Certainty* now takes place, illuminated by the rays of knowledge, new improvements and diſcoveries adorn this age, and uſeful inferences may be drawn from almoſt every part of the narration. The acceſ-

* Critical Review, vol. vi. p. 266. (Remark on Dr. Jortin's Life of Eraſmus).

† Lord Bolingbroke's Letters on the Uſe and Study of Hiſtory.

ſion

ſion of the houſe of Tudor happily terminated thoſe inteſtine commotions by which this iſland had been ſo long agitated. The union of the two roſes reſtored the bleſſings of domeſtic tranquility. Certain it is, that king Henry the ſeventh aſcended the throne at a *critical* juncture *, and that it required all thoſe acute talents and extraordinary abilities with which he was poſſeſt, to regulate the national diſorders, inevitably ariſing from ſuch a long courſe of civil diſſentions. This *Herculean* taſk the celebrated Roman orator propoſed as worthy the exertion of Cæſar's penetrating genius †, to reduce chaos into *order*, and to repreſs that unbridled ſpirit of licentiouſneſs, which, in the natural courſe of things, ever reſults from inteſtine diviſions, and factious intrigues. A certain hiſtorian aſſerts ‡, that, under the line of Tudor, "The Engliſh conſtitution aſſumed the aſpect of a *ſettled deſpotiſm*, rather than that of a *Gothic* monarchy." But the voice of truth and impartiality muſt own, that this writer is biaſſed by a *republican* ſpirit, (probably imbibed from an enthuſiaſtic admiration of the Grecian commonwealths), for let it be remembered, the *higheſt ſtretches* of prerogative ventured on by the line of Tudor, were under *parliamentary* ſanction. Certain it is, that many concurring circumſtances tended to exalt the royal authority at this juncture. The civil-wars had deſtroyed all the potent nobility, ſo that the ariſtocratical power was no longer formidable, and the commons yielded an almoſt implicit obedience. The nation had ſo long *groaned* under inteſtine commotions, that it was rather inclined to yield to the uſurpations of monarchy, than to ſuffer any more under the diſſentions of a factious party; ſo that the ſovereign ſurmounted all obſtacles by means of the popular conceſſions, and having engaged the hierarchy on his ſide, he bid defiance to all oppoſition. Theſe concurring cauſes tended to raiſe the royal prerogative, and renders this reign an epoch in the Engliſh conſtitution. The hiſtory of the Tudors is, indeed, peculiarly intereſting and entertaining, as it is fraught with ſuch ſignal events; replete with ſuch important ſcenes of action, and remarkable revolutions, civil, eccleſiaſtical, and military, ſuch as, perhaps, no other period in the annals of hiſtory can equal. From the

* See Mr. Hurd's ingenious and accurate Political Dialogues.

† "Omnia ſunt excitanda tibi C. Cæſar, uni quæ jacere ſcu-
" tis, belli ipſius impetu perculſa atque proſtrata. Conſtitu-
" enda judicia—revocanda fides, &c. Omnia quæ dilapſa jam
" *quod neceſſe fuit*. Fluxerunt, ſeveris legibus vincienda ſunt."
Cic. pro Marcello.

‡ Hume's Hiſtory of the Tudors, Critical Review for April, 1759, p. 298.

latter end of the fourteenth century to the acceſſion of the Stuarts, the nobleſt objects are exhibited to our view, that the theatre of the world ever preſented. During this memorable interval, we are ſtruck with the cleareſt and moſt convincing proofs of this important truth, that *Religion, Learning*, and *Liberty*, are *cloſely* and almoſt *inſeparably connected*; and we are, at the ſame time, naturally led to admire the diſpenſations of Divine Providence, ſo viſible in effecting national revolutions, deciding the fate of empires, and ſo wonderful among the kings of the earth; that firſt cauſe which makes the *weakeſt* inſtruments accompliſh the *greateſt* deſigns; which renders the human paſſions ſubſervient to *His* moral government: ſo that even the *fierceneſs* of man turns to the praiſe of God. This omnipotent hand may eaſily be traced in the riſe and fall of the moſt potent empires. It is (as a fine writer expreſſes it) the chief care, the great prerogative, of the King of kings to *rule* the thoughts of thoſe who rule the actions of others, and thereby to bring about the ends, the wiſe and inſcrutable ends, of his Providence; and 'tis well for man, that there is a Being who *hath* and *exerciſeth* ſuch a power, for unleſs there was, human power, left to itſelf, would make *wild* work in the world: the chariot of government would be often and dangerouſly miſguided by raſh and unſkilful drivers, did not an inviſible hand hold the reins, and gently direct the courſe, of it. This truth will be more fully illuſtrated and exemplified in the courſe of this hiſtory, and indeed the remarkable events which ſo peculiarly ſignalize the 15th century, muſt naturally inſpire a contemplative mind with theſe rational ſentiments. If we caſt our eyes towards the European monarchs of this æra, we ſhall be ſtruck with admiration at their heroic exploits; and though political and military tranſactions do not properly come under the cognizance of a literary hiſtorian, yet, as theſe events are ſo ſingular, I hope the reader will pardon a ſhort digreſſion, eſpecially when it is conſidered that the civil and eccleſiaſtical annals of this period are particularly interwoven, and that the changes effected at this juncture greatly concern the intereſts of the republic of letters, which were in a peculiar manner advanced by fixing the principles of civil and religious freedom on a firm baſis. If we turn our attention to the Eaſt, we ſhall, at Conſtantinople, perceive the victorious Selim, who conquered Syria and Egypt, after the Mahometans had poſſeſſed it near three hundred years. His ſon (the celebrated Solyman) the firſt Turkiſh emperor, marched to Vienna, ſubdued Perſia, (almoſt with the ſame rapidity as Alexander the Great *), and terrified

* "Extremâ hieme apparavit, ineunte vere ſuſcepit, mediâ, æſtate confecit." Cic. pro L. Manilia.

Europe

Europe and Aſia. If we turn our eyes upon the northern hemiſphere, we ſhall find the tyrannical Chriſtian expelled from his dominions, and the heroic Guſtavus Vaſa (after ſhaking off a foreign yoke) elected monarch of that kingdom whoſe liberty he aſſerted. In Muſcovy, Baſilowitz *reſcued* his country from the Tartars, and (though chief of the *Barbarians)* merits regard as the *deliverer* of his country. In Spain, in Germany, and in Italy, Charles the fifth, ſovereign of each, the moſt potent emperor ſince Charlemagne, and the firſt king of Spain ſince the conqueſt of the Moors) ſtemmed the torrent of the Ottoman arms, diſtinguiſhed himſelf in the cabinet and in the field, and (after having eclipſed the luſtre of all his predeceſſors) at length relinquiſhed his crowns, retreating into the ſhades of privacy, in order to enjoy that happineſs, which he in vain ſearched for amidſt the noiſy tumults of war, and the reſtleſs projects of ambition. Francis I. (his enterprizing rival) ſhone with equal luſtre, and tranſplanted the polite arts into the French nation, which in Italy had attained to the higheſt perfection. Certain it is, that the invidious emulation ſubſiſting between theſe two potent monarchs, ſtimulated them to thoſe glorious exploits which characterize their brilliant reigns. Undoubtedly *Germany* ſhines in the annals of hiſtory with peculiar luſtre, not only as having given birth to thoſe pure principles of Chriſtianity (which withdrew ſo many ſtates from the juriſdiction of the papal hierarchy) but alſo as having been the bulwark of the true religion againſt the Ottoman Porte; ſo that (ſince the time of Charlemagne), that empire may be termed the greateſt theatre of Europe. At this period (i. e. the fifteenth century) the moſt ſignal revolutions characterize each quarter of the globe. The ſame active and enterprizing ſpirit diffuſed itſelf through the African as well as the imperial territories. A new form of government was introduced into the vaſt empire of Morocco and Fez. The Turks made an irruption into the Venetian republic, and France aimed at the conqueſt of Italy. Europe, Aſia, and Africa, experienced religious as well as political revolutions at this juncture. Guſtavus Vaſa effected in Sweden the ſame difficult taſk which Conſtantine and Clovis had done before in their reſpective dominions. This was a prelude to that happy *reformation* eſtabliſhed in *this* iſland, in the courſe of this century, which originally aroſe from the light that ſprung up in the imperial realms of Germany. The Perſians (previous to this) ſeparated themſelves from the Turks, and the Roman pontiff, (after having exerciſed an almoſt unlimited power for the ſpace of 700 years) was diveſted of his juriſdiction over one half of Europe. Whilſt the antient world underwent theſe rapid concuſſions, a new world, replete with invaluable treaſures, was diſcovered and conquered for the em-

peror Charles the fifth; for whilſt Cortez, on one ſide, ſubdued the opulent empire of Mexico, the Pizarro's conquered Peru. A commercial communication was opened by the Portugueſe between the Eaſt Indies and the European dominions, notwithſtanding all oppoſition. But what peculiarly diſtinguiſhes this period, is the happy deliverance of the United Provinces. No period of hiſtory is more ſtriking than this, no revolution more ſignal, than that which placed theſe provinces in a ſtate of independency, notwithſtanding the efforts of the moſt potent monarch in Europe. A generous and active ſpirit of freedom animated the princes of Naſſau, ſo that the houſe of Orange ſurmounted all obſtacles, and happily triumphed over that of Bourbon. The Netherlands were now in a flouriſhing condition. Commerce and the arts of peace extended to the moſt diſtant regions, and (as the poet beautifully expreſſes it), "Induſtry ſat ſmiling on the plains." A literary ſpirit ſeemed to diffuſe itſelf even through the northern hemiſphere. The extraordinary talents of the victorious Vaſa, civilized thoſe unpoliſhed realms, and the ſame genius which invigorated the polite arts in Rome, Naples, Venice, Florence, &c. from thence diffuſed its ſalutary and benign influence on almoſt every part of Chriſtendom. This may be imputed partly to the opulence of the age, and partly to that enterpriſing ſpirit of emulation, which ſtimulated the courts of Vienna and Verſailles to outvie each other. It is *this* that calls forth the latent powers of the ſoul, enlivens the ſecret ſprings of action, and impels the intellectual faculties to a vigorous exertion. To this we may, in a great meaſure, aſcribe thoſe ſignal revolutions, which peculiarly characterize (what the prince of poets emphatically terms) *Leo's Golden Days*. This enterpriſing pontiff patroniſed the arts, and during his reign very liberal and enlarged ſentiments prevailed throughout all Italy, and theſe active principles enabled the greateſt part of Europe to emerge from that cloud of ſuperſtitious ignorance, which (by *contracting* the mental faculties) precludes their vigorous exertion, retards the progreſs of the arts, and obſtructs all literary improvements. The revival of letters at this juncture, animated each breaſt with a patriotic ſenſe of freedom, and tended to break thoſe chains which bigotry and ſubtile ſophiſtry had impoſed on ignorance; ſo that Chriſtian liberty began once more to rear her head. Certain it is, that no ſovereigns, unſupported by the ſword, ever preſerved, for ſo long a time as the pontiffs, an authority uſurped, abſurd, and evidently contradictory to common underſtanding and natural freedom. But the progreſs of ſcience gradually enlightening the human mind, diminiſhed their power. This iſland, the northern kingdoms, the imperial realms, and the United Provinces, rejected the yoke. Previous to this period,

riod, the pontiffs exerciſed an almoſt univerſal ſovereignty. The papal power was firſt introduced into this iſland preceding the conqueſt by William of Normandy. Under the princes of this line, the authority of the Roman ſee gradually infringed on the rights of the ſubject, and threatened not only the ſpiritual but even the temporal liberties of Europe (conſtantly aiming at abſolute ſway). But in proportion as the genial rays of learning illuminated the underſtanding, their exorbitant encroachments were checked (particularly under the reign of king Edward III.) when the arts and ſciences began to flouriſh. But the few geniuſes that ſprung up under the *Plantagenet* race, were "as *lights* ſhining in a *dark* place", all around was *gloomy*: nor were the mental faculties able to extricate themſelves from this ſervile ſubjection, whilſt each individual ſaw through the thick miſts of ſuperſtitious bigotry, and the opaque medium of ignorance. It was reſerved for the line of Tudor to break theſe three-fold cords, and to reſcue this iſland from that abject ſlavery, in which it had been ſo long held. Europe had now groaned under the rod of ſpiritual tyranny, for the ſpace of 700 years (a *long* time! but not unaccountable, if we conſider that there is no paſſion ſo ſtrong, ſo deeply rivetted, capable of being worked up to ſuch a height, or of producing ſuch extraordinary effects, as *ſuperſtitious enthuſiaſm*. This truth the annals of hiſtory clearly evinces). Here I am naturally led to remark, that nothing can be a more cogent proof of the cloſe connection between pure *religion*, *learning*, and *liberty*, than this, that the *Reformation* was effected on the revival of letters, to which it was, in a great meaſure, owing. It may, perhaps, be alledged, that when the arts, &c. were firſt introduced into this iſland by the victorious Romans, the *literary* improvements of the antient Britons ſeemed in ſome meaſure owing to their *loſs of liberty*; but then let it be remembered, that the freedom of which they were deprived, was (*Otia ingloria*) very different from that rational and noble plan of liberty, by which we are *now* ſo happily diſtinguiſhed. *Theirs* was a ferocious ſpecies of independency, which called for the refined arts of the Romans to poliſh and civilize. Here I cannot forbear obſerving, that the omnipotent hand of Divine Providence is remarkably conſpicuous in making the antient Romans (unknown to themſelves) inſtrumental to the extent of ſalutary knowledge, and the promotion of the moſt valuable intereſts, whilſt their ſole aim was univerſal ſovereignty; and indeed *the finger of God* is very apparent in all national revolutions, but more eſpecially in bringing about the *Reformation*, in making the capricious impetuoſity of king Henry VIII. effect that which his predeceſſors attempted in vain. Now the axe was laid at the *root* of the tree. The Engliſh monarch ſtruck at the *baſis* of the papal hierarchy;

and certainly, whatever ſiniſter motives might actuate *ſecondary* inſtruments in the courſe of this arduous enterprize, our warmeſt ſentiments of gratitude muſt ever be due to that firſt Cauſe of all events, which makes the human paſſions ſubſervient to the wiſe and benign purpoſes of his beneficent Providence. The Reformation is a grand and intereſting event, important and extenſive in its conſequences; in truth, it may be conſidered as a revival of the pure principles of Chriſtianity, after the long and dark ages of popery: and when we reflect on the ineſtimable bleſſings which redound to this iſland from that happy change, we ſhall be naturally induced to caſt a candid veil over the frailties of the firſt reformers, though they were not entirely free from that perſecuting ſpirit which they ſo juſtly condemned in the Roman church. The principal reformers had nothing of that *natural coolneſs*, which the Athenian legiſlator diſcouraged in a commonwealth; they were earneſt, zealous, fervent, and reſolute; diſmayed by *no* danger; deterred by *no* difficulty; depreſſed by *no* ſufferings; and, though this laudable zeal might ſometimes degenerates into a rigorous ſeverity, yet candour will overlook theſe blemiſhes in their conduct, when it is conſidered, that the principles of civil and religious liberty were not yet underſtood in their full extent and latitude; and that the human mind had ſcarce extricated itſelf from thoſe narrow, illiberal, and contracted prejudices, which caſt a ſhade over the moſt illuſtrious characters. 'Tis true the Calviniſtical principles of the Genevan diſcipline tended to inſpire a perſecuting diſpoſition; polemical writings conduced to inflame religious prepoſſeſſions. The conteſts ran high between the papiſts and the Lutherans, and the *rage* of controverſy took place of calm reaſoning, candid enquiry, and cool diſquiſitions; but though the virulence of theſe diſputants retarded, for a time, the progreſs of the arts, ſciences, and belles-lettres, yet *ſome* extraordinary geniuſes adorned the 15th century, whoſe enlightened underſtanding ſurmounted all obſtacles. Amongſt theſe *Shakeſpear* merits attention in the firſt place. His amazing talents muſt excite the admiration of every perſon endued with taſte and ſenſibility. *He* entered as deeply into the feelings of the human heart as can poſſibly be conceived. "Nullius tantum eſt *flumen* ingenii—tanta vis—tantaque copia." He ſpoke the language of nature, he knew the ſeveral workings of the paſſions, and, tho' his unreſtrained genius betrayed him into ſlight inaccuracies, yet ſo many animated and ſtriking beauties are interſperſed, that candour is naturally prompted to caſt a veil over the errors of ſuch an extraordinary genius; and whilſt we admire the ſtrength of his imagination, the elegance of his imagery, the height of his colourings, the admirable pathos of his natural

tural deſcriptions, and the force of his talents, we are apt to forget his blemiſhes, whilſt we are ſtruck with his beauties. His peculiar excellence is, certainly, in the pathetic, he *commands* all the emotions of the ſoul, excites all the mental faculties, and, in the emphatical expreſſion of the prince of poets,

" He bids *alternate* paſſions *fall* and *riſe*." Pope.

But what is ſtill more an object of admiration in this ſelf-taught genius is, that the force and fire of his imagination is regulated and tempered with a *ſolid judgment* (faculties that ſeldom unite in one and the ſame perſon!) This is remarkably conſpicuous from the exact *propriety* with which he ſuſtains his characters (undoubtedly a great perfection in dramatic compoſition) and at the cloſe of each ſcene (to wind up the whole) he brings into a full point of view, a ſeries of incidents, and by thus freeing the mind from *recollection*, he gives full force to the influence of the paſſions, and leaves the reader at liberty to attend to the cataſtrophe. To exemplify only in that juſtly admired tragedy *Othello*; with what energy doth he awake the paſſions, excite every tender emotion, and kindle reſentment in every breaſt. Even jealouſy (a paſſion that requires peculiar deſcriptive ſkill) is wrought up with the moſt admirable addreſs, with all the force of nature, beauty of deſcription, and power of imagination!—The extraordinary genius of Bacon, Raphael, Holbein, &c. ſhine with diſtinguiſhed luſtre at this period: but as it would exceed the limits aſſigned to this part (to diſcuſs every point with that accuracy which the importance of the ſubject demands, and which the eminent talents of ſuch ſhining luminaries ſeem to require in a literary hiſtory) I muſt reſerve theſe intereſting topics for a *future* part, and beg leave to cloſe *this* with ſome reflections on the *cloſe* connection between *religion*, *learning*, and *liberty*. 'Tis worthy of remark, that the literary taſte of the French improved in proportion as the ſubjects of that nation enjoyed their freedom. The celebrated republics of antiquity (particularly Greece and Rome) are an indelible teſtimony of the truth of the poet's aſſertion, that

" *Freedom* and *Arts* together fall and riſe."

It is very obſervable, that in the age of Plato (when *liberty* was enjoyed in its full extent) the Athenian commonwealth produced a greater number of eminent writers and artiſts than what flouriſhed during the many centuries between Perſeus laſt king of Macedon and the taking of Conſtantinople by the Turks. The iron rod of tyranny extinguiſhed that patriotic ſpirit of freedom which animated each breaſt with a laudable emulation; ſo that we may apply the Roman orator's words to this inſe-

inſeparable connection. " *Ruere una* non poteſt, ut *altera*, non eodem labefactata motu concidat." Cic. pro L. Manilia.

Ackworth, nigh Ferrybridge, Yorkſhire, March 20th, 1764. EDW. WATKINSON.

II. *A Diſſertation on the Principles of Human Eloquence: With particular regard to the Style and Compoſition of the New Teſtament. In which the Obſervations on this Subject by the Lord Biſhop of* Glouceſter, *in his Diſcourſe on the Doctrine of Grace, are diſtinctly conſidered. Being the Subſtance of ſeveral Lectures read in the Oratory School of* Trinity-College, Dublin. *By* Thomas Leland, D. D. 4*to*. *Pr.* 5*s*. Johnſtone.

CIcero, ſome-where remarks, that it is a very difficult province to ſettle a difference between two men of ſenſe and candour, and ſuch we apprehend the diſputants in this controverſy to be. It originally aroſe, according to our learned author, from the following obſervation made by Dr. Middleton: " We ſhould naturally expect to find an inſpired language to be ſuch as is worthy of God, that is, pure, clear, noble, and affecting, even beyond the force of common ſpeech, ſince nothing can come from God, but what is perfect in its kind: In ſhort, the purity of Plato, and the eloquence of Cicero. Now, if we try the apoſtolic language by this rule, we ſhall be ſo far from aſcribing it to God, that we ſhall ſcarce think it worthy of man, that is, of the liberal and polite, it being utterly rude and barbarous, and abounding with every fault that can poſſibly deform a language."

The preſent lord biſhop of Glouceſter, in his treatiſe on the Doctrine of Grace, obſerves, 'that the above objection is founded on two propoſitions, neither of them true. One is, that

" An inſpired language muſt be a language of perfect eloquence."

'The other, that

" Eloquence is ſomething congenial and eſſential to human ſpeech."

'To the firſt he anſwers, by what he juſtly calls it bold to affirm, that " the rudeneſs and barbarouſneſs of the apoſtolical ſtyle, even though as great as the moſt exaggerated accounts would perſuade us to believe, is ſo far from proving ſuch language not divinely inſpired, that it is one *certain mark* of this original."

'To the ſecond he replies, by affirming, that " eloquence is no eſſential part or quality, but merely an accidental abuſe of human ſpeech. That it is a mode of communication which changes with the changing climates of the earth. That its con-

conſtituent parts are arbitrary, caſual, and capricious. That, among all the different kinds or ſpecies of compoſition which have been adopted by different people, any one may, by being thus adopted and imitated, become as real and ſubſtantial a pattern of eloquence as any other whatſoever. That if the apoſtolical writers had adhered to any one of theſe various patterns, it might ſtill have been objected that they had not choſen ſome one of many others, all equal in their intrinſic value. That none of them, however, could have been adopted, becauſe eloquence, even when it extends only to the more general principles common to all language, *is* nothing more than a perſuaſive turn given to the elocution to ſupply that inward, that conſcious perſuaſion ſo neceſſary to gain a fair hearing: and that the *end* of eloquence, is to ſtifle reaſon, and inflame the paſſions."

Dr. Leland examines this doctrine, 'firſt, by conſidering eloquence in its general acceptation, as including all thoſe forms of ſpeech uſually called *tropical*, or *figurative*, thoſe modes of addreſs which are principally intended to *influence* and *perſuade*, by exciting paſſion or emotion; and by enquiring whether theſe be not congenial to language; whether they be merely the abuſes, or neceſſary and eſſential parts of human ſpeech; and whether their natural power and tendency be to deceive and betray.

'Secondly, by proceeding to a more artificial view of eloquence, as a compound of ſeveral qualities, according to the diviſion of the learned prelate, and of other eminent critics. And here we are to enquire whther theſe ſeveral qualities in their nature and principles, be really vague, arbitrary, fantaſtical, and capricious.

'Hence we ſhall be led (in the laſt place) to the conſideration of that more important queſtion, "Whether an inſpired language muſt be a language of perfect eloquence."—And when the ſacred writings are defended upon principles acknowledged to be paradoxical, ſhould theſe principles appear the leaſt defective in point of evidence; ſhould they only prove obviouſly liable to be miſconceived or miſapplied; it may be no uſeleſs attempt to ſhew that they are not *neceſſary*: and that the *manner* in which the truths of Chriſtianity have been conveyed, can be defended againſt the cavils of infidelity, without any hardy oppoſition to the general ſenſe of mankind.'

The doctor then proceeds to conſider the language of human nature in a ſolitary ſtate, of which he gives us an example in Adam's ſoliloquy, as introduced by Milton. 'It may be affirmed, ſays the doctor, I preſume, that there is no language, however cultivated and improved, which is not ſtill defective and confined; ſo as to fail in natural and proper expreſſions on a great variety of occaſions. We know that when that of the Romans had attained to its greateſt perfection, Quinctilian confeſſes, "Neceſ-

SITATE

SITATE nos *durum* hominem atque *asperum* [dicimus.] Non enim proprium erat quod daremus hisce affectibus nomen." And in another place, " res plurimæ carent appellationibus, ut eas *necesse* sit *transferre*."

We are sorry to say that the author has given us only a partial representation of Quintilian's sense on this head; as will appear to a reader who consults the original. Dr. Leland takes advantage of the word *necessitate*, to prove that the Latin language, in its utmost perfection, failed in natural proper expressions on many occasions. But when we consider the whole of Quintilian's reasoning, this is a *necessity* which does not arise from *poverty* but from *propriety*. *Tropus*, says he, *est verbi vel sermonis a propria significatione in aliam cum virtute mutatio*. In English, " A trope is an advantageous removal of a word or discourse from its original, to another signification." The same great critic tells us afterwards, in the very page that is quoted by the doctor, *Nihil horum suis verbis, quam his accersitis, magis proprium erat*. In English, " We cannot express the circumstances in their proper, better than we do in their borrowed, terms." But to remove all kind of doubt with regard to Quintilian's sentiments on this head, he tells us, that the use of a trope is introduced, either because it is necessary, or because we thereby heighten the force or the beauty of our style, *aut quia necesse est, aut quia significantius, aut (ut dixi) quia decentius*. Not to detain our readers longer on this head, it is very plain, from all Quintilian's reasoning, that he thinks tropes are *necessary*, only because they are *eligible*. After all, were we to resolve speech into its first principles, it may, perhaps, be found, that every other word is a trope; nor can we find how the *necessity* which the doctor has discovered can operate in the present question.

That feelings beget a language, or rather that they give force and propriety to all language, is undeniable; and, after what has been said on that head both by the antients and the moderns, such a disquisition cannot now require the attention of the learned; nor can we bestow any great applause upon a quotation brought by the doctor from Le Clerc's Ars Critica. The reader may judge for himself, after canvassing the Latinity of the introduction, *Si singula verba excutiamus ut accurate norimus quas notiones iis subjecerit poëta deprehendemus, non levem esse difficultatem*. The rest of this quotation savours of the like barbarisms, and debases criticism into quibbling and chicanery. Had doctor Leland sufficiently attended to the elegant author he has quoted, we mean Quintilian, he would not have set Le Clerc up as *a judge in Israel*, or an arbiter between himself and his learned antagonist. *Circa quem*, says that great critic, *inexplicabitis et grammaticis inter ipsos, et philosophis pugna est, quæ sunt genera, quæ species, qui numerus, quis cui subjiciatur. Nos, omissis quæ nihil ad instituendum oratorem pertinent,*

nent, cavillationibus, neceſſarios maxime atque in uſum receptos exequemur. After all, the inference drawn by doctor Leland, in his firſt chapter of this performance, might have eaſily been eſtabliſhed without a ſingle quotation, or the leaſt parade of learning; it being no more than that "ſuch modes as are generally called *eloquent*, cannot be deemed the artificial abuſe of words, but are really congenial and eſſential to human ſpeech."

Dr. Leland's ſecond chapter conſiders the high ornaments of ſtile, as ariſing from a mixture and combination of metaphor, ſimilitude, and allegory; and here all we learn is, that ſuch ſpeeches, when exactly natural, are the language of the heart, and therefore pleaſing.

The third chapter opens with an attempt to prove that every thing cold and unintereſting in words and action when the ſubject is of an intereſting nature, is ſome kind of a proof of hypocriſy and falſhood. To eſtabliſh this propoſition, the author gives us two very fine quotations, one from Shakeſpear's tragedy of Richard II. and the other from the famous pleading of Demoſthenes relative to the crown. We have next the hiſtory of a mutiny raiſed in a Roman army, as related by Tacitus. We confeſs ourſelves to be ignorant of the *cui bono* of this chapter; for all we can gather from it is, that it is poſſible for a very artful fellow to impoſe upon his hearers by a ſemblance of ſincerity: a ſuppoſition which, we will anſwer, no man in his ſenſes, far leſs the biſhop of Glouceſter, will contradict.

The fourth chapter repeats an obſervation that has been again and again enforced both by Cicero and Demoſthenes, that the coldeſt and the chaſteſt writer, if he is a man of great abilities, ſlides imperceptibly into figurative ſpeech. Mr. Locke and the learned prelate himſelf are brought as inſtances of this remark.

'The lord biſhop of Glouceſter, ſays doctor Leland, every where abounds with lively figures and animated forms of ſpeech. In that very part of his diſcourſe on the doctrine of Grace, where he labours to expoſe the weakneſs of objecting the want of eloquence in the holy Scriptures, by condemning it as imaginary and fantaſtical, and at beſt the inſtrument of fraud and falſhood, he hath conveyed his argument in all the moſt ſtriking forms of eloquence, with the ſpirit and energy of an ancient orator.'

The author then, after quoting ſome paſſages from his lordſhip's Doctrine of Grace, proceeds as follows: 'Can any-thing be more brilliant, more enlivened, more truly rhetorical, than theſe paſſges?' The doctor therefore infers, 'That ſuch modes of eloquence as he hath here aſſumed, are the neceſſary reſult of

of forcible impreſſions, and enlivened ſentiments.' Here we are afraid the doctor's application is unclaſſical, and expoſes the nakedneſs, or rather inanity, of the controverſy (if any ſubſiſts) between him and his lordſhip. The two great maſters of rhetorical criticiſm, Cicero and Quintilian, never ſuppoſe eloquence to conſiſt in the brilliancy of expreſſion, or in the moſt animated figures of ſpeech; but in the application of them to an artful method of reaſoning. Both thoſe authors build their ſyſtems of eloquence upon the great principle, that a manner may be artful yet not fallacious. That which Dr. Leland ſuppoſes his lordſhip to underſtand to be eloquence, is very juſtly defined by Quintilian to be no other than verbal figures, or what he calls *figurae verborum*; and the ſentiment of that great critic is on this head very remarkable: 'Were we, ſays he, to compare the language of our anceſtors with ours, almoſt every thing we ſpeak is a figure." *Si antiquam ſermonem noſtro comparemus, pene jam quicquid loquimur, figura eſt.* In the ſame paſſage Quintilian calls thoſe verbal figures (with more propriety perhaps) ſchemata λέξεως, which, ſays he, are of two ſorts, 'one regarding the propriety of ſpeech, and the other the beautiful arrangement of words; and tho' both are proper to be known by an orator, yet we may term the former grammatical, and the latter rhetorical.' The whole of this chapter, which is the third of Quintilian's ninth book, ought to be deciſive in the controverſy between Dr. Leland and his lordſhip. It is ſurprizing that the doctor ſhould apply the latter part of the chapter in the following manner.

'Striking figures and graceful forms of elocution have ſo great an effect, when introduced with judgment, that men of vanity and falſe taſte are apt to conſider theſe as the whole of eloquence, and imagine that they are only to collect ſuch graces, and to diſplay them to the beſt advantage.'

This is far from being the meaning of Quintilian, who does not ſpeak a ſyllable of ſtriking figures and graceful forms of elocution. All he ſays is, *Sunt qui neglecto rerum pondere et viribus ſententiarum, ſi vel inania verba in hos modos depravarint, ſummos ſe judicent artifices, ideoque non deſinunt eas nectere.* The concluſion of the doctor's chapter is neither more nor leſs than 'that an oſtentation of art is the mark of falſehood and deceit: but, that perfect eloquence is, and muſt be, the expreſſion of truth: that if they would perſuade and influence, their language muſt be that of nature; and that whatever perſuades and influences is the eloquence of nature, and nothing elſe.'

In the fifth chapter the doctor attacks the right reverend author's cenſure on tropes and figures of compoſition. "As theſe, ſaith his lordſhip, are a deviation from the principles of metaphyſics and logic, they are frequently vicious. And this the great

maſter (Quintilian) freely confeſſeth." Candidly ſpeaking, we ſee nothing reprehenſible in his lordſhip's words, excepting the want of preciſion; nor do we think that the matter deſerves the animadverſion beſtowed upon it. Had the doctor fairly quoted the whole of what Quintilian ſays upon grammatical figures, the ſubject might have been far better cleared up. 'In one reſpect, ſays that great maſter, they muſt be owned to be of great ſervice to a language, by relieving us from the tireſome returns of common and daily expreſſions, and preſerve converſation from that *fameneſs* which prevails among the vulgar. But this figurative manner is more agreeable if it is ſparingly and judiciouſly uſed, as we would high ſeaſoning to our meat; for, by affecting it too much, it loſes the character of variety. Some figures, however, are ſo very much in uſe, that they have almoſt loſt the name of figures, and they may paſs in the general run of converſation without making any impreſſion upon our ears.'

In the doctor's ſixth chapter he triumphs over his lordſhip's definition of eloquence, "which, he ſays, conſiſts in purity, elegance, and ſublimity;" all which his lordſhip ſhews to be "arbitrary and capricious," and therefore, ſays he, "the compound muſt be equally nominal and unſubſtantial." The doctor thinks that this definition confounds all degrees of merit in eloquence and genius. We cannot be of that opinion. His lordſhip ſpeaks of the particular application of thoſe properties, which undoubtedly has been much abuſed, but this does not affect the properties themſelves. All the fine arts have principles in which their ſeveral profeſſors are agreed, though they differ greatly in their applications of them, which are often arbitrary and capricious. The theory of colouring and compoſition in painting is arbitrarily practiſed by very great maſters. The ſame may be ſaid of verſification in poetry; but this variety, ſo far from confounding the merits of the artiſts, ſerves only to illuſtrate them, by the different degrees of their execution. This ſtamps the difference between a Milton and a Blackmore. Both of them might be agreed upon the principles of compoſition, and yet the execution may be very different; and though Milton's manner may be faultleſs, yet ſtill it is arbitrary. The fine arts have no rule but genius to direct them. This is an obſervation which Cicero inculcates, throughout the whole of his dialogues De Oratore, where we ſee very different kinds of eloquence delineated. The manner of Antonius, Cæſar, and Craſſus are all of them characteriſtically different; and yet Cicero, though he ſeems in the main to incline towards that of Craſſus, is puzzled to whom he ſhall adjudge the palm.

In

In the ſeventh chapter the doctor endeavours to prove his lordſhip's diviſion of eloquence to be illogical. He thinks that elegance includes purity. This is not allowed by the great critics on eloquence. Elegance is applicable to the manner, as purity is to the materials. An aukward building may be reared with the very beſt materials, and an elegant one with the worſt. The diction of the declamations attributed to Quintilian is generally as pure as that of his Inſtitutions, and yet the former is barbarous and the latter elegant. The doctor likewiſe animadverts upon his lordſhip for ſuppoſing ſublimity to be a conſtituent part of eloquence. We think that this definition does not deſerve cenſure. There is a ſublime in eloquence as well as in poetry, though of a different kind; and take that ſublime away, eloquence ceaſes to exiſt. Even the *pathos* in Cicero's Perorations are no other than degrees of the ſublime, and they incorporate together ſo as to be inſeparable when worked up by the hand of a great maſter. The doctor's eighth and ninth chapters are wholly taken up on this head, and in examining the true from the falſe ſublime. We are ſorry that the bounds of our undertaking do not ſuffer us to follow our author through the reſt of his criticiſms upon his right reverend opponent. The whole of his performance ſhews vaſt maſterſhip of compoſition and criticiſm, and he has vindicated the apoſtolical and evangelical eloquence with great ability; nor would it be doing juſtice to Dr. Leland not to conclude with his character of St. Paul before Felix.

'The ſpeech of the apoſtle might not have been ſo pure, ſo poliſhed, ſo elegant, as the rhetoric of Tertullus, but it had powers and excellencies, compared with which, purity, politeneſs, and elegance are leſs than nothing. It diſplayed that character which God hath plainly impreſſed upon the word, whether preached or written by his inſpired teachers.—*It is lively and mighty in operation, and ſharper than any two-edged ſword, and entereth thorough, even unto the dividing aſunder of the ſoul and ſpirit, and of the joints, and the marrow, and is a diſcerner of the thoughts and intents of the heart.* Heb. iv. 21.

'He who cannot feel this wonderful power in the apoſtolical writings, is fit for the piddling employment of culling rhetorical flowers, weighing words, and rounding periods. He may call this literature; but while the pious Chriſtian pities his folly, the critic of true taſte and ſenſibility muſt deſpiſe his mean notions of perfect eloquence.'

What we have been forced to reprehend in this performance is a kind of captiouſneſs which we could wiſh to ſee baniſhed from all literary diſputes; and while we congratulate the public upon ſo fine a piece of criticiſm, we cannot help thinking that it took its riſe from a cauſe not adequate to the production.

III.

III. *Additions and Obſervations, by way of Supplement to the Eſſay on General Hiſtory, and on the Manners and Spirit of Nations, from* Charles the Great *to the preſent Times. Tranſlated from the* French *of M.* de Voltaire. *In Two Volumes.* 12*mo. Pr.* 5*s.* Nourſe.

THE purchaſers of the former editions of M. de Voltaire's Eſſay on Univerſal Hiſtory are highly indebted to that celebrated writer, for publiſhing, in a ſeparate volume, the additions and obſervations inſerted in the late Geneva edition, wherein he ſeems to have given the laſt hand to that maſterly performance. This obligation is ſo much the greater, as the ſupplement now before us is the reſult of long ſtudy and meditation, upon the moſt intereſting topics of government and religion. It may, indeed, be conſidered as M. de Voltaire's laſt will and teſtament to the public; ſince he here explains himſelf on thoſe articles without reſerve, and takes every opportunity of ridiculing ſuch prejudices, as he apprehends to be any way ſubverſive of human happineſs. His ſentiments on ſome points may be too free, and perhaps erroneous, for in ſo extenſive a work it is almoſt impoſſible, as he ſays himſelf, there ſhould not be ſome faults; but with all theſe faults, the freedom, the ſpirit, the elegance, and, above all, the candour and humanity of the author, will be ever admired.

This eſſay on general hiſtory was undertaken by M. de Voltaire about the year 1740, in order to reconcile a princeſs, who was miſtreſs of almoſt every other ſcience, to that of hiſtory. Two things in moſt of our modern compilations of hiſtory diſcouraged this female philoſopher; tireſome narratives and flagrant falſities. She could not get over the averſion raiſed in her by the firſt times of our modern monarchies, before and after Charles the Great: every thing appeared to her low and ſavage.

She ſet about reading the hiſtory of France, Germany, Spain, and Italy, but ſoon grew diſguſted with their darkneſs and confuſion, and the chaotic heaps of uſeleſs facts, moſt of them falſe, and all indigeſted; they are ſtuffed with barbarous actions and barbarous names, with inſipid fictions, related by Gregory de Tours, affording no knowledge of manners, government, laws, or opinions. This, indeed, is not very extraordinary at a time, when there were no opinions but from monkiſh legends, and no laws but thoſe of rapine. Such is the hiſtory of Clovis and his ſucceſſors.

What certain and uſeful knowledge can be derived from the adventures attributed to Caribert, Chilperic, and Clotarius? The only remains of thoſe wretched times are convents founded

by ſuperſtition, on a ſuppoſition that their crimes would be expiated by endowing ſloth.

Nothing offended her more than the puerile affectation of ſome writers, to embelliſh thoſe ages of barbariſm, and who pourtray Agiluf and Griſon, as if they were drawing Scipio and Cæſar. She could not endure thoſe continual narratives of battles in Daniel: what ſhe ſought was the hiſtory of the ſtates general, of the parliaments, of the municipal laws, of chivalry, of all our uſages, and eſpecially of ſociety, both as ſavage and civilized. She expected to read in Daniel the hiſtory of the great Henry IV. whereas ſhe only met with that of father Cotton.

It ſeemed to her unaccountable that an hiſtorian of any ſenſe ſhould copy the ignorance of others, and deliver, that the Mamelucs in Egypt were for making St. Lewis their king, though he was a Chriſtian prince, their enemy, an enemy of their religion, their priſoner, and a ſtranger to their manners and uſages. She was told that this fact was in Joinville; but there it is only mentioned as a vulgar report, and ſhe could not know that we have not Joinville's genuine hiſtory.

The fable of the old man of the mountain diſpatching two devotees from Mount Lebanon to Paris, to aſſaſſinate St. Lewis, and, on information of his virtues, ſending away two others to put a ſtop to the pious deſign of the two former, ſeemed to her below even the Arabian Nights Entertainments.

Laſtly, obſerving that Daniel, in conjunction with all the other chroniclers, imputed the defeat at Creſſy to the ſtrings of our croſs-bows being wetted by rain in the time of the battle, without dreaming that the Engliſh croſs-bows muſt have been equally wetted; likewiſe that king Edward III. readily came into a peace, being frightened with the ſtorm, and that thus the rain determined both peace and war; ſhe threw aſide the book.

She uſed to aſk, if all that was ſaid of the prophet Mahomet, and of the conqueror Mahomet II. was true; and on being informed that we charged Mahomet II. with having ripped up fourteen of his pages (as if Mahomet II. had pages) to diſcover which of them had eat one of his melons; it filled her, and very juſtly, with an utter contempt of our hiſtorians.

On reading a ſummary of the religious obſervances of the Muſſulmen, ſhe was amazed at the auſterity of that religion, at its almoſt intolerable lent, at its circumciſion, which ſometimes proved mortal, at the ſtrict obligation of praying five times a day, at the indiſpenſable injunction of alms, and forbearance from wine and play. At the ſame time ſhe was provoked at the ſilly baſeneſs of the Greeks, who had not been able to ſtand againſt the Mahometans, and of our hiſtorians their imitators, in accuſing Mahomet with having founded a religion abſolutely

ſenſual, for this only reaſon, that he reduced to four wives the indeterminate number allowed all over Aſia, and chiefly in the Judaic law.

What little ſhe had gone over of the hiſtory of Spain and Italy ſeemed to her ſtill more exceptionable. She wanted a hiſtory which addreſſed itſelf to reaſon; her deſire was to ſee deſcriptions of manners; the origins of ſo many contrary cuſtoms, laws, and prejudices; how ſo many nations have alternately paſſed from politeneſs to barbariſm; which arts have been loſt, which have ſubſiſted, and which have ſprung up, amidſt the ſhocks of ſo many revolutions. Theſe were objects worthy of her attention.

At laſt the famous Boſſuet's treatiſe on univerſal hiſtory was put into her hand; ſhe was ſtruck with the elegant deſcription which this celebrated writer gives of the Greeks and Romans; and was for knowing whether in this portrait there was as much truth as genius; but was greatly ſurprized at ſeeing that the Egyptians, ſo extolled for their laws, their knowledge, and their pyramids, had ſcarce ever been otherwiſe than a ſlaviſh, ſuperſtitious, and ignorant people, with no other merit than that of laying uſeleſs rows of ſtones one on the other, as their tyrants ordered; that with all their ſuperb palaces, they never knew ſo much as to make an arch; that they were quite ignorant of ſtone-cutting; that their whole architecture conſiſted in laying long flat ſtones on pilaſters without any proportion; that antient Egypt never had a tolerable ſtatue, but what was executed by a Grecian hand; that neither the Greeks nor the Romans ever thought any Egyptian book worth tranſlating; that the elements of geometry compoſed at Alexandria were the work of a Grecian, &c. To this philoſophical lady the laws of Egypt ſpoke a want of genius and knowledge in the people; and knowing farther that, after Alexander's time, this nation was conſtantly ſubdued by whoever had a mind to ſubdue it; ſhe admired Boſſuet's delicate pencil, but in his picture found no manner of reſemblance.

She complained, that a man of ſuch elegance ſhould forget the univerſe in an univerſal hiſtory, mentioning only three or four nations, which are now ſwept away from the face of the earth.

What moſt diſpleaſed her in this book, was to ſee theſe three or four powerful nations ſacrified to ſuch a petty people as the Jews, who take up three fourths of the work.

In reality, what attention can a weak and cruel nation attract of itſelf; a nation which never poſſeſſed a country comparable to one of our provinces; which was never famous for arts and arms; was almoſt continually involved in ſeditions and ſlavery, till at length the Romans diſperſed it; as afterwards

wards the victorious Mahometans diſperſed the Parſis, a people greatly ſuperior to the Jews, and for a long time their ſovereign, and likewiſe much more antient?

Another ſtrange circumſtance to her was, that the Mahometans, who have changed the face of Aſia, Africa, and the fineſt part of Europe, ſhould be forgotten in the hiſtory of the world. India, ſo neceſſary to our luxury, and where ſo many powerful nations of Europe have ſettlements, ſhould not have been paſſed over in ſilence.

Laſtly, this lady could not bear the circumſtantial details relating only to the obſcure inhabitants of Paleſtine, without ſaying a ſingle word of the empire of China, the moſt antient empire in the whole world, and unqueſtionably the beſt poliſhed, having been the moſt laſting. She was deſirous of a ſupplement to that work, and this ſtudy was accordingly undertaken.

The deſign was not to collect an irregular maſs of facts, all which obliterate each other, but to arrange the principal, and the beſt vouched, for the reader's guidance, enabling him to judge for himſelf, of the extinction, revival, and progreſs of the human mind, and lead him to a knowledge of nations by their uſages.

In this method of writing hiſtory, M. de Voltaire has the honour of being the firſt that ſhewed the way, in which he has been followed by the abbé Velly and his learned continuator, in their hiſtory of France; and we hope the example will be imitated by the writers of other nations. Our author's reſearches into manners and cuſtoms have been of general benefit to mankind, as they evidently tend to humanize the mind, by diſpelling thoſe prejudices which are merely the effect of education. This ſeems to be the chief intent of the additions now before us, where the author has conſtantly endeavoured to inculcate the principles of humanity and univerſal benevolence. At the ſame time many of his reſearches are learned and entertaining, ſuch as theſe concerning the origin of nobility, tournaments, duels, gypſies, Jews, &c. Of theſe we have ſingled out a few, as a ſpecimen of the utility of theſe additions, and we give them from the tranſlation, which may be ſaid to imitate the happy eaſe and conciſeneſs of the original.

Of NOBILITY.

'The word *noble* was not at firſt a title, including any particular rights hereditary: *nobilitas*, among the Romans, denoted any thing remarkable or notable, and not a claſs of the citizens. The ſenate was inſtituted for the adminiſtration of juſtice;

tice; the knights to fight on horſeback, when their wealth intitled them to a horſe; and the plebeians were often knights, and ſometimes ſenators.

'Among the Gauls the principal officers of the towns, and the Druids, ruled, and the people obeyed. All countries have had their nominal diſtinctions of conditions. They that ſay all men are equal, ſay very true, if their meaning be, that all men have an equal right to liberty, to property, and to the protection of the laws; but it would be a great miſtake, did they imagine that men are to be equal in employments, ſince they are manifeſtly not ſo in their abilities. In this neceſſary inequality between conditions, never was there among the antients, nor in nine parts of the habitable earth, any-thing like the inſtitution of nobility in the tenth part, which is our Europe.

'Its laws, its uſages have varied, like every thing elſe. The moſt antient hereditary nobility was that of the Venetian patricians, who were members of the council, before there was any ſuch thing as a doge, even in the fifth and ſixth centuries; and if, as is ſaid, any deſcendants of theirs be ſtill in being, they are, indiſputably, the firſt nobles in Europe. It was the ſame in the old republics of Italy. This nobility was annexed to the dignity and employment, and not to lands.

'Every where elſe nobility became the portion of the proprietors of lands. The nobility of the Herren in Germany, of the Ricos hombres of Spain, of the barons in France and England, was hereditary, purely becauſe their lands, feudal or not feudal, remained in their families. The titles of duke, count, viſcount, and marquis, were at firſt dignities and offices for life, and afterwards made hereditary, but ſome ſooner than others.

'In the declenſion of the race of Charles the Great, almoſt all the ſtates of Europe, republics excepted, were governed as Germany is now; and we have already ſeen that every poſſeſſor of a fief became, as much as he could, a ſovereign on his own eſtate.

'It is clear that ſovereigns owed nothing to any-one, except what the leſſer had bound themſelves to pay to the great. Thus a caſtellan paid a pair of ſpurs to a viſcount, who paid a falcon to a count, who paid ſome other token of vaſſalage to a duke, all acknowledging the king of their country for their paramount; but none of them were taxable. They owed perſonal ſervice, as in fighting for the ſtate, and for the repreſentative of the ſtate; they fought for their lands, and for themſelves; and hence it is, that to this day, new nobles, and perſons ennobled, who have no land eſtate, are not ſubject to the farmer's land-tax called *la Taille*.

'The owners of caſtles and lands, of whom in every country except commonwealths, the body of the nobility conſiſted, ever

enſlaved the people on their lands, as much as they could; but the great towns never failed making head againſt them. The magiſtrates of thoſe places could not be brought to be the bondſmen of a count, baron or biſhop, and ſtill leſs of an abbot, pretending to the ſame prerogatives as a baron or count. The cities on the Rhine and the Rhone, and others ſtill more antient, as Autun, Arles, and Marſeilles eſpecially, flouriſhed before nobles or prelates were heard of. The magiſtracy exiſted ages before fiefs; but the lords of caſtles and the barons got the better of the people almoſt every-where; ſo that if the magiſtrates were not the lord's bondſmen, they were his liegemen, as appears from a multitude of old charters, where mayors and aldermen call themſelves burgeſſes of a count, or of a biſhop, or the king's liegemen. Theſe liegemen could not change their habitation, or ſeek a new ſettlement, without their lord's permiſſion, and the payment of conſiderable duties; a kind of ſervitude ſtill ſubſiſting in Germany.

'As fiefs were diſtinguiſhed into free-gifts, which owed no duty to the lord paramount, and into great and ſmall homageable fiefs; ſo were there liegemen, i. e. burgeſſes who had purchaſed an exemption from all homage or payments to their lord; great burgeſſes who held the municipal employments; and petty burgeſſes, who, in many articles, were ſlaves.

'This conſtitution, as it had been formed inſenſibly, in like manner underwent many gradual changes in ſeveral countries, and in others it was totally aboliſhed.

'The kings of France, for inſtance, began with ennobling liegemen, giving them titles, without eſtates. The patent of nobility granted in 1095, by Philip I. to Eudes de Mairie, a burgeſs of Paris, is ſaid to have been found in the record office; and unqueſtionably St. Lewis had conferred the like honour on his barber La Broſſe, as he made him his chamberlain; ſo that Philip III. who ennobled Raoul, his houſe ſteward, is not, as ſome have advanced, the firſt king who took on him to change men's condition. Philip the Handſome, in like manner, inveſted one Betroud and ſome other burgeſſes with the title of noble and eſquire, *miles*, and was herein imitated by every ſucceeding king. In 1339 Philip de Valois ennobled Simon de Luci, preſident of the parliament, and likewiſe Nicole Taupin, his wife.

'King John, in 1350, conferred nobility on his chancellor William de Dormans, as then no eccleſiaſtical, literary, or judicial poſts gave rank among the nobility; however, the men of letters might ſtile themſelves knight of law, and batchelor of law. Thus John Paſtourel, king's council, was, together with his wife Sedille, ennobled by Charles V. in 1354.

'The

'The kings of England alſo created counts and barons, without county or barony. The emperors exerciſed the like privilege in Italy; and even the proprietors of great fiefs ſet up to be fountains of honour: thus a count of Foix was ſeen to arrogate to himſelf the prerogative of ennobling and amending the caſualty of birth, by granting a patent to Maitre Bertrand, his chancellor; and Bertrand's heirs ſtiled themſelves noble; but if the king and nobleſſe acknowledged ſuch nobility, it was entirely a matter of courteſy. The like liberty came to be taken by the owners of lordſhips, as thoſe of Orange, Saluces, and many others.

'The military corps of the Franc Archers, or free bowmen, and of the Taupins under Charles VII. being exempted from paying the taille, made free with the title of noble and eſquire, without any kind of permiſſion; time, which ſettles or overthrows cuſtoms and privileges, has confirmed it; and ſeveral eminent families in France are deſcended from theſe Taupins, who made themſelves noble, and who, indeed, well deſerved to be ſuch, for the great ſervices they performed to their country.

'The emperors created not only nobles without lands, but counts palatines; a title given to univerſity profeſſors. The author of this cuſtom was Charles IV. and Bartoli was the firſt whom he dignified with this title of count, which honour would no more have gained his children a ſeat in the chapters of cathedrals, than the nobility of the Taupins.

'The popes, as pretending to be above emperors, thought their pre-eminence required that they ſhould alſo create palatines and marquiſes; accordingly the legates, who are prefects over the provinces belonging to the holy ſee, were every-where liberal of thoſe empty titles; and hence it is that Italy has more marquiſes than lords of fiefs.

'In France, when Philip the Handſome had created the court of Parliament, the feudal lords, as members of that court, were under a neceſſity of conſulting men of letters, taken, if not from the ſervile claſs, from the free, great, or petty, liegemen. Theſe literati aping the nobility, ſoon called themſelves knights and batchelors; but the appellation of knight, given them by their clients, did not paſs current at court, and the attorney-general Paſtourel, and even Dormans the chancellor, were obliged to take out patents of nobility. The univerſity ſtudents, after an examination, ſtiled themſelves batchelors, and after a ſecond examination, licentiates, not daring to aſſume to themſelves the title of knights.

'It ſeems a great contradiction, that the men of the law, who tried the nobility, ſhould be excluded from the rights of nobili-

ty; yet this contradiction prevailed every-where: but in France, during their lives they enjoyed the ſame exemptions as the nobles. Their rights, indeed, did not intitle them to a ſeat in the aſſembly of the ſtates general as lords of fiefs, to carry a hawk on their fiſt, or to ſerve perſonally in war, but only not to pay the taille, and to ſtile themſelves Meſſire.

'The want of laws, thoroughly clear and well underſtood, and the variation of cuſtoms and laws, have ever been the characteriſtic of France. The condition of the gownmen long continued uncertain. Theſe courts of juſtice, by the French called parliaments, often tried ſuits relating to claims to nobility, which had been ſet up by the children of lawyers. The parliament of Paris, in 1540, decreed, that the children of John le Maitre, a king's council, ſhould ſhare their inheritance as nobles; and in 1578, it gave a like ſentence in favour of a common counſellor, named Menager. But the learned in the law were of different opinions concerning the privileges which cuſtom was inſenſibly annexing to the gown. Louet, a counſellor of the parliament, affirmed, that the children of judicial officers ſhould ſhare as commoners, and that only the grandſons were intitled to the right of elderſhip, as obſerved among the nobility.

'The opinions of the lawyers were no rule for the court, Henry III. in 1582, declaring, by edict, *That no perſon, unleſs of noble deſcent, ſhould henceforth aſſume the title of noble, and the appellation of eſquire.*

'Henry IV. was leſs rigid and more equitable, when in the edict for regulating the taxes, iſſued in 1600, he declared, tho' in terms ſomething vague, That they who ſerved the public in honourable poſts, may give a beginning of nobility to their deſcendants.

'This diſpute which had laſted ages, ſeemed to be cloſed in July 1644, under Lewis XIV. yet it proved otherwiſe. Here we break in on time, that we may throw the neceſſary light on this article. *You will ſee in the Age of Lewis* XIV. what a civil war was raiſed in Paris in the firſt years of his reign. During this war, it was, that the parliament of Paris, the chamber of accounts, the court of aids, and all the other provincial courts, obtained in 1644, *That the privileges of hereditary nobility, of gentlemen, and of barons of the kingdom, ſhould deſcend to the children of counſellors, and preſidents, who had ſerved twenty years, or who died in their poſts.* Thus their rank appeared to be determined by this edict.

'Could it be thought that after this Lewis XIV. in 1669, being himſelf preſent in parliament, ſhould revoke thoſe privileges, and continue theſe officers of judicature only in their antient rights, repealing

repealing all the privileges of nobility, granted to them and their deſcendants in 1644, and ſince till the year 1669?

'Lewis XIV. almighty as he was, has not been able to deprive ſo many perſons of a right, which had been given to them in his name. It is no eaſy matter for one man to oblige ſuch a number of people to part with what they have accounted their property. The edict of 1644 has prevailed; the courts of judicature have enjoyed the principles of nobility, and the nation has never thought of diſallowing them in their judges.

'Whilſt the magiſtrates of the ſuperior courts had been diſputing about their ſtation, ever ſince the year 1300, the burgeſſes of towns, together with their principal officers, were under the like uncertainty. Charles V. ſurnamed the Wiſe, to ingratiate himſelf with the Pariſians, granted them ſeveral honorary privileges, as to uſe coats of arms, and to hold fiefs, without paying the fine of franc-fiefs. But this privilege Henry III. limited to the mayor and four aldermen. The mayors and aldermen of ſeveral cities had the ſame privileges, ſome by antient cuſtom, others by patent.

'The moſt antient grant of nobility in France, to a quill employment, was to the king's ſecretaries. They were originally what the ſecretaries of ſtate are now, and were called *Clercs du Secret*; and as they wrote under the king, and drew up his orders, ſome honourable diſtinction was proper. This right to nobility, after twenty years ſervice, ſerved as a precedent, and model for the judicial officers.

'Herein is principally ſeen the extreme variation of the French cuſtoms. The ſecretaries of ſtate who, at firſt, only ſigned inſtruments, and could give them no authenticity, only as privy clerks and notaries to the king, are now grown to be miniſters, and the almighty organs of the almighty prerogative. They have farther acquired the title of monſeigneur, formerly given only to princes and knights; and the king's ſecretaries have been degraded to the chancery, where their ſole buſineſs is to ſign patents. Their uſeleſs number has been increaſed to three hundred, merely to get money; and by this paltry expedient, French nobility is perpetuated in near ſix thouſand families, the heads of which ſucceſſively purchaſed thoſe employments.

'Patents of nobility have been granted to a prodigious number of other profeſſions, bankers, ſurgeons, merchants, officers of a prince's houſhold, and clerks; and, after ſome generations, they ſtile themſelves moſt high and mighty lords. Theſe titles have very much leſſened the antient nobility, without doing any great honour to the more recent.

'In

'In courſe of time the perſonal ſervice of knights and eſquires totally ceaſing, and the ſtates general being no longer held, the privileges of the whole nobility, antient and modern, are reduced to paying the capitation in lieu of the taille. They whoſe father was not an alderman, counſellor, nor had been ennobled, were denoted by names now become reproachful, as *villain* and *roturier*.

'*Villain* comes from *ville*, a town, as formerly the only nobles were the owners of caſtles; and *roturier* from *rupture de terre*, breaking ground, or tillage, otherwiſe called *roture*. Thus it was often the caſe, that a lieutenant general, or a gallant officer, who had received many an honourable wound in the ſervice, was ſubject to the taille, whilſt the ſon of a clerk was on a footing, with reſpect to immunities, with the principal officers of ſtate. It was not till 1752, that this derogatory error was mended, through the repreſentations of M. d'Argenſon.

'This ridiculous multiplicity of nobles, without either offices, or real nobility; this degrading diſtinction between the ennobled idler, who contributes nothing to the ſtate, and the uſeful *roturier*, who pays the *taille*; thoſe offices which are ſet to ſale, and have the empty title of eſquire annexed to them: nothing of all this is ſeen elſewhere; it is a wretched blunder in government to debaſe the greater part of a nation. In England forty livres a year in land makes a man *homo ingenuus*, a free Engliſhman, with a vote in chuſing a repreſentative in parliament. All who are not merely craftſmen, or artificers, are accounted gentlemen; and, ſtrictly ſpeaking, the only real nobles are they who ſit in the houſe of lords, repreſenting the antient barons and peers of the ſtate.

'In many countries, privileges of blood give no manner of ſuperiority or advantage; a man is conſidered only in the quality of a citizen; nay, at Baſil, no gentleman is capable of holding any poſt, unleſs he renounces all his privileges as a gentleman. Yet in all free ſtates, the magiſtrates ſtile themſelves noble; and, certainly, to have been, from father to ſon, at the head of a republic, is a very glorious nobility. But through cuſtom and prejudice, five hundred years of ſuch nobleneſs would, in France, be no exemption from the *taille*, nor gain admittance into the pooreſt chapter in Germany.

'Theſe uſages are the very picture of vanity and fickleneſs; and this is the leaſt tragical part of the hiſtory of mankind.'

(To be continued.)

V. *Two Letters from a late Diſſenting Teacher; with an Anſwer to the former, and Animadverſions upon the latter: Proving from the beſt Authorities, that the Doctrine, Diſcipline, and Government, of the Church of* England, *are truly primitive and apoſtolical. By* Thomas Forſter, *Rector of* Haleſworth *with* Chediſton *in* Suffolk, *and Chaplain to the Right Honourable and Reverend the Earl of* Home. 8*vo*. *Pr.* 2*s*. 6*d*. Bathurſt.

AS the author of the anſwer to the former of theſe letters, and the animadverſions upon the latter, has thoroughly acquitted himſelf of the Reviewer's office in his obſervations upon the aſſertions of the preſbyter, we ſhall, as hypercritics, proceed to examine the poſitions of the anſwerer himſelf, preſenting to the reader at one view, the reaſonings both of him and his adverſary.

The diſſenting teacher had exerted his utmoſt efforts to explode the opinion of thoſe who maintain that the church is ſupported by a regular ſucceſſion from the apoſtles to the biſhops of the preſent age, and laid it down as a maxim, that the words biſhop and preſbyter ſignify one and the ſame thing; Mr. Forſter agrees with him herein, and acknowledges that επισκοπος and πρεσβυτερος ſignify the ſame office, namely, that of a preſbyter; he, however, proceeds to ſhew that Mr. Crompton has no reaſon to triumph upon this conceſſion, and that thoſe of the church are able to ſupport their cauſe out of ſcripture, without having recourſe to the meaning of the word επισκοπος.

In order to make this appear, Mr. Forſter proves that there were two names, or titles, given to the great officers of the church who anſwer to our preſent biſhops, namely, that of αγγελος and αποστολος. The truth of this cannot be denied, ſince we find in the Revelation of St. John, that our bleſſed Lord calls the ſeven ſtars which he had in his right hand the angels of the ſeven churches. Now it is evident from the whole paſſage that the angels of the ſeven churches were the biſhops of thoſe churches; the office, power, and commiſſion, being plainly ſuch as we now call epiſcopal, and the ſame which is now exerciſed by our preſent biſhops; for, in the ſecond chapter and ſecond verſe, our Lord ſays to the angel of the church of Epheſus; *Thou haſt tried them which ſay they are apoſtles, and are not; and haſt found them lyars.* For it was a part of the epiſcopal office in thoſe times, to ſee that no falſe teachers crept in unawares, as St. Jude tells us there did, even in his days. That they held this epiſcopal office not for a limited time, as it were chairmen, or ſuperintendants, of the preſbytery, but for their whole life, is evident from what is ſaid to the angel of the church of Smyrna; *Be thou faithful unto death, and I will give thee a crown of life:*

life: which muſt doubtleſs be meant of being faithful in his office, ſince he is here apparently ſpoken to, not as a private man, but as an angel or biſhop of the church, ſo that if his office had not been for life, this precept had been vain. To the angel of the church of Pergamos St. John is ordered to write, that Chriſt had a few things againſt him, becauſe, ſays he, *Thou haſt there them that hold the doctrine of Balaam.* And to the angel of the church of Thyatira, *I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezebel, which calleth herſelf a propheteſs, to teach and to ſeduce my ſervants.* Epiſcopal power is here plainly given to the angels of theſe two churches; for the one is reproved for permitting a falſe propheteſs to ſeduce the people to commit iniquity; and the other for having in his church them that held the doctrine of Balaam and the Nicolaitans. But theſe angels would ſcarcely have been ſo reproved, had they not had the power and authority of primitive biſhops, to excommunicate and caſt ſuch perſons out of the church, or inflict ſuch eccleſiaſtical cenſures on them, as might reſtrain them from their folly; for if theſe angels had not been poſſeſſed of ſuch a power they would have been unjuſtly condemned. From what has been ſaid, it is evident that theſe angels were perſons ſet over thoſe ſeveral churches, and endowed with ſpiritual authority and juriſdiction. That the office in which theſe ſeveral angels were placed in their reſpective churches, was an office deſigned to continue always in the church, and not intended to expire with the firſt ages of Chriſtianity, Mr. Forſter proves from the attention which all are ſo frequently commanded to give to what the ſpirit ſays unto the churches. For if the ſpirit ſpoke unto an order of men which was not intended to continue beyond that age, it would be impertinent ſo often to call upon all perſons to hear and attend, eſpecially in a book deſigned for the uſe of the church in all ages, to the end of the world. Certainly the words, *he that hath an ear to hear let him hear, what the Spirit ſaith unto the churches*, which are ſeven times repeated, are deſigned to let all perſons know, that they are concerned in what the ſpirit ſpoke to the angels, and with them to the churches over which they preſided; and that from the reproofs given to theſe angels, all biſhops may be taught carefully to watch over their flocks, and as much as lies in them, to extirpate all hereſies and falſe doctrines, and that all the people might know how they ſhould be ſubject to their biſhops, and not countenance thoſe who make ſchiſms, or otherwiſe provoke their juſt cenſure.

Our author proceeds next to conſider the other name given to theſe high officers which was that of ἀποστολος, and in treating this ſubject, he proves that the miniſters commiſſioned by our Lord

Lord himſelf, were not all upon the ſame footing, there being this remarkable difference between the twelve apoſtles and the ſeventy who were ſent after them, that our Lord ordained the twelve, that they ſhould be always with him; whereas the ſeventy were only to preach, and after they returned to our Lord, and gave him an account of their ſucceſs in the execution of their office, they are never once mentioned again.

Mr. Forſter then proceeds to ſhew that James, our Lord's kinſman, was a fixed paſtor, and biſhop of Jeruſalem, where he conſtantly reſided, and never once left it during his whole life. No ſooner was St. James martyred, but the apoſtles appointed another to ſucceed in his room, St. Simeon, the next of kin to our Lord, and couſin-german to the late St. James, and this was about the year 62, whilſt the apoſtles St. Peter, St. Paul, St. John, and perhaps many more, were living: ſo that here are two perſons ſucceeding one another in the epiſcopal chair of the mother-church of all the whole world. Mr. Forſter, having by himſelf proceeded thus far, continues to prove that theſe were biſhops ſuch as the biſhops of the church of England are at this day, by arguments taken from the learned archbiſhop Potter. Theſe contain the ſtrongeſt proofs any-where to be met with of the divine right of epiſcopacy; we ſhall therefore refer the reader, who deſires full information upon this head, to that excellent prelate's treatiſe upon government.

In page 172, Mr. Forſter, in contradiction of what Mr. Crompton had advanced, aſſerts that there is no proof in Dr. Stillingfleet of the apoſtolical ſucceſſion's being broken, and adds that whilſt he, contrary to his conſcience, endeavours to puzzle the cauſe, he is, againſt his will, forced to acknowledge a ſucceſſion of perſons, though he denies a ſucceſſion of epiſcopal power in thoſe perſons; he moreover adds, that as Dr. Stillingfleet has given up the Irenicum in every book which he has written ſince, it is hardly worthy of notice. Having thus proved the divine right of epiſcopacy by arguments, our author farther confirms it by the authority of archbiſhop Cranmer, and all our firſt reformers, as well as by that of the antient fathers of the firſt and ſecond centuries; and in the ſeveral arguments he has adduced to elucidate this intricate queſtion, he diſcovers an erudition equal to his zeal.

We cannot, however, but be of opinion, that his reaſoning will not always bear ſtrict examination, and that he has not ſhewn, in a ſatisfactory manner, how it came to paſs, and at what time, that the word ἀποστολος was dropped, and the word ἐπισκοπος ſubſtituted in its place, to denote that office which we now call biſhop.

V.

V. *The Peerage of* Scotland, *containing an Hiſtorical and Genealogical Account of the Nobility of that Kingdom, from their Origin to the preſent Generation: Collected from the public Records, and antient Chartularies of this Nation, the Charters and other Writings of the Nobility, and the Works of our beſt Hiſtorians. Illuſtrated with Copper-plates. By* Robert Douglas, *Eſq. Folio. Price* 1*l.* 16*s. bound.* Baldwin.

AN undertaking of this kind, which has very little connection with the general intereſts of learning, is not very inviting for a Critical Reviewer, who, excepting in very particular caſes, can be no judge of its matter; ſo that its manner only properly comes under his province. This work contains accounts of all the noble families of Scotland, the extinct and the forfeited, as well as thoſe now exiſting. It is executed in the ſame manner with Crawford's peerage of the ſame country; but the antient part is augmented and improved with many authentic additional materials; and the modern is carried down to the preſent year. The latter part is ſubject to ſome exception, by the dates of the marriages and births of the noble perſons in it being omitted. The author has ſometimes deviated from the common tract obſerved by Crawford, Collins, Dugdale, and former peerage-writers, by venturing upon giving ſome characters. That of the late Archibald duke of Argyle, the leaſt oſtentatious man in the world with regard to any-thing relating to his own perſon, is curious and juſt in every particular, if perhaps we except his ſaying that his grace had the moſt valuable private library in Great Britain; for this can be true only in one ſenſe, that at the time of his death his library was the moſt valuable, and indeed the moſt uſeful, of any in Great Britain, collected by one man *then* living.

'Archibald, third duke of Argyle, who was born at Hamhouſe, in England, in June, 1682, and was educated at the univerſity of Glaſgow. He afterwards applied himſelf to the ſtudy of the law at Utrecht; but upon his father's being created a duke, he laid aſide the ſcheme of appearing at the bar, and betook himſelf to a military life, ſerved under the great duke of Marlborough, was colonel of the thirty-ſixth regiment of foot, and governor of Dumbarton caſtle: but his genius pointing more ſtrongly to the ſtateſman than the ſoldier, he did not continue long in the army, but applied himſelf chiefly to that ſtudy, which made the after part of his life ſo ſhining and conſpicuous.

'In 1705, he was made treaſurer of Scotland, and took his ſeat in the parliament, where he made ſo great a figure, that, in 1706, he was nominated one of the commiſſioners for the treaty of union, and got a patent, creating him earl and viſcount Iſlay, lord Oronſay, Duncon and Arrois, &c.

'In

'In 1708, he was made an extraordinary lord of ſeſſion, was elected one of the ſixteen peers for the firſt Britiſh parliament, and was choſen member to every future ſeſſion, excepting that called to meet in November, 1713.

'In 1710, he was made juſtice-general of Scotland, and in 1711, he was called to the privy council.

'In 1714, upon the acceſſion of king George I. he was nominated lord-regiſter; and though he had long before given up all command in the army, yet upon the breaking out of the rebellion 1715, he again betook himſelf to arms, in defence of the houſe of Hanover, and, by his prudent conduct in the weſt Highlands, prevented general Gordon, at the head of 3000 men, from penetrating into the country, and raiſing levies. He afterwards joined his brother at Stirling, and was wounded at the battle of Dumblane.

'In 1725, he got the privy-ſeal, and was truſted with the direction of Scotch affairs.

'In 1734, upon his reſigning the privy-ſeal, he was made keeper of the great ſeal, which he enjoyed till his death.

'Upon the deceaſe of his brother he became duke of Argyle, hereditary juſtice-general, lieutenant, ſheriff, and commiſſary of Argyleſhire, and the weſtern iſles, hereditary great maſter of the houſhold, hereditary keeper of Dunſtaffnage, Carrick, and ſeveral other caſtles.

'He was a man of great natural and acquired endowments, quick, penetrating, and thoroughly verſant in the knowledge of mankind; of an accurate and diſtinct elocution, and a ready judgment. His thorough knowlege of the laws of his country, qualified him to ſhine in the great council of the nation, and in the cabinet of his ſovereign. His great ſagacity and uncommon abilities, pointed him out as a proper perſon for the chief management of all Scotch affairs; and the propriety of the choice will appear from his attention to promote trade and manufactures, to encourage learning and learned men, and forward every improvement for the good of his country.

'During his adminiſtration, the manufacture of linnen cloth was raiſed to an uncommon pitch, both in quality and quantity. The univerſities received diſtinguiſhing marks of his favour, by eſtabliſhing new profeſſions, and in every ſhape promoting their good: particularly he encouraged the profeſſion of phyſic in the univerſity of Edinburgh, which is now a ſchool for that ſcience, famous all over Europe.

'He procured from his late majeſty, king George II. for the infirmary of Edinburgh, the invalid money, to the extent of about 8000 l. a ſum that enabled the managers of that hoſpital to enlarge their plan conſiderably, the utility of which is daily felt by the numbers of poor patients, both civil and military, who find relief from this charity.

'After

'After 1745, in order to deſtroy the ſeeds of future rebellions, he adviſed his majeſty to employ the highlanders in the army; a propoſal worthy of the patriot who contrived it, magnanimous in the king who approved it, and moſt honourable to themſelves who executed it; for it muſt be owned that, to this wiſe counſel, 'tis in ſome meaſure owing, that Cape Breton, Canada, &c. &c. are now under the government of this kingdom, as the courage and intrepidity of theſe brave and heroic men, wherever they were called, doubtleſs contributed greatly to the conqueſts.

'Such was Archibald in a public ſphere; nor was he leſs diſtinguiſhed in private life. His eminent learning, and ſtrong natural talents, contributed to make him paſs his hours of receſs from buſineſs agreeably to himſelf, and for the inſtruction and good of others. He was qualified for every ſubject of converſation, with the greateſt philoſopher, or the meaneſt and moſt ingenious mechanic. For the amuſement of the cloſet, he collected the moſt valuable private library in Great Britain, where he unbent his mind from the cares of miniſterial affairs, and added to the immenſe ſtock of knowledge he had already acquired.

'The noble and magnificent palace which he has built at Inverara, will ſtand a laſting monument of the regard he had for his family, who, before, had no houſe ſuitable to their dignity.

'This great man enjoyed all the faculties of his mind ſound and entire till his death, which happened very ſuddenly, on the 15th day of April, 1761, in the 79th year of his age; and was, according to his own orders, buried at Kilmun, in the pariſh of Dunoon in Argyleſhire, the burying-place of the family.'

As a contraſt to this character, we ſhall, to ſhew the author's impartiality, give that of James, eldeſt ſon of John marquis of Drummond.

'He was ſent abroad in his infancy, to be educated at the Scotch college of Doway; and, after having gone through the courſe of ſtudies uſually taught in ſuch ſeminaries, and obtained a competent ſhare of academical learning, for his further improvement he went to Paris, where he acquired thoſe exerciſes and accompliſhments that are neceſſary for a young nobleman. He was a good mathematician, and drew with the accuracy and taſte of a maſter. About the time of his majority, he returned to Scotland, and applied himſelf entirely to the management of his private affairs, to the encouragement of the liberal as well as the uſeful arts, to the improvement of huſbandry and the manufactures, not only upon his own eſtate, but through the whole kingdom, wherever his influence extended, and thereby

became

became a moſt excellent member of civil life. As he had early imbibed all the principles of his family, and devoted himſelf to the ſervice of the houſe of Stewart, ſo ſoon as Charles, the young pretender, arrived, he was amongſt the firſt of thoſe who joined his ſtandard, with all the force he could raiſe. He was his firſt lieutenant-general at the battle of Preſton, commanded at the ſiege of Carliſle and Stirling, and during the whole time of the rebellion, on every occaſion acted with the greateſt courage and conduct, having no other point in view, but, as far as in him lay, to promote the good of the cauſe in which he was embarked. In ſpite of a very delicate conſtitution, he underwent the greateſt of fatigues, and was the firſt on every occaſion of duty, where his head or his hands could be of uſe, bold as a lion in the field of battle, but ever merciful in the hour of victory. With an heart open to all the delicate feelings of humanity, theſe mild and gentle affections that peculiarly diſtinguiſhed the brave, filled his breaſt with univerſal benevolence, made him attentive to relieve the miſeries and calamities of the diſtreſſed, wherever he found them, and put him always in remembrance, that no diſtinction of party can blot out the character of man.'

Though, as has been already obſerved, little of a work of this kind falls under the cognizance of a Critical Reviewer, yet we cannot help obſerving that the author has not been explicit enough upon the caſe of the duke of Queenſbury not ſitting in parliament as a Britiſh peer, his father having ſate there ſeveral years unqueſtioned, though created duke of Dover after the union; nor does he mention that the preſent duke's right was ſet aſide only becauſe, when very young, he had been created earl of Solway, without having it in his power to diveſt himſelf of that title when he came of age.

We ſhall cloſe this article by a very remarkable caſe, that of the Rutherford family; the firſt lord of which had a right by patent to nominate any perſon he pleaſed to ſucceed him in his titles, though no way related to him in blood.

The words of the patent, as given by this author, are as follow:

'*Creaſſe, &c. ipſum Andream Rutherfoord, ejuſque hæredis maſculos, ex corpore ſuo legitime procreatos ſeu procreandos; quibus deficientibus, quamcunque aliam perſonam ſeu perſonas, quas ſibi, quoad vixerit, quin etiam in articulo mortis, ad eam ſuccedendum, ac fore ejus hæredes talliæ et proviſionis in eadem dignitates, nominare et deſignare placuerit, ſecundum nominationem et deſignationem manu ejus ſubſcribendam; ſubſque proviſionibus, reſtrictionibus, et conditionibus, a dicto Andrea, pro ejus arbitrio, in dicta deſignatione exprimendis: ac dediſſe, &c. et ejus antedict. dictum titulum, honorem dignitatem, et gradum domini parliamenti, ut ita tempore futuro vocitentur et denominen-*

tur, cum poteſtate ſibi ſuiſque antedict. denominandi et deſignandi ſemetipſos dominos Rutherfoord, &c. &c.'

Upon the whole, conſidering the nature and difficulty of this undertaking, it is, in our opinion, far preferable to any other hiſtory of the Scotch peerage, which, in many reſpects, is nearly connected with that of England.

VI. *The Tales of the Genii: or, The delightful Leſſons of* Horam, *the Son of* Aſmar. *Faithfully tranſlated from the* Perſian *Manuſcript; and compared with the* French *and* Spaniſh *Editions publiſhed at* Paris *and* Madrid. *By Sir* Charles Morell, *formerly Ambaſſador from the* Britiſh *Settlements in* India *to the Great Mogul.* 8vo. *Pr.* 6*s.* Wilkie.

WE ſhall give ourſelves very little trouble to enquire whether ſuch a perſon as Sir Charles Morell, from whoſe papers the editor of theſe delightful tales ſays he tranſcribed them, ever exiſted. They are introduced with the life of Horam, the ſuppoſed original author, which contains many juſt animadverſions upon the practice and the irreligion of the Chriſtians, and the little conformity of their practice to the doctrines of their faith. Horam, who was of a reſpectable Eaſtern family, was, in his youth, taken priſoner by a Turkiſh baſhaw, and ſent to Aleppo, where he was bought by one Mr. Wimbleton, an Engliſh merchant, whom he ſerved ſo faithfully, that upon his death, he left him heir to a fourth part of all his eſtate, which was very conſiderable, together with his freedom, on condition that Horam, who now perfectly well underſtood the Engliſh language, ſhould carry the other three fourths to England, and deliver them to his brother there, who, however, but little deſerved them. Horam's conſcience was ſo delicate, that he reſerved only one tenth of the effects to himſelf, and carried the reſt to his deceaſed maſter's brother in England, who, far from thanking him for taking only a tenth inſtead of a quarter, employed bailiffs to arreſt him. Poor Horam, however, having had the precaution to put his maſter's will in his pocket, was reſcued in the very nick of time by a friend, who carried him to the Royal Exchange, where he proclaimed, amongſt all the merchants, Wimbleton's ingratitude, and read the will, by which Horam's unexampled generoſity was demonſtrably proved. This, inſtead of procuring Horam any applauſe, rendered his honeſty ſuſpected by a few, and his intellects by the reſt, who unanimouſly pronounced that no man in his ſenſes would be contented with a tenth who might have a fourth; and the mildeſt conſtruction put upon Horam's conduct, when he began

began to defend himſelf on the principles of honeſty and conſcience, was, that the poor man had a comical way of talking and thinking, and that they might venture to pronounce he would never riſe in the world.

Every reader of experience muſt acknowledge the juſtneſs of this ſatire, and many may feel it, ſome through real conſciouſneſs, and others from virtuous indignation. Horam, after this, made himſelf maſter of all the European ſciences, philoſophy, aſtronomy, phyſic, and hiſtory, and took his paſſage to Bengal, being reſolved to ſolicit preferment at the mogul's court, where he made ſo great a figure before the famous Aureng-zebe, that he took him to be a Jeſuit in diſguiſe, and ſent ten learned Mahometan doctors to examine him. Horam ſoon convinced them he was no Jeſuit, but a true zealous Muſſulman, and his learning, lectures, and religion raiſed his character ſo high, not only at court, but all over India, that Aureng-zebe made him tutor to his ſon Oſmir, who was the heir of his empire. Oſmir proved a buck and a blood, or, as Horam terms it, a monſter and a man; and his father obſerving his vicious habits, committed him to priſon, where he accuſed his tutor Horam of adviſing him to ſeize the throne of India; upon which our philoſopher, to the great joy of all the ſultans and nabobs about court, was thrown into jayl, and loaded with chains. He was, however, delivered by the equity and compaſſion of Aureng-zebe, who gave him a ring from his finger, and ſettled 1000 ſequins a year for him to live on, but adviſed him to retire far from court, which he did, and ſettled in the Black Town of Fort St. George, where Sir Charles Morell got acquainted with him. Thus much by way of preface and introduction.

As to the tales themſelves, we ſhould, upon reading them, pronounce their original to be really Oriental, were it not that even the beſt of the eaſtern performances in the marvellous ſtrain, with which this abounds, ſeem calculated rather to amuſe and entertain than to inſtruct and reform. At leaſt, ſuch is the cenſure due to the Arabian Entertainments, and the Perſian Tales, which have been ſo favourably received in all the European languages. The work before us is replete with all the fire of eaſtern imagination; but it has one property ſeldom to be met with, that the higher the author carries his extravagance the more naturally the tale reſolves itſelf into a moral tendency. After the reader is diſſolved in all the enchantments of luxury that art and nature can produce, after he is ſtunned with all the horror that hell can form, or imagination raiſe, and plunged into every miſery that devils can prepare, he finds himſelf landed on the coaſt of inſtruction, reformation, piety, and virtue; and he is pleaſed in reflecting that all thoſe wonderful

phenomena have, in their proper ſpheres, contributed to his ſafe arrival.

Omitting the occaſion of the tales, which are ſuppoſed to be pronounced by the genii, for the inſtruction of two young Indians, we enter upon the hiſtory of the merchant Abudah, or the taliſman of Oromanes. This ſtory is finely imagined, and juſtly applied. The merchant Abudah enjoys every bleſſing of fortune and family; but all his pleaſures were embittered by being haunted with the form of a diminutive old hag, who every night hopt forward upon crutches, and addreſſed him as follows:

'O Abudah, to whom Mahomet hath given ſuch a profuſion of bleſſings, why delayeſt thou to ſearch out the taliſman of Oromanes! the which, whoever poſſeſſeth, ſhall know neither uneaſineſs nor diſcontent; neither may he be aſſaulted by the tricks of fortune, or the power of man. Till you are poſſeſſed of that valuable treaſure, O! Abudah, my preſence ſhall nightly remind you of your idleneſs, and my cheſt remain for ever in the chambers of your repoſe.'

This eternal plague occaſions the merchant to go in queſt of the taliſman, which, it ſeems, was incloſed in a cheſt of adamant which he never could open. But we are obliged, for want of room, to omit the various wonderful adventures he met with, during the ſearch, and which do not admit of being abridged. At length he met with a good genii, and, ſays our author,

'In a ſhort time, the merchant Abudah found himſelf in an awful moſque, reclining on the cheſt of adamant; on one ſide ſtood the box which uſed to haunt his chamber with the diminutive hag; and on the other, a large ciſtern of water.

'In a moment, with mildneſs in his aſpect, ſtood the genius Barhaddan before him.

"At length, ſaid he, Abudah, receive the true keys of the adamantine cheſt."

'At theſe words, the merchant Abudah approached the genius, and having proſtrated himſelf before him, received the long expected keys.

"Begin, ſaid Barhaddan, O Abudah, and ſearch for thy treaſure."

'Abudah obeyed, and in a moment the locks of the cheſt flew open.

'Abudah, with a conſciouſneſs and dread, lifted up the lid of the cheſt, when inſtantly flew out a thouſand feathers, ſo that they covered the whole pavement of the moſque.

"Now, continued Barhaddan, put in thine hand, and draw forth the contents of the cheſt."

'Abudah

'Abudah obeyed, and firſt he took out a beautiful but bleeding hand, with a curious bracelet of diamonds.

"That hand, ſaid Barhaddan, was ſevered from the body of a fair ſultana, by a ſlave who could not unlock the bracelet. Doſt thou think, Abudah, the wearer was the happier for that ornament?"

'As Abudah was going to draw again, out ſtepped a poor wretch, loaden with his bags of gold, trembling and looking behind.

'Next, on a ſudden, a gay youth with a poignard, ſtabbed the miſer to the heart; upon which, ſeveral women in looſe attire, came and ſhared with him the ſpoil, and began dancing and ſinging.

'Theſe were followed by a crowd, among whom was a crowned head, who ordered his ſoldiers to fall on them, and deſtroy them; then came a ſuperior force, and put a bow-ſtring around the neck of him that was crowned; and another ſtripped the crown from his head.

'After theſe came ſeveral madmen, ſome with wings on their ſhoulders, ſome with wheels, which they ſtrove always to keep in motion; ſome looking unto the ſkies, ſome drawing circles in the air with ſtraws, ſome gabbering ridiculous notions, that the ſame quantity was both more and leſs than itſelf.

'When theſe were paſſed, "Barhaddan aſked Abudah, doſt thou underſtand theſe things?"

"I underſtand by them, anſwered the merchant, (and alſo by my travels) that neither riches, nor gaiety, nor honour, nor power, nor ſcience, nor learning, nor obſcurity, is free from the common accidents of life, and that therefore theſe can never lead us to the perfect taliſman of Oromanes."

"What didſt thou underſtand by the feathers, ſaid Barhaddan?"

"I knew not their meaning, anſwered Abudah."

"They, continued the genius Barhaddan, were the thouſand light, airy, inconſiſtent hopes and wiſhes, which lie on the top of every man's heart, which have ſome kind of tendency to the taliſman, and ſo they are the firſt on the top of the cheſt.

"And now, O merchant Abudah, ſaid Barhaddan, art thou convinced that the taliſman of Oromanes could not be treaſured among ſuch refuſe as theſe; ſhut down, therefore, the cheſt, and attend with ſilence to the ſcene which will follow."

'Abudah obeyed, ſtanding like a mute with his hands before him.

"Now thou wicked hag, ſaid Barhaddan, thou evil genius, who loveſt to torment and miſlead mankind, come forth."

'At theſe words, the little box fell to pieces, and the hag came trembling out on her crutches before Barhaddan.

"I know, ſaid the pure genius, thy implacable nature, and that thou delighteſt only in miſchief and evil; but that you may have ſome awe for thoſe who regard mankind, ſtand here, and ſee me purge the man, whom thou haſt enſlaved with worldly thoughts and deſires."

'Barhaddan then commanded Abudah to waſh himſelf in the ciſtern; which having performed, he ordered him a ſecond time to open the cheſt of adamant.

'Abudah obeying, took from thence a little book, which Barhadden bid him read, and he read theſe words aloud:

"*Know, O man, that human nature, which is imperfect, cannot attain to perfection; that true happineſs, which is the real taliſman of Oromanes, being immortal, can be enjoyed by immortals alone. That man, being a creature, is ſubject to the commands of his Creator; and therefore a knowledge of his will, and a faithful obedience to it, ſhould be the firſt and laſt purſuit of mortality; till it pleaſe the eternal Power to remove him from trial to perfection, from earthly miſery, to the eternal happineſs of a glorious paradiſe.*"

'As he ended theſe words, Abudah fell proſtrate in the moſque, and adored the eternal Power above. Which the genius ſeeing, commended him.

'Then Barhaddan turning to the hag,—"Go, ſaid he, falſe and wicked genius, into that cheſt, and there, for fifty years, contemplate the happineſs you are ſo anxious to recommend."

'The hag trembled and obeyed; the cheſt cloſed with violence, the locks faſtened themſelves on, and the whole was taken up like a whirlwind, and vaniſhed away.

'Abudah then lookod around to thank the friendly genius, but he was gone; and what ſurpriſed him more, he found himſelf on his bed at Bagdad, and his wife and family weeping around him.

'As he moved, Selima in tranſports ran to him, and aſked him, if the life were in him?

"In me, ſaid Abudah! Why, woman, I have been travelling theſe three months; I have ſeen various countries and kingdoms; I have (but would I had not) been crowned a ſultan."——

"O, interrupted Selima, my lord raves again. Thy children and ſervants know, O Abudah, that for four days, thou haſt ſlept upon this ſofa, and we feared you were dead."

"Is what I have ſeen then a dream, replied the merchant Abudah; then bleſſed be the prophet, who has added unto me knowledge without guilt.

"But

" But now, my lovely Selima, ſaid Abudah, I am releaſed from thoſe terrors and uneaſineſſes, which have made me a burden to thee and myſelf. Yes, Selima, I have learned to be content, the utmoſt man muſt expect on earth ; I have learned to be obedient to Alla, and to love and cheriſh my family, and do good to mankind."

' At theſe words, he again embraced his wife and children, and the day was ſpent in decent endearments ; nor lived there an happier or more reſigned and chearful family in Bagdad, than in the houſe of the merchant Abudah.

' When the genius Barhaddan had finiſhed his tale, Iracegem aroſe from his throne, and humbled himſelf before him ; then turning to the auguſt aſſembly, he thus addreſſed the pupils of his immortal race.

" Hear, O ye reptiles, whoſe life is a ſpan, and whoſe habitation is as the duſt in the whirlwind, who look toward the earth, and ſee not below the ſand that covers it, and to the heavens, but the cloud interveneth and darkeneth your ſearch ; ſeek not for durable joys in a world of viciſſitude ; nor for happineſs, which a moment ſhall alter, as the ſea-breeze blots out the writing of a child on the ſand. The eye which is mortal, cannot ſee that which is unchangeable, neither can the taſte of man be ſatisfied with variety. Wait then ye ſons of clay, with patience, till ye be tranſlated into the gardens of ever-living pleaſure, into palaces which moulder not with the ſtorm, into manſions which time muſt for ever admire. And know that happineſs is with Mahomet and Alla, and that the taliſman of Oromanes, is to obey God, and to love his commandments."

We have thought proper to give this extract entire, that the reader may have ſome idea of the author's manner of inculcating his moral doctrines, though he can have none of the tales themſelves without peruſing the whole. The ſtory of Alfouran the Derviſe ends in the good genius Mamlouk's exhorting the people, by way of moral, ' to follow obediently the law of their prophet, and ever to deſpiſe ſuch teachers as ſhould preach up a myſterious, unintelligible, and hidden religion, or expect that they ſhould blindly give up their ſubſtance and ſocial duties, to follow the direction of a ſanctified and luſtful drone.'

That of Haſſan Aſſar, the caliph of Bagdad, comes next, and then ſucceeds that of Canſu, the moral of all which is ſummed up in the following ſpeech of Iracagem, the preſiding genius, to his brethren.

" The leſſons of my brethren yeſterday were firſt deſigned to inculcate a regular ſearch after happineſs, which religion alone can teach us, as the merchant Abudah experienced in his various reſearches.

"Our firſt and greateſt duty is to obey the all-powerful Alla, and to ſerve him in truth and humility; not to miſtake, like Alfouran, the creature for the Creator, nor, like Sanballad, to leave the duties of our reſpective ſtations unfulfilled, to follow after an idle phantom in cells and caves of the earth; much leſs to mix hypocriſy with devotion, and to offend Alla, in order to deceive mankind. But to love and prefer his will and his law above all things, even above the pleaſure and the temptations of the world, leſt, like the ſultan Haſſan Aſſar, we add preſumption to our crimes, and having been inſtructed in our duty, refuſe to practiſe it.

"Obedience to Alla will make all things eaſy to us, it will give bloom to Nakin Palata, and joy and comfort to the ſons of the faithful, while we readily ſubmit to our allotted taſk, and call not in queſtion, like Canſu, either the wiſdom or mercy of Alla, who doth often with-hold what might be eſteemed bleſſings from us, in order to prevent us from the ſtorm, which we neither can foreſee nor diſſipate. To truſt therefore in him, to love him, to exalt him, to obey, and to give him praiſe, is the chief end and creation of man.

"But as mutual weakneſs requires mutual ſupport, ſo the great Alla has given to his children, the laws and the duties of ſocial morality, which will be beſt explained to their tender minds by example, fraught with the bleſſings of inſtruction."

The adventures of Urad, or the Fair Wanderer, is, perhaps, the beſt tale in the volume, and its moral is equally refined and uſeful.

"To guard the ſoft female heart from the deluſions of a faithleſs ſex, ſaid Iracagan, is worthy of our race, and the ſage Hemadir has wiſely blended chaſtity and prudence in her delightful inſtructions: but female delicacy makes an unequal oppoſition to brutal cunning, unleſs the protection of the juſt One overſhadow the foot-ſteps of the virtuous maid; wherefore Alla is the firſt and chief ſupporter of the female-ſex, who will aſſuredly, when requeſted, confound the vain artifices of man, and exalt the prudent counſels of the modeſt fair."

The tale of the Enchanters, or Miſnar, the ſultan of India, follows next; but we muſt defer giving our opinion of it, becauſe its cataſtrophe and application is reſerved for the next volume, which is yet unpubliſhed. We can add but little to the character we have already given of this work, but that it muſt afford pleaſure to every reader who loves to ſee true philoſophy and the practice of every moral and religious duty recommended by all the luxuriancy of eaſtern invention and deſcription. The language is bold and figurative, and delicate when the ſubject requires it. Though the Mahometan is ſubſtituted, through the

the nature of the undertaking, for the Chriſtian religion, yet the author has made ſo proper an uſe of the eaſtern theology, that the moſt delicate Chriſtian reader can find no fault with his religious ſentiments and expreſſions.

VII. *Conſiderations Hiſtoriques & Politiques ſur les Impots des* Egyptiens, *des* Babyloniens, *des* Perſes, *des* Grecs, *des* Romains, *& ſur les différentes ſituations de la* France *par rapport aux Finances depuis l'établiſſement des* Francs *dans le* Gaule *juſqu'a à preſent; ou Memoires pour ſervir à l'Hiſtoire Générale des Finances. Par M.* D'Eon de Beaumont, *Chevalier de l'Ordre Royal & Militaire de* St. Louis, *Capitaine de Dragons, Cenſeur Royal, ancien Aide-de-Camp de M. M. le Maréchal Duc & Comte de Broglio & Miniſtre Plénipotentiaire de* France *auprès du Roi de la* Grande-Bretagne. 2 *Tomes.* 12*mo.* *Pr.* 6*s.* Dixwell.

M. D'Eon, in this work, has diſcovered abilities ſufficient to entitle him to a diſtinction in the literary, as well as the political, world; but upon the peruſal of it, we begin to conſider national vanity as ſomewhat problematical, and we are in doubt whether we ought not to rank it among the virtues. Though the fee-farm of the crown of France, if ſet up at auction, could not bring in ſo much money as this nation has ſpent in humbling that people, whoſe greatneſs chiefly conſiſts in the ridiculous ideas we have formed of their power and policy; yet let us hear how the chevalier talks of a monarchy that, but the other day, was profeſſedly a bankrupt.

'La France eſt inconteſtablement de tous les royaumes, celui qui peut le plus contribuer à la richeſſe du prince & des peuples. La fertilité des terres, l'induſtrie des habitans, & leur entiere ſoumiſſion pour le roi, donne la ſupériorité, ſur tous les autres etats. Ses frontieres défendues par le Rhin, les Pyrénées, les Alpes, l'Ocean & la Méditerannée, forment des barrieres inexpugnables entre elle & ſes voiſins, & le royaume paroit n'être qu'une ſeule citadelle. Dans le centre, un ſol fertile en toutes ſortes de denrées, produit des laboureurs, des artiſans, des ſoldats. Aſſez grande pour former un etat floriſſant, aſſez limitée, pour que le prince en puiſſe enviſager toutes les parties d'un coup d'œil, il ſemble que la Providence elle même ſe ſoit plu à en combiner le plan, & à en circonſcrire les limites. L'hiſtoire ne m'a point encore fourni juſques à préſent l'idée d'une ſi heureuſe poſition.'

Now, gentle reader, we ſhall (contrary to our common practice) if thou doſt not underſtand French, give thee a tranſlation of this paſſage, that thou mayſt have ſome idea of the Frenchman's

man's modeſty when he ſpeaks of his own country. "France of all kingdoms is inconteſtably that which contributes moſt to the riches both of the prince and people. The fertility of her ſoil, the induſtry of her inhabitants, and their entire ſubmiſſion to their king, gives her a ſuperiority over all other ſtates. Her frontiers, defended by the Rhine, the Pyrenees, the Alps, the Ocean, and the Mediterranean, form impregnable barriers between her and her neighbours; and the whole kingdom appears to be but one citadel. In her center, a ſoil fertile in proviſions of every kind, produces huſbandmen, artiſans, and ſoldiers. Large enough to form a flouriſhing ſtate, yet not ſo large but that the prince may ſurvey the whole with a glance of his eye; it ſeems as if Providence herſelf had taken pleaſure in conſtructing the plan, and circumſcribing its limits. Hitherto hiſtory has not furniſhed me with an idea of ſo happy a ſituation."

We are pleaſed with this opportunity of ſhewing the chevalier's ungrateful countrymen how true a Frenchman he is in every ſenſe of the word. Who could have thought that ſuch a people is now obliged to demoliſh Dunkirk; that they had loſt the immenſe ſums they had beſtowed upon Cherbourg; that they have been ſtript of Guadaloupe, Martinico, almoſt every ſhilling they had in the Eaſt Indies, and of a larger extent of territory in America than the Roman empire conſiſted of, and all this by poor barbarous Britons!

The chevalier, in this work, which really has merit, traces the ſubject of finances to their higheſt antiquity. We have here a ſlight idea of impoſts under the Egyptians and Greeks. The author then paſſes to the Roman empire, which leads him to the invaſion of Gaul by the Francs. He then examines the creation of different impoſts under the Merovingian, Carlovingian, Capetine, Valois, and the Bourbon races; the progreſs, neceſſity, and ſometimes the abuſe, of their finances, which he follows accurately through their different ſpecies and offices. He informs his reader that he has wrote a hiſtory, and not a romance, of the public revenue; and that, during his reſearches, he has diſcovered matter enough for many volumes, if he meets with encouragement, to which we moſt cordially recommend him; and an Engliſhman who is diſpoſed to be inſtructed in the *French* finances, cannot have a better tutor than the chevalier d'Eon. His work, however, reminds us of Homer's Odyſſey, where the hero, in viſiting a few paltry iſlands in the Archipelago, ſeems to have compaſſed a greater extent of land and water than Drake, Dampier, or Anſon. 'The finances of no ſtate, ſays the chevalier, ever comprehended ſuch vaſt, ſuch complicated objects as thoſe of France.' Pray, good Chevalier, as we make no doubt you are maſter of the difference between

between Engliſh and French currency, be ſo kind as to inform us how many millions of livres France muſt have raiſed in one year to anſwer twenty-four millions ſterling; and then we will talk to you about finances?

VIII. *A General Hiſtory of the World, from the Creation to the preſent Time. Including all the Empires, Kingdoms, and States; their Revolutions, Forms of Government, Laws, Religions, Cuſtoms and Manners; the Progreſs of their Learning, Arts, Sciences, Commerce and Trade; together with their Chronology, Antiquities, Public Buildings, and Curioſities of Nature and Art. By* William Guthrie, *Eſq.* John Gray, *Eſq. and others eminent in this Branch of Literature. Vols. I. & II. 8vo. Pr. 5s. each Vol.* Newbery.

NOtwithſtanding the high character we have repeatedly given the Univerſal Hiſtory, our regard to juſtice does not permit of our refuſing to acknowledge this work to have great merit. It is conciſe and comprehenſive, the ſtile is hiſtorical, the diction pure, and the facts of the narrative well ſupported. The view of the proprietors ſeems to have been to accommodate the public with an abridged hiſtory of the world, at a ſmall expence, and ſuch as might give the reader, who ſtudies for information only, all the real inſtruction that can be collected from more voluminous compilers. Next to perſpicuity the authors of this hiſtory ſeem to have given their attention to order, and we think with great ſucceſs. The firſt book contains the hiſtory from the creation to the call of Abraham, and contains all that has been ſaid by the moſt curious modern critics, concerning that important period. As a proof of this we ſhall beg leave to tranſcribe what they have ſaid upon a ſubject that has been greatly altercated by writers and travellers, we mean the remains of the building of Babel.

'The building, which was now interrupted by the miraculous interpoſition of God, according to ſome, had been carried on 22 years, and according to others 40. It was built with burnt brick, cemented with ſlime or bitumen, a pitchy ſubſtance, which Strabo informs us iſſues from the earth in great abundance in the plains of Babylon, and is of two kinds, liquid and ſolid. According to the eaſtern writers, the ſons of Noah employed themſelves three years in making and burning the bricks, each of which were thirteen cubits long, ten broad, and five thick. The ſame authors likewiſe give us the following abſurd dimenſions of the city and tower. The city, they ſay, was 513 fathoms in length, and 151 in breadth. The walls of it were 5533 fathoms high, and 33 broad; and the tower roſe in

in height 10,000 fathoms, or 12 miles. Even Jerom affirms, from the teſtimony of thoſe who examined its remains, that the tower was four miles high. Rejecting theſe ſhameful extravagancies, we ſhall take notice of the accounts of other authors. Bochart ſuppoſes, that the tower of Babel is the ſame with the tower that ſtood in the midſt of the temple of Belus, which Herodotus relates was ſolid, and a furlong in length, and as much in breadth, conſiſting of eight ſquare towers one above another, gradually decreaſing in breadth. His deſcription indeed leaves it doubtful, whether a furlong was the height of each tower ſingly, or of the whole eight together, or what was the height of it. Strabo determines the height to have been a furlong, that is the eighth part of a mile, 660 feet, which is itſelf prodigious; for thereby it appears to have exceeded the greateſt of the Egyptian pyramids in height 179 feet, tho' it fell ſhort of it at the baſis by 33. It benched in from the bottom to the top in a ſpiral form, and the platform occaſioned by the benching, ſerved for a ſtair caſe, which was ſo broad, that horſes and carts might meet and turn upon it. The ſpace between each benching was 75 feet high, and contained many ſtately rooms, with arched roofs ſupported by pillars, as it was afterwards finiſhed by Nebuchadnezzar, who built the temple of Belus round it, in a ſquare of two furlongs on every ſide, encloſing the whole with a wall of two miles and a half in compaſs. In this wall were ſeveral gates leading to the temple, all of ſolid braſs, probably formed of the braſs carried from the temple of Jeruſalem to Babylon. Little more than 100 years after, Xerxes returning from his unfortunate Grecian expedition, plundered and demoliſhed the temple from a principle of religion, as he pretended, being by profeſſion a Magian, and conſequently an enemy to idol worſhip. This great monument of antiquity being thus demoliſhed, was never after repaired. Alexander the great, indeed, after his Indian expedition, expreſſed an intention of rebuilding it, and ordered 10,000 men to remove the rubbiſh; but before they had made any great progreſs, he died ſuddenly at Babylon.

'Whether any remains of it are to be ſeen at this day, is very uncertain. Modern travellers even differ as to the ſituation of Babylon, ſo completely has that immenſe city been deſtroyed. There are ſeveral large and remarkable ruins ſtill to be ſeen in the neighbourhood of the Euphrates, and at many miles diſtance from each other; but which of them, or if any of them, may be ſuppoſed the ruins of Babel, is ſtill very doubtful.

'Tavernier, and ſeveral other travellers, have viſited a maſs of ruins about eight or nine miles to the north-weſt of Bagdat, called by the preſent inhabitants the Tower of Nimrod. This

tower

tower appears now a ſhapeleſs hill, and ſtands by itſelf in a wide plain. Towards the middle there is an opening that paſſes quite thro' the building, and towards the top there is a great window. Authors give very different accounts of the heighth of the tower, and of the bulk and form of the bricks, and of the manner how they are ranged. Some ſuppoſe it to be the ſame with the tower mentioned by Moſes; and others thinking it cannot agree with his account, embrace the opinion of the Arabs, who ſay, that it was built by one of their princes for a beacon.

'Rawwolf, a German phyſician, who in the year 1574, paſſed down the Euphrates, ſuppoſes he found the ruins of Babylon on that river, 36 miles to the ſouth-weſt of Bagdat, where the village Elugo, or Felujia, now ſtands. He ſays the country is dry and barren, and that it might be doubted whether that potent city ever ſtood there, if it were not for ſome delicate antiquities ſtill remaining. Some pieces and arches of the old bridge over Euphrates are ſtill to be ſeen; and at a ſmall diſtance the ruins of the tower of Babel, half a league in diameter; but ſo low and ſo full of venomous beaſts, that it is dangerous to approach within half a mile of it; except in two months of the year, when thoſe animals do not ſtir out. On his journey from thence to Bagdat, he obſerved many large and ſtately buildings, arches, and turrets, ſtanding in the ſand, ſome decayed and in ruins, others pretty entire, and adorned with curious artificial work.

'Pietro de la Valle, however, who was at Bagdat in the year 1616, thinks he diſcovered the ruins of Babel two days journey farther down the Euphrates, within a quarter of a league of the river, in a level and extenſive plain. The heap of ruins, he ſays, riſe in the form of a pyramid with four fronts, which anſwers to the four quarters of the compaſs. It ſeems longer from north to ſouth, than from eaſt to weſt, and exceeds in height the higheſt palace in Naples. He did not diſcover the leaſt veſtiges of the city of Babylon. The tower, he found, was chiefly built of large bricks dried in the ſun, and cemented with bitumen mixed with hard ſtraw or bruiſed reeds. We have a more particular deſcription of this ſtructure by Mr. M'Gregory, a late traveller; but whether it or the others mentioned be the remains of the original tower, or only ſome later buildings of the Arabs, may ſtill be doubted.'

The authors are equally accurate with regard to all the other remains of antiquity, which have been ſo carefully deſcribed by modern travellers; and the firſt volume, which ends with the deſtruction of Jeruſalem, and the extinction of the Herodian family;

family, contains a kind of connection, in four books, of the ſacred and prophane hiſtory.

The ſecond volume opens with book the fifth, containing the hiſtory of the Aſſyrians, the Babylonians, and the different nations antiently inhabiting Aſia Minor. Amongſt other curious matters in this volume, we have a deſcription of the antient Perſepolis, with proper cuts, and we may eſteem the following relation as a kind of geographical anecdote.

'At two leagues diſtance from theſe ruins there is a famous mountain, ſeated between two of the fineſt plains in the world, and called by the inhabitants by ſeveral names. Sometimes they ſtile it Kabreſton-Gauron, that is, the ſepulchre of the Gaurs; ſometimes Nachs Ruſtan, that is, the throne of Ruſtan. This Ruſtan, as we obſerved, is the Hercules, or rather the Amadis, of the eaſterns; for the ſtories they tell of him are alike fabulous and romantic. This mountain, tho' an entire rock, and harder and capable of a better poliſh than marble, is ſmoothed by art, and on its ſides, which are perfectly perpendicular, are figures repreſented in bas relief with great ſkill and beauty. The firſt of theſe, which is about the height of a pike from the ground, repreſents a combat between two knights mounted on horſeback, each of them having an iron mace in his left hand. One of them has a bonnet on his head, and holds out in his right hand a large ring of iron, of which the other knight ſeems to take hold with his right hand. All theſe figure are gigantic; and as to the meaning of the piece, it is thus explained by eaſtern traditions and the Perſian poets. One of theſe horſemen, they ſay, was Ruſtan, or Ruſtem, the ſon of Sal the White, the ſon of Sam, the ſon of Noramon king of the Indies; the ſecond, Ruſtan the ſon of Tabmour king of Perſia. Theſe two princes, after being engaged in long and bloody wars, at length agreed to determine their quarrels by a combat in this manner. One agreed to extend a ring of iron, which the other was to lay hold of, and whoever ſhould wrench the ring from the other, ſhould be eſteemed the conqueror, and ſhould be obeyed for the future by him who loſt it. They ſay too, that the king of Perſia, who is repreſented in the figure with a long beard, vanquiſhed the king of the Indies in this engagement. Not far from this piece of ſculpture are two others repreſenting human figures, the firſt two men on horſeback holding a ring; the ſecond, two men meeting another on horſeback in a ſaluting or ſupplicating poſture. At a ſmall diſtance from theſe figures is the firſt tomb, and 60 paces further there is a ſecond tomb; 30 paces from thence a third, and at the diſtance of 100 paces a fourth, which is the laſt. Near the third tomb are two inſcriptions of the ſame characters as

thoſe at Perſepolis. There are many other curious repreſentations carved on this mountain, ſome perfectly whole and ſound, and others much decayed. From what has been ſaid concerning theſe ſtupendous monuments of antient magnificence, we may juſtly conclude, that the antient Perſians equalled, if not excelled, their eaſtern neighbours in a taſte for the arts.'

This volume traces the Greek and Roman hiſtories to the year 531 before Chriſt.

[*Volumes III. & IV. in our next.*]

IX. *A Supplement to the Firſt Part of Medical Commentaries. By Dr.* Hunter. 4*to.* *Pr.* 1*s.* 6*d.* Millar.

IN Art. XII. of our Review for the month of December laſt, we gave ſome account of a new edition of Mr. Pott's Treatiſe on Ruptures, and particularly on his diſpute with Dr. Hunter, concerning congenial ruptures, to which we refer our readers. The principal ſcope of the preſent publication is to anſwer and overthrow Mr. Pott's defence, which we did imagine Dr. Hunter would think himſelf obliged to do: and he has taken occaſion, in a Poſtſcript, to ſay ſomething on a diſpute between himſelf and Profeſſor Monro, ſen. of Edinburgh.

In the firſt ſection, the doctor proves Mr. Pott's aſſertion of not having learned the opinions he has publiſhed concerning congenial ruptures from baron Haller's book, to be extremely unlikely, if not abſolutely falſe; from his not being able to prove that he ever mentioned that opinion to apprentice, pupil, or friend, before the time of Haller's publication; notwithſtanding Haller's book had been advertiſed in the London news-papers, and tranſlated into Engliſh: and as to Mr. Pott's allegagation, that if he had taken any-thing from Haller, why not the whole? the doctor affirms he has taken the whole, only ſuppreſſing names and trifling circumſtances, that would have palpably diſcovered the plagiariſm; and for this he refers to any who will be at the trouble of comparing the paſſages quoted from the baron and from Mr. Pott, as mentioned in the Medical Commentaries, part i. p. 73 & 74. Mr. Pott has alleged in his defence, That if he had borrowed it from Haller, it was impoſſible he ſhould have given ſo erroneous an account of what the baron has explained ſo fully. On this the doctor obſerves 'This is, indeed, a ſpecious argument, as it is propoſed; but, when examined, it is another very unfortunate one, as it proves what it is brought to diſprove. The only error in Mr. Pott's account, that I am aware of, is this; that the Teſtis remains in the Abdomen

domen till birth, and is then forced down by breathing, crying, &c. But this very error is in Haller's book; and therefore ſerves to prove the plagiariſm. It was eaſier to take the whole than to correct the error. As it was,—"it had always been Mr. P.'s opinion." The only difference is this: B. Haller publiſhed the opinion cautiouſly, and with heſitation, as it aroſe in his mind from the examination of a few caſes: but Mr. P. took it all without heſitation, and gave his own little bit of a ſort of a reaſon for it; viz. It was right the Teſtis ſhould be out of the way of danger till after birth.'

The Dr. proceeds to Mr. Pott's ſecond argument "If I had taken my account of the deſcent of the Teſtes from thence, why did I not alſo learn from thence the reaſon why the Inteſtine and Teſtis are ſometimes found in the ſame Sacculus?" Becauſe baron Haller neither mentioned this caſe, nor gave any reaſon for it. What ſays Mr. P. to this plain anſwer?'

In further urging this argument, Mr. Pott ſays that Haller has ſatisfactorily accounted for both theſe facts; to which Dr. Hunter replies, that the one is not once mentioned by the baron. Mr. Pott, therefore, being accuſed of having ſtole a diſcovery from baron Haller, endeavours to invalidate the accuſation, by ſaying, that if he had ſtole that from Haller, why did he not ſteal another which is in the ſame chapter; but, on enquiry, it is not in any part of the book. This diſcovery ſeems to make more for Mr. Pott than any thing he has ſaid for himſelf; from it one might be tempted to imagine, that neither before nor ſince has he read the baron's book: and ſurely it ought to be ſome palliation of Mr. Pott's offence, againſt baron Haller at leaſt, that if he omitted to acknowledge him for the author of one diſcovery, he has now given him another he has no right to.

The next ſection is employed in what paſſed at a viſit Mr. Pott paid to Mr. J. Hunter; in which every allegation againſt Mr. P. are as clearly proved as ever they were againſt any culprit at the Old Bailey, and that upon the evidence of credible witneſſes. The doctor has ſummed up the evidence. 'Here is ſuch evidence as requires no comment; it ſettles the point in queſtion, and renders all argumentation or declamation equally uſeleſs; it is the concurring teſtimony of two gentlemen of the profeſſion, who underſtand the ſubject, who are independent and diſintereſted; it proves that I had ſhewn theſe preparations, and taught that doctrine of Herniæ in my public lectures, even before Mr. Pott's firſt book was publiſhed, at which time he owns that he knew nothing of the *hernia congenita*, and therefore called it a *luſus naturæ*; it proves that he was informed of all this; it proves that he came as a friend to ſee theſe preparations,

rations, and ſaw them, and heard my brother's opinions and mine upon the ſubject; it proves that he knew from my brother's own mouth, that he had made drawings of the parts to illuſtrate the doctrine; and Mr. Pott allows, that he never ſpoke, either to my brother or to me, of his intentions of publiſhing any thing upon the ſubject; yet, in a few months after that viſit, he publiſhed the facts and doctrine, as his own, without mentioning our names in any way whatever: he allows too, that the gentle, but determined rebuke which I gave him, for this ſingular behaviour, was extorted from me, when a ſuppoſed diſpute with him was objected to me in reproach: and now after all, and under the weight of theſe circumſtances, he publiſhes a juſtification of himſelf, built upon a *flat* and *poſitive denial* of theſe *unqueſtionable facts*; and holds it out to the face of the whole world, with an air of triumph. By what name ſhall we call this ſpecies of diſorder?'

As if all this were not ſufficient, our author in his third ſection confutes Mr. P.'s defence by ſtrong circumſtances; and clearly proves that what he has advanced concerning Lagaranne, a French author, from whom he pretends to have had the firſt hint of the herniæ congenita, was a mere fiction and impoſition upon the public; and that he had not actually ſeen Lagaranne's book till after the publication of his tract. The laſt ſection is employed in refuting ſome abſurd accuſations, in which he takes occaſion to obſerve, that he has endeavoured to clear up a diſpute, which appeared to him to be of conſequence. 'Had the queſtion been only about unimportant diſcoveries, and inſignificant improvements, it could hardly have deſerved a line for every page which has been beſtowed upon it: but when the characters of men are *ſtaked* in a diſpute, it grows too ſerious and important to be neglected.'

The poſtſcript concerning a diſpute with Profeſſor Monro, ſen. is written with the ſame accuracy and preciſion. It contains a plain anſwer to two queſtions of the profeſſor, with ſome ſevere and juſt remonſtrances on the ſide of the doctor, to induce profeſſor Monro to explain the meaning of ſome inſinuations in his expoſtulatory epiſtle, that reflect on the doctor's character, and which a man of candour cannot, in our opinion, refuſe complying with.

The whole is written with ſuch perſpicuity, accuracy, and ſpirit, that it cannot fail of amuſing a reader who is not concerned in the diſpute.

X. *A Treatiſe of the Nature and Powers of the Baths and Waters of* Bareges: *In which their ſuperior Virtues for the Cure of Gunſhot and other Wounds, with all their Complications of inveterate Ulcers, Fiſtulas, Calloſities, and Caries; likewiſe of muſcular and nervous Contractions, Schirrous Tumours, Anchyloſes, and many other Diſeaſes, as well Internal and External; are demonſtrated and confirmed by Practical Obſervations. With a Deſcriptive Relation of* Bareges. *To which is added an Enquiry into the Cauſe of Heat in Bituminous Waters, and of their Specific Variations. By Sir* Chriſtopher Meighan, *Knight of the Noble Order of* Chriſt, *M. D. Member of the Royal Academy of Sciences at* Rouen. 8*vo*. *Pr.* 3*s. ſewed.* Millar.

THE deſcription which is given of the country near Bareges is rather too florid, and ſeems to be the production of the author's juvenile years, when a luxuriancy of words is more pardonable than in an advanced time of life.

After the deſcription of Bareges and its environs, the author divides his work into three parts. Part I. treats of the nature and powers of Bareges baths and waters, in the following order—The firſt chapter give a local delineation of the baths and mineral fountains.—The ſecond chapter exhibits various experiments on the Bareges-waters.——The third chapter contains reflections on the foreign experiments, whence the author aſſerts that theſe waters are devoid of any *acid* or *alkali*, and that conſequently their genuine ſalts, as they exiſt in this ſource, is of the neutral kind; which opinion he ſays is farther evinced by the mildneſs of their nature, and gentleneſs of their operation.——Chap. IV. exhibits ſeveral phænomena obvious to the ſenſes, but ſuch as lead to a true knowledge of the Bareges waters.—Chap. V. recites ſeveral experiments relative to the foregoing phænomena, which, as we cannot deny, we muſt implicitly acquieſce in the author's veracity.—Chap. VI. diſplays the various degrees of heat obſervable in the ſeveral ſources of the Bareges waters, alſo their reſpective gravities, as determined by a graduated hydroſtatic ſcale, which, in proportion to its riſe or fall in liquids, meaſures the difference of the weight.——Chap. VII. unfolds the impregnating principles of Bareges waters, which the author aſſerts to be a genuine *Petroleum*, like that ſent to us from Naples and other places, for medicinal purpoſes.——Chap. VIII. delineates the powers and energy of Bareges waters, and their operation on human bodies.—Chap. IX. conſiders the various temperaments to which an uſe of the Bareges waters muſt prove beneficial or hurtful; in the courſe of which the doctrine appears both pertinent and rational.

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The Second Part. Chap. I. treats of external diſeaſes, wounds, their complications, &c. wherein Bareges waters are beneficial; all which he illuſtrates by ſeveral ſtriking caſes, ſuch as thoſe of general *Keith*, lord *Crawford*, &c. The author alſo points out the power of theſe waters in curing certain diſeaſes peculiar to the fair ſex, when deſpaired of by every other remedy.——Chap. II. the efficacy of the waters is likewiſe proved in curing nervous contractions, anchyloſes, nodes, and exoſtoſes, enforced by practical obſervations.—— Chap. III. ſhews their power over all cutaneous diſeaſes, of which he gives ſome ſingular inſtances.——Chap. IV. expatiates on the energy of the waters againſt the venereal infection, which is accompanied with many curious animadverſions.—— Chap. V. gives inſtances of their powerful agency in removing rheumatiſms and palſies.—Chap. VI. extends their virtue even to cure the gout, gravel, and ſtone; with great appearance of reaſon.

The Third Part treats of ſuch internal diſtempers as the waters of Bereges have been proved efficacious againſt; and the practical obſervations ſubjoined, are worthy of attention, as are alſo his remarks on tobacco, which, for the entertainment of our readers, we think it not amiſs to inſert here.

'I have ſeen many examples of quick relief by the waters, particularly in caſes of the noſe, jaws, and throat; all naturally abounding with pituitous glands, and conſequently ſubject to frequent ſtuffings and injuries, from a diſpoſition in the blood, from a vitiated acid quality in the ſpittle, or ſharpneſs of air; and, above all, from the noxious preparation of tobacco-ſnuff; a ſternutatory, to which faſhion gives a beginning, and habit an inordinate continuance: for nature, ſurely, entailed no ſuch inceſſant want on the ſenſe of ſmelling.

'A rational uſe of this powder, fairly prepared, would prove ſalutary; but its preſent abuſe is certainly attended with very great evils.

'The humour, drawn by its irritation to the naſal glands, is by it's perpetual repetitions, and the enſuing contractions of the ducts, neceſſarily repelled ſo as to ſuffer greatly in the liberty of excretion, which ſnuff-takers may eaſily verify; for by abſtaining for certain intervals, they will perceive how much more concocted and free the mucous evacuation will then be, and clearly ſee why it was before ſerous and ſcanty, with dry foul noſtrils.

'Such a derangement kept up in the emiſſion of this excrementitious matter, inevitably diſtributes diſorders to the neighbouring parts, whence, as well as from ſwallowing particles of the tobacco, probably often proceed guttural coughs, phlegmatic ſpittings, morning-reachings, with ſubverted digeſtions;

and, what is moſt frightful, apoplexies, ſo common in our days, may be juſtly ſuſpected of being oftentimes imputable to its pernicious influence.

'How can a conſtant titillation, or fretting of nerves, ſo ſuperficially ſituated and thinly covered, ſo near the origin of ſenſation, and connected with numberleſs others, as the olfactory are, beſides injuring the organ itſelf, fail of ſpreading impreſſions repugnant to the whole animal œconomy, and particularly prejudicial to the ſight and memory, productive of tremblings, vapours, dizzineſs, and other diſorders, which deluded admirers of ſnuff are not aware of, or will not attend to, tho' enough has been written to apprize them, and ſufficient examples appear to convince the moſt incredulous.

'What ſerves evidently to prove how far the vellicating effects of this powder extend, is its being an acceſſary to drunkenneſs, in conſtitutions of a certain ſenſibility; that is, it makes them feel more ſuddenly the effects of ſpirituous or fermented liquors: and this obſervation clearly ſhews that ebriety proceeds from immediate impreſſions communicated to the nervous texture of the ſtomach, according to its various tones, and not from fumes tranſmitted to the head, as is vulgarly imagined.'

From p. 176 to 188, are laid down general rules, with remarks, for the uſe of Bareges baths and waters; then follows an appendix, ſketching out the different roads that lead from London thither, and which road is beſt adapted to the patient's ſituation in life and circumſtances.

The author adds to his treatiſe on the baths and waters of Bareges, a very proper enquiry into the cauſe of heat in bituminous waters, and what occaſions their ſpecific difference. His remarks on ſubterraneous fires, &c. are well worthy of attention; and his notions of the co-application of mercury, on certain occaſions, when carried into practice by judicious phyſicians, cannot fail of being crowned with ſucceſs.

Dr. Meighan concludes his book with two letters, one in Engliſh, from the learned Dr. Hales; another in French, from the late Mr. Hunauld, one of the moſt ingenious and ſkilful anatomiſts in Europe, which, if any proofs were wanting, may be looked upon as ſufficient vouchers for the author's abilities; whoſe treatiſe, though perhaps exceptionable in ſome points of doctrine, cannot fail, on the whole, to prove both inſtructive and entertaining to gentlemen of the healing art, as well as to other readers.

XI. *The Patron. A Comedy in Three Acts. As it is performed at the Theatre in the* Hay-Market. *By* Samuel Foote, *Eſq.* 8*vo*. *Pr.* 1*s*. Kearſly.

IN an elegant dedication to earl Gower, lord chamberlain of his majeſty's houſhold, Mr. Foote obſerves, that this comedy is founded on one of M. Marmontell's ſtories, which is 'calculated to expoſe the frivolity and ignorance of the pretenders to learning, with the inſolence and vanity of their ſuperficial, illiberal protectors.' Though we have a great regard for M. Marmontell, we muſt be of opinion that what Mr. Foote has borrowed from him is the leaſt valuable part of this comedy. *Materiam ſuperat opus.* The bold relief, and the expreſſive characters with which our author has heightened the metal he works on, are by far the moſt pleaſing parts of the performance. To talk without a metaphor, a reader of taſte, who knows that kind of life which Mr. Foote here expoſes, muſt be highly pleaſed with this comedy in the cloſet; but no reader, whether he has taſte or not, whether he is or is not acquainted with the originals, can help being pleaſed with it on the ſtage.

Were we to characterize Mr. Foote as an actor and a writer, it would be by that eaſe and happineſs with which he takes off *living manners.* Other dramatic writers have ſucceeded in particular characters; Johnſon in an Abel Drugger and a Bobadille, Buckingham in a Bays, Farquhar in a beau and a Brazen, Vanbrugh in a Wronghead; all of them drawn from manners which are no longer general, though they are often diſcernible in individuals; but it muſt be allowed that no dramatic writer, Shakeſpear perhaps excepted, held up ſo many originals of folly and vice, as Mr. Foote has exhibited; and his repreſentations are ſo true, that of his predeceſſors in writing and acting ever drew fewer imputations, than he has done, upon his good nature or humanity.

The character of an ignorant, pedantic, antiquary ſeems to be as much a favourite with our author as that of Falſtaff was with Shakeſpear, who, at queen Elizabeth's deſire, exhibited the knight in love, as Mr. Foote has done his Ruſt, or antiquary, in this comedy. We cannot, however, do juſtice to the piece without giving ſome account of its plan.

The ſcene opens with a converſation between Bever and Younger, two ſprightly young gentlemen, the former in love with Juliet, the niece of Sir Thomas Lofty, the affected, tedious, inſipid, patron of learning and the liberal arts, who has promiſed her to Ruſt. The manner in which the antiquary falls in love is inimitably proper and humorous.—Upon Younger's aſking Bever how it happened, he replies,

'*Bever.* Juliet met him laſt week at her uncle's: he was a little pleaſed with the Greek of her profile; but on a cloſer enquiry, he found the turn-up of her noſe to exactly reſemble the buſt of the princeſs Popæa.

'*Younger.* The chaſte moiety of the amiable Nero.

'*Bever.* The ſame.

'*Younger.* Oh, the deuce! then your buſineſs was done in an inſtant.

'*Bever.* Immediately.—In favour of the tip, he offered chart blanche for the reſt of the figure, which (as you may ſuppoſe) was inſtantly caught at.'

During this diſcourſe, enters Sir Peter Pepperpot, a Weſt-Indian, whoſe ſupreme delight is in barbecues and turtle: he gives a ridiculous account of the diſpoſal of the latter, which he does ſo liberally, that he ſays 'not the meaneſt member of my corporation but can diſtinguiſh the paſh from the pee;'—'ay, and ſever the green from the ſhell with the ſkill of the ableſt anatomiſt.'—'The ſtated allowance (continues he) is ſix pounds to an alderman, and five to each of their wives.'——'The mayor, recorder, and rector, are permitted to eat as much as they pleaſe.'

After ſome farther humorous converſation of this kind, Sir Peter, who is diſcovered to be a great admirer of Sir Thomas, to whoſe levee he is going, turns out to be a moſt egregious coxcomb; and Bever, by flattering his vanity, engages him to procure him an interview with Juliet.

The next brace of oddities we are preſented with, while the two friends remain on the ſtage, are Dactyl the poet, and Puff the bookſeller, who come in quarrelling, and continue ſo, till they heartily expoſe one another's nakedneſs. Though the ſatire here may ſeem to be overcharged, we wiſh that there was not ſometimes too great foundation for it in fact.

We know not with what propriety the author introduces a ſecond act, without ſhifting the original ſcene and perſons, and without diſcontinuance of converſation, or interval of time. This is, perhaps, no more than a theatrical expedient, for we now perceive that Bever and his miſtreſs perfectly underſtand each other, while ſhe inſtructs him how to manage her uncle. Younger makes his exit, and Bever remains liſtening, when Juliet and her lover Ruſt come upon the ſtage; where a moſt inimitable ſcene of courtſhip between the antiquary and his miſtreſs ſucceeds. Juliet, before it ends, lets him know ſhe will never conſent to be his wife, turns his addreſſes into the moſt ſpirited ridicule; and they part. Bever then appears, and after ſome pleaſing raillery between the lovers, the following converſation ſucceeds.

'*Bever,*

'*Bever.* Why, you are determined not to be his.

'*Juliet.* Well, and what then?

'*Bever.* What then! why then you will be mine.

'*Juliet.* Indeed! and is that the natural conſequence; whoever won't be his, muſt be yours. Is that the logic of Oxford?

'*Bever.* Madam, I did flatter myſelf——

'*Juliet.* Then you did very wrong, indeed, Mr. Bever: you ſhould ever guard againſt flattering yourſelf; for of all dangerous paraſites, ſelf is the worſt.

'*Bever.* I am aſtoniſh'd!

'*Juliet.* Aſtoniſh'd! you are mad, I believe! Why I have not known you a month; it is true, my uncle ſays your father is his friend; your fortune, in time, will be eaſy; your figure is not remarkably faulty; and as to your underſtanding, paſſable enough for a young fellow who has not ſeen much of the world; but when one talks of a huſband——Lord, it's quite another ſort of a—Ha, ha, ha! poor Bever, how he ſtares! he ſtands like a ſtatue!

'*Bever.* Statue! Indeed, madam, I am very near petrified.

'*Juliet.* Even then you will make as good a huſband as Ruſt. But go, run, and join the aſſembly within: be attentive to every word, motion, and look of my uncle's; be dumb when he ſpeaks, admire all he ſays, laugh when he ſmirks, bow when he ſneezes; in ſhort, fawn, flatter, and cringe; don't be afraid of over-loading his ſtomach, for the knight has a noble digeſtion, and you will find ſome there who will keep you in countenance.'

After this lively deſcription of Sir Thomas's character, the ſcene changes to a room in his own houſe, where he appears attended by Ruſt, Puff, Dactyl, and his other admirers. Their behaviour towards him more than juſtifies Juliet's injunctions to her lover. Upon a dearth of literary news being pronounced by the company, Sir Thomas produces the following epigram for their entertainment.

'*To* PHILLIS.

'Think'ſt thou, fond Phillis, Strephon told thee true,
Angels are painted fair to look like you:
Another ſtory all the town will tell;
Phillis paints fair—to look like an an-gel.'

'*All.* Fine! fine! very fine!

'*Dactyl.* Such an eaſe and ſimplicity.

'*Puff.* The turn ſo unexpected and quick.

'*Ruſt.* The ſatire ſo poignant.

'*Sir Thomas.* Yes; I think it poſſeſſes, in an eminent degree, the three great epigrammatical requiſites; brevity, familiarity, and ſeverity,

'Phillis paints fair—to look like an an-gel.'

'*Dactyl.* Happy! Is the Phillis, the ſubject, a ſecret?

'*Sir Thomas.* Oh, dear me! nothing perſonal; no, an impromptu; a mere jeu d'eſprit.'

We might, perhaps, wrong the proprietor, ſhould we literally tranſcribe much more of this comedy. Sir Roger Dowlas, a ſtuttering Eaſt-India director, to whom Sir Thomas had preſcribed the Demoſthenian remedy of ſpeaking with pebbles in his mouth, is a character, we apprehend, quite new, and carried to the higheſt pitch of ridicule. Mr. Ruſt interpoſes, and after recounting many of his literary diſtreſſes, comforts himſelf that he has that very 'day acquired a treaſure that will, in ſome meaſure, make him amends;' and, after a moſt pompous introduction, this proves to be 'the precious remains of the very North Briton that was burnt at the Royal Exchange.' Bever then wins the heart of Lofty by a claſſical compliment; and the knight, in fullneſs of confidence and ſecrecy, ſhews him a play in manuſcript, of which he acknowledges himſelf the author; the name Robinſon Cruſoe, and to be acted that night. Before the curtain is to draw up, Sir Thomas, who appears only as the patron of the play, was to diſcover the name of the author to the manager, a condition without which it could not be acted; and Sir Thomas, though he makes no doubt of the ſucceſs of the play, with much difficulty, prevails upon Bever to ſuffer himſelf to be named as the author, and delivers the manuſcript to him with great ceremony.

The laſt act introduces Bever reading the play, and, to him Juliet, to whom he explains the myſtery of his ſuppoſed authorſhip, which ſhe thinks is the luckieſt incident that could happen; and then hurries him away to the playhouſe. Sir Thomas next enters, in the utmoſt anxiety and agitation, concerning the ſucceſs of the play; and it appears that he had planted ſeveral emiſſaries in the houſe to bring him the earlieſt accounts of it, even during the action. He is ſoon reſolved, by their dropping in, one after another; and all concurring in the account of its being damned. Bever's voice, in a paſſion, is heard without, demanding admittance; upon which the knight, in great confuſion, (which is obſerved by Ruſt, who reſolves to watch,) deſires his company to withdraw. Bever then enters in a rage; and, though Lofty endeavours to comfort him, he appears to be inconſolable under the diſgrace of damnation, which he had incurred only by his complaiſance to his patron,

tron, and loudly threatens to proclaim the truth to all the world. —Sir Thomas adviſes him to marry—

'*Bever.* And what fair would admit of my ſuit, or family wiſh to receive me? Make the caſe your own, Sir Thomas; would you?

'*Sir Thomas.* With infinite pleaſure.

'*Bever.* Then give me your niece; her hand ſhall ſeal up my lips.

'*Sir Thomas.* What, Juliet? willingly. But are you ſerious? do you really admire the girl?'

In ſhort, the lovers are joined, Sir Thomas having diſcovered that Ruſt had been more ſevere than any-one elſe upon his play. Ruſt enters, after liſtening, and enraged at having loſt Juliet, he threatens to make the whole affair public; tho' he promiſes ſilence when Bever threatens to deprive him of his ineſtimable phœnix which he had recovered from the flames. 'Now (concludes Sir Thomas) the ſecret dies with us four. My fault, I owe him much;

Be it your care to ſhew it;
And bleſs the man, though I have damn'd the poet.'

The profeſſed deſign of the author of this comedy is the ſame with that of our Review, to expoſe the faſtidious pretenders to wit, literature, and the polite arts, to ſtrip them of protection, however powerful their patrons may be, at any court but that where Apollo preſides; for, as Mr. Foote, very juſtly obſerves, in his dedication, 'patronizing bad poets is full as pernicious to the progreſs of letters, as neglecting the good.'

XII. *The Farewell. A Poem. By* C. Churchill. 4*to.* *Pr.* 2*s.* 6*d.* Flexney.

IT has been often obſerved, that almoſt every good painter has his good and bad manner; and the ſame may be ſaid of poets. For our own part, we frankly acknowledge that we prefer the beſt lines of Blackmore to the worſt of Dryden; nor are we ſuperſtitious enough to believe, that the worſt criticiſms of Pope upon Shakeſpear are equal to the beſt of Theobald on the ſame poet. It is true, in the works of great poets and painters ſome characteriſtic ſtroke of the maſter's manner is commonly diſcernible; but a few good lines cannot make amends for a bad compoſition, in either art.

To apply this obſervation to the pamphlet before us, the reader may recollect, in a former Number, how readily we embraced

braced the opportunity of praiſing Mr. Churchill's Candidate *; and we are ſorry, while our duty to the public obliges us to be equally impartial to this, to declare that ſcarcely a truant ray (to uſe the Budget's expreſſion) of genius has illuminated any part of the performance. The plan is as unphiloſophical as the execution is unpoetical. Horace, it is true, has lines that are *ſermoni propriora*, that is, bordering upon proſe; but the inimitable wit, ſatire, and knowledge of mankind, which he diſplays on ſuch occaſions, make more than amends for his fallings off from poetry. Of all writers this is leaſt the caſe with Mr. Churchill, who, whenever he attempts to ſkim the ground, kiſſes it, and fairly tumbles where he ought only to ſink.

This poem, (for ſo, we find, the author calls it) conſiſts of a dialogue between the poet and his friend upon the hackneyed ſubject of partial and general affection for mankind, managed in a pretty extraordinary manner. The poet intends to bid farewell to his country, on account of vice choaking up virtue, and the ſeeds of folly that ſhoot up in her ſoil bringing up an hundred-fold; and yet, after all, he cannot bear that his friend ſhould ſpeak ill of Old England, though he allows all he ſays to be true. He is anſwered by his friend in the following lines, where the triteneſs of the thought can only be equalled by the poverty of the verſification.

> 'Thy country, and what then? Is that mere word
> Againſt the voice of Reaſon to be heard?
> Are prejudices, deep imbib'd in youth,
> To counter-act, and make thee hate the truth?
> 'Tis the ſure ſymptom of a narrow ſoul
> To draw its grand attachment from the whole,
> And take up with a part; men, not confin'd
> Within ſuch paltry limits, men deſign'd
> Their nature to exalt;'—

In ſhort the friend thinks that ſuch men are at home everywhere. The poet replies in the ſame ſtrain,

> 'My good, grave Sir of Theory, whoſe wit,
> Graſping at ſhadows, ne'er caught ſubſtance yet,
> 'Tis mighty eaſy o'er a glaſs of wine
> On vain refinements vainly to refine,
> To laugh at poverty in plenty's reign,
> To boaſt of apathy when out of pain,
> And in each ſentence, worthy of the ſchools,
> Varniſh'd with ſophiſtry, to deal out rules

* See Critical Review vol. xvii. p. 365.

Moſt

Moſt fit for practice, but for one poor fault,
That into practice they can ne'er be brought.'

Now for the reply;

'Weak and unjuſt diſtinction, ſtrange deſign,
Moſt peeviſh, moſt perverſe, to undermine
Philoſophy, and throw her empire down
By means of Senſe, from whom ſhe holds her crown.
Divine Philoſophy, to thee we owe
All that is worth poſſeſſing here below;
Virtue and Wiſdom conſecrate thy reign,
Doubled each joy, and pain no longer pain.
'When, like a garden, where for want of toil,
And wholeſome diſcipline, the rich, rank ſoil
Teems with incumbrances, where all around
Herbs noxious in their nature make the ground,
Like the good mother of a thankleſs ſon,
Curſe her own womb, by fruitfulneſs undone,
Like ſuch a garden, when the human ſoul,
Uncultur'd, wild, impatient of controul,
Brings forth thoſe paſſions of luxuriant race,
Which ſpread, and ſtifle ev'ry herb of grace.'

Here the poet's reaſoning and diction are altogether unaccountable. Philoſophy is divine, and beſtows every thing that is worth poſſeſſing on earth; and yet ſhe holds her empire only at ſecond-hand from ſenſe. We ſuſpect Mr. Churchill has miſunderſtood Mr. Reid's theory, in making a diſtinction between philoſophy and common ſenſe *; for that gentleman endeavours to prove that the principles of both are, or ought to be, the ſame. The oppoſition between the garden and the ſoil of the garden, and the garden curſing the ſoil, is another ſtriking figure of ſpeech; for we are to obſerve, that the garden blames the ſoil and the ſoil damns the garden. The poet's encomium upon philoſophy is likewiſe worth the peruſal, for its poetical expreſſion.

'Philoſophy, whom Nature had deſign'd,
To purge all errours from the human mind,
Herſelf miſled by the philoſopher,
At once her prieſt and maſter, made us err.'

The poet, then, in ſober earneſt, makes the mighty diſcovery, that homely truths are preferable to the moſt artful falſhoods. Part of his friend's reply is as follows.

* See Critical Review, vol. xvii, p. 329.

'If

'If you prefer the place where you was born,
And hold all others in contempt and ſcorn
On fair compariſon; if on that land
With lib'ral, and a more than equal hand
Her gifts, as in profuſion, Plenty ſends;
If Virtue meets with more and better friends;
If Science finds a patron 'mongſt the great;
If Honeſty is miniſter of ſtate;
If Pow'r, the guardian of our rights deſign'd,
Is to that great, that only end confin'd;
If riches are employ'd to bleſs the poor;
If law is ſacred, liberty ſecure;
Let but theſe facts depend on proofs of weight,
Reaſon declares, thy love can't be too great.'

The author then informs us, that if he had been [illegible]rn a Scotchman, he muſt have loved his country. A very extraordinary conceſſion from Mr. Churchill; but we ſhould be glad to know whether it is meant as patriotiſm or [illegible]. The friend, however, treats his zeal as being wild and untempered, and then he aſks

'Is it a virtue? that you ſcarce pretend;
Or can it be a vice, like Virtue's friend,
Which draws us off from, and diſſolves the force
Of private ties, nay, ſtops us in our courſe
To that grand object of the human ſoul,
That nobler love which comprehends the whole.'

What ſays the bard to his friend's plan of univerſal love?

'This grand love of the world muſt be confeſt
A barren ſpeculation at the beſt.
Not one man in a thouſand, ſhould he live
Beyond the uſual term of life, could give,
So rare occaſion comes, and to ſo few,
Proof whether his regards are feign'd, or true.'

We next meet with a laboured diſſertation upon the doctrine which Cicero has ſo well expreſſed in three words, viz. *Patria ſolâ omnes charitates complectitur.*——Mr. C. prefaces it with the following notable lines.

'Nor, for my life (ſo very dim my eye,
Or dull your argument) can I deſcry
What you with faith aſſert, how that dear love
Which binds me to my country, can remove,
And make me of neceſſity forego,
That gen'ral love which to the world I owe.'

The friend replies,

'Friend

'Friend as you would appear to common ſenſe,
Tell me, or think no more of a defence,
Is it a proof of love by choice to run
A vagrant from your country?'

The anſwer is, that he cannot ſtay in England to ſee his honoured mother forced. Pray, Mr. Poet, who is to force her? If you mean any thing, you muſt mean that you cannot ſee this honoured mother of yours make herſelf a common proſtitute.——Mr. C. goes on to draw a moſt dreadful picture of this rape, which he ſays is contrived, though not declared, and of ſome of our Britiſh lords, who, it would ſeem, want to be independent of the king and commons, and to oppreſs both. Then he moſt devoutly prays againſt an ariſtocracy exerciſed by a mob of tyrants, and wiſhes, if we are to be ſlaves, we may be ſo to a king. He is deſired to explain himſelf, and then the ſecret comes out.

'In the bad, int'reſt warps the canker'd heart,
The good are hood-wink'd by the tricks of art;
And whilſt arch, ſubtle hypocrites contrive
To keep the flames of diſcontent alive,
Whilſt they with arts to honeſt men unknown,
Breed doubts between the people and the throne,
Making us fear, where reaſon never yet
Allow'd one fear, or could one doubt admit,
Themſelves paſs unſuſpected in diſguiſe,
And 'gainſt our real danger ſeal our eyes.'

We have next a moſt terrible repreſentation of a corrupt judge; of which our poet's friend ſeems not to be afraid, while we have juries. Then come three moſt poetical lines.

'P. Suppoſe I ſhould be tried in Middleſex.'

'F. To pack a jury they will never dare.'

'P. There's no occaſion to pack juries there.'

The friend then aſks why he cannot play off his ſatire in England? The author anſwers him by a moſt wretched proſaic tranſpoſition of Mr. Pope's ſprightly ſatire againſt the importation of foreign follies by the youth of Great Britain, and thinks that he will find ſomething new in India, to be food for ſatire, which is the reaſon why he goes thither; the moſt extraordinary, perhaps, that ever was given. His friend obſerves, that the original of the ſatire will not be known here, however common it may be in the Eaſt Indies. Then ſays Mr. C.

'I'll groupe the company, and put them in.'

The

The other oppoſes this reſolution, and the poem concludes as follows:

'P. Should ev'ry other ſubject chance to fail,
Thoſe who have fail'd, and thoſe who wiſh to fail,
In the laſt fleet, afford an ample field
Which muſt beyond my hopes a harveſt yield.'

'F. On ſuch vile food, ſatire can never thrive,'

'P. She cannot ſtarve, if there was only Clive.'

Such is the epigrammatic tag to this poem! As we have hinted that Mr. Churchill's genius is ſomewhere diſcernible through the heavy maſs of its compoſition, it is neceſſary to obſerve, that though a good piece may admit of copious quotations, yet we think it unfair to borrow from an indifferent poem the few good lines that can recommend it to the public peruſal.

XIII. *The Cap and Staff, or the Recantation of the Reverend Captain* Charles C——ll, *addreſſed to* John W—s, *Eſq.* 4*to. Pr.* 2*s.* 6*d.* Gibſon.

THO' we cannot recommend this as the beſt ſatire that has lately appeared in public, yet the wit and poetry of it is not inferior to any thing we find in Mr. Churchill's Farewell; at the ſame time, we are far from drawing any compariſon between the two authors as ſatiriſts, becauſe the preference lies entirely on the ſide of Mr. Churchill's other works. The poem is planned on the ſuppoſed recantation of the Reverend Captain Charles C——ll, addreſſed to John W——s, Eſq. We ſhall ſay nothing in recommendation of this plan, which ſome may call illiberal and unmanly; but the following picture that Mr. C——ll is ſuppoſed to draw for himſelf, cannot be denied to have poetical merit, and will not be thought too ſevere by any one who reflects upon the acrimonious manner, in which that reverend gentleman has treated the moſt reſpectable characters of this age.

'Let me have ſomething permanent and ſure,
To purchaſe pots of porter, and a whore;
In Covent-garden let my chapel be,
Let mother Gold throw wide her gates to me:
My pulpit there I'll plant, there preach unvex'd,
With bawds my hearers, and a whore my text;
There let me wallow in my rankeſt mire,
Grunt in the ſtye, and ſurfeit coarſe deſire.

' Sedition there ſhall fret my ſoul no more,
Each night I'll riot, and each day I'll ſnore;
Deep ſunk in ſloth, no factious ſchemes I'll heed,
Nor work my weary brain, nor war with Tweed.
' No more for traſh I'll tax the patient town,
Nor cram the craving maw for half a crown;
The very junto loathes my vapid meſs,
So oft ſerv'd up with ſavour leſs and leſs;
Tho' pepper'd high, from hot ſedition's box,
Yet C——h ſhoves it from him with a pox.
This ſtuff is flat—a plague—'tis cold, 'tis dead,
The fellow ſcribbles now for want of bread;
Fogh, damn this Gotham, neither this nor that,
A hodge-podge vile, compos'd of G—d knows what,
Without or meaning, plan, or ſcope, or ſenſe,
A wretched rhapſody to pick up pence.'

Great part of the remainder of this poem is panegyric upon the king, his ſuppoſed favourite, the preſent adminiſtration, Mr. Hogarth, and the other ſubjects of the times; but we cannot ſay a great deal for the author's delicacy in applying either praiſe or ſatire; though many lines in the performance ſhew great talents for both.

XIV. *Mr.* Hervey's *Meditations and Contemplations. In Two Vols. Attempted in Blank Verſe, (after the Manner of Dr.* Young) *by* T. Newcomb, A. M. *Small* 8*vo. Pr.* 5*s. bound.* Davis *and* Reymers.

WE have already *given our opinion of Mr. Newcomb's verſion of Mr. Hervey's Contemplations on the Night into blank verſe; and the general character we there gave of the performance is confirmed by this before us: but we are ſorry to ſee the inaccuracies we then noted re-printed in this edition, though they are ſo glaring to every man of taſte, that the repeating them is worſe than perſiſting in chewing the wrong end of the aſparagus. Obſtinacy, however, ſhall not prevent our doing juſtice to merit, of which the pieces before us have a conſiderable ſhare. The following lines from the Meditations amongſt the Tombs are very poetical.

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* See Critical Review, vol. iii. p. 118.

' Viciſſitude,

'Viciſſitude, how dreadful! ah how near
Is life to death! the cradle to the tomb!
Man's frail exiſtence meaſur'd by a ſpan!
The ocean ſmooth at firſt, and ſoft the gale
That ſwells our canvas—yet a ſudden ſtorm
Oft ſinks us in the port to which we ſail.
A truth, this mournful marble has engrav'd
Deep with a pen of ſteel, to warn the vain
Not on to morrow's ſun-ſhine to rely;
The ſpider's web, a cable, if compar'd
With the frail thread, that human life ſuſtains.'
'Tremendous ſecrets theſe! but kindly plann'd
By heaven to ſhake the world with dread ſurprize;
Man's heart with preſent terrors to alarm,
And rouſe him out of life's vain waking dreams.
The midnight knell that tolls o'er ev'ry grave,
How awful is its ſound!—It has a voice
Heard by the wiſe, which ſtartles while it warns;
Its admonition this to thoughtleſs man——
'In time prepare, deſcending from the cloud,
'To meet your Saviour God; his viſit near
'And certain, tho' unknown the deſtin'd hour.'

The following lines are more trite and proſaical, and have been hackneyed in every funeral ſermon for theſe two hundred years.

'Diſaſters infinite, which wiſdom's eye
Cannot foreſee, prevented by no care,
In ambuſh wait each hour, to work our doom.
A ſteed, when ſtarting quick, may tumble down
His rider in the duſt—a falling dome
Arreſt him in the ſtreet, when paſſing by,
And whelm him in its ruins—fatal oft
The lighteſt tile as is the murd'ring ball.

Upon the whole: We wiſh that Mr. Newcomb had made choice of a better original for the exerciſe of his poetical talents. He is obliged to hunt the ſame image from page to page, and even at laſt to run down what we may call the ghoſt of a thought. In thoſe Contemplations there is an evident want of that grateful viciſſitude in poetry, which a great genius knows ſo well how to create; but we are not afraid to give it as our opinion, that this performance is in every reſpect ſuperior to the original.

FOREIGN

Foreign Literary Intelligence.

Art. XV. FRANCE.

PARIS. *L'Eleve de la Nature*, That is, *Nature's Pupil. 2 Vols. in 12mo.*——This is a philoſophical romance, of a very extraordinary ſpecies. Nature's Pupil is a perſon ſhut up in a cage from his infancy, without any converſation with the world.

L'Optique, ou le Chinois à Memphis, in 12mo. 200 pp. chez Nyon & Knapen. 1763. That is, *Optics, or the* Chineſe *at* Memphis, *in 12mo. 200 Pages.*——The humour of this piece conſiſts in an extraordinary ſpying-glaſs, ſo ingeniouſly conſtructed as to enable a perſon to ſee the inmoſt receſſes of the ſoul, through the groſs covering of the body. This ſpying-glaſs detects a great many ſecrets, and is productive of a variety of ſtories, ſome of which are very amuſing.

Lettres ſur l'Origine de la Nobleſſe François, et ſur la Maniere dont elle s'eſt conſervée juſqu' à nos Jours. 8vo. 1763. That is, *Letters concerning the Origin of* French *Nobility, and the Manner in which it has been preſerved to our Time. 8vo.* 1763.——The author, after examining the different ſyſtems that have been publiſhed on this ſubject, namely, thoſe of the count de Boulainvilliers, the abbé du Bos, and the preſident Monteſquieu, propoſes his own. He ſhews that the French nobility took its riſe from poſſeſſing the titles and dignities of dukes, counts, and marquiſes. By the word *fief* we underſtand thoſe different parts of the royal demeſne, which the kings beſtowed by way of reward to freemen who had particularly devoted themſelves to their intereſts, or who had done any conſiderable ſervice to the ſtate. Theſe dignities and fiefs were conferred at firſt but for a time; afterwards it became cuſtomary to grant them for life. The mayors of the palace having uſurped the whole power of the crown, would not reſtore the authority of the fiefs. But the Pepins aſcended the throne by compromiſing this matter with the great officers of the crown, and the poſſeſſors of feudal tenures. The neceſſity of ſecuring the grandees in the prince's intereſt, ſoon introduced the cuſtom of granting fiefs in perpetuity. From a formulary of Marculfus, it appears that this cuſtom had been already eſtabliſhed in his time. Under Charles the Bald it became general; for this prince, by an ordinance, dated in the year 877, declared all the offices of dukes, counts, and marquiſes, as likewiſe all the fiefs, hereditary. According to the author of theſe letters, this is the real epoch of the eſtabliſhment of noble families in France. This ſyſtem, however, is not new: for La Roque, in his treatiſe of nobility, written fourſcore years ago, ſays, 'It is my opinion, that our antient nobi-

lity was eſtabliſhed at the ſame time as the right of inheritance to fiefs." But though the author of theſe letters has not the glory of being the inventor of this ſyſtem, he has at leaſt the reputation of having explained it with great eloquence and erudition.

L'Enfantement de Jupiter, ou la Fille ſans Mere. That is, Jupiter *delivered*; *or the Girl without a Mother. Two ſmall Volumes in* 12*mo.*——This is a romance, written entirely in a new taſte, which as yet does not ſeem to have many admirers. The girl without a mother neither reſembles the virtuous Country Maid, nor the philoſophical Marianne, nor the voluptuous Julia, nor any body but herſelf.

Inſtruction Paſtorale de l'humble Eveque d'Alethopolis, à l'occaſion de l'Inſtruction Paſtorale de Jean George, humble Eveque du Puy. That is, *A Paſtoral Inſtruction of the humble Biſhop of* Alethopolis, *occaſioned by the Paſtoral Inſtruction of* John George, *humble Biſhop of* Puy.——This is a ſmall pamphlet attributed to M. de Voltaire. If he be really the author, it ſhews that he has ſome ſpare time, which he employs very ill, and to the injury of his own reputation, in illiberal jeſts upon revealed religion.

Le Petit Duverne; ou Methode pour apprendre promptement & facilement la Geographie, in 12*mo.* That is, *The Little* Duverne; *or an eaſy and expeditious Method of learning Geography.*—M. Duverne is a teacher of geography at Paris: he has a ſon only eight years of age, whom he inſtructed in this ſcience, and who is ſo great a proficient, as to be capable of writing the elementary book now before us. The infant author dedicates his work to the *Young Miſſes, Scholars to his Papa.* In his preface he ſays, that one of the motives which induced him to write this volume, was to make his court to the amiable young ladies whom his father ſometimes tires with tedious leſſons. The book, notwithſtanding the childiſh appearance of the title, the epiſtle, and the preface, is very uſeful, and well written, far above the capacity of a child only eight years old. It is obvious that paternal love muſt have lent a hand to the infant author.

Hiſtoire de Jeanne I. Reine de Naples, Comteſſe de Piemont, de Provence, et de Forcalquier, in 12*mo.* That is, *The Hiſtory of* Joan I. *Queen of* Naples, *Counteſs of* Piedmont, Provence, *and* Forcalquier. *In* 12*mo.* with this motto:

Raro antecedentem ſceleſtum
Deſeriut pede pœna claudo. Hor. Od.

Memoires pour ſervir à l'Hiſtoire de la Province d'Artois, et principalement de la Ville d'Artois, pendant une Partie du quinzieme Siecle; precedées d'une Notice Chronologique des Comtes d'Artois, lues en differentes Séances de la Societé Litteraire d'Arras. Par M. Harduin, &c. That is, *Memoirs for writing a Hiſtory of the Province of* Artois,

Artois, *and chiefly of the City of* Arras, *during a Part of the fifteenth Century, to which is prefixed, a Chronological Liſt of the Counts of* Artois, *read at different Meetings of the Literary Society of* Arras. *By M.* Harduin, *Perpetual Secretary of that Society, Fellow of the Academy of the Transformati, at* Milan, *and of the Literary Society of* Beſançon. *In* 12*mo.*——This is a collection of different pieces, which abound in curious reſearches.

Cours public d'Hiſtoire Naturelle, concernant les Mineraux, les Vegetaux, les Animaux, et quelques Productions de l'Art, relativement aux Beſoins & à l'Agrement de la Vie, &c. Par M. Valmont de Bomare, &c. That is, *A public Courſe of Lectures of Natural Hiſtory, concerning Minerals, Vegetables, Animals, and ſome Productions of Art, relative to the Wants and Conveniencies of Life. By M.* Valmont de Bomare, *Member of ſeveral Academies and Literary Societies.*——This courſe M. Valmont began on Saturday Dec. 10, 1763, nd went through it with great applauſe; his lectures are now in the preſs, and in all probability will anſwer the opinion the public have conceived of this philoſopher.

XVI. ITALY.

ROME. *Franc. Antonii Vitale in binas veteres Inſcriptiones L. Aurelii Commodi Imperatoris, ætate poſitas, Romæ recens detectas Diſſertatio, qua Gladiatorum materia fere tota enclecatur. Rom.* 1763. *Ex typographia Komarck, Proviſoris Librorum Bib. Vatic.* ——We know no more of this work than by the title, which ſhews it to be a diſſertation on two antient inſcriptions in the reign of the emperor Commodus; a work in which the author ſays he has exhauſted the ſubject of gladiators.

MILAN. *Tre conſulti fatti in diſeſa dell'Innesto del Vaiuolo, da tre Dotiſſimi Teologi di Toſcana.* That is, *Three Deciſions, or Opinions in favour of Inoculation for the Small Pox. By Three learned Divines of* Tuſcany. *At* Milan, *for* Joſeph Galuzzi, *in* 4*to.*—This article is taken from the European Literary Gazette, publiſhed at Paris, and ſhews the progreſs of reaſon in Italy. The three divines mentioned in the title-page are father Berti of Florence, an Auguſtinian, profeſſor of eccleſiaſtic hiſtory in the univerſity of Piſa; ſeignor Vernea, doctor of divinity, and prior of S. Miniato at Florence; and father Adami of Piſtoia, prior of the Annunciada, and profeſſor of divinity in the univerſity of Piſa. The editor ſignor Calvi of Cremona, profeſſor of phyſic in the ſame univerſity, has dedicated them to cardinal Crivelli, a great patron and encourager of inoculation. This book is very well printed, and enriched with a learned preface, in which the editor produces ſeveral other teſtimonies of Italian divines, in con-

firmation of the ſame opinion. The frontiſpiece is embelliſhed with the figure of the beautiful medal which was ſtruck at Stockholm in honour of inoculation. It repreſents an altar raiſed to Eſculapius, round which is wreathed a ſerpent, with theſe words, *Sublato jure nocendi.*

NAPLES. Simoni has printed in this city a work intitled, *Ragionamento Iſtorico, &c.* or *Hiſtorical Relation of the new Volcanos formed towards the Year* 1760, *in the Territory of* Torre del Greco, *in 4to. Pages* 68. *with two handſome Plates.*——This territory is ſituated at the foot of Mount Veſuvius on the ſouth ſide. We propoſe giving our readers, on another occaſion, ſome curious particulars of this entertaining and inſtructive work.

XVII. GERMANY.

NURENBERG. *Diſſertatio epiſtolica de Tanfana Marſorum populi Germaniæ Dea, qua viro præcellentiſſimo atque doctiſſimo M. Johanni Rupprecht rectori ſcholæ Norimbergenſis ad D. Laurentii provinciam lætus gratulatur M. Joann. Conradus Harrepeter Rev. Min. Nor. Candidatus.* That is, *A Diſſertation in an Epiſtolary Form on* Tanfana, *a Deity worſhipped by the* Marſi, *a People of* Germany, *&c. in 4to, pp.* 22.——Tacitus is the only author who ſpeaks of this deity; and what he ſays concerning her, is reduced to a few words, "Profana ſimul & ſacra, & celeberimum illis gentibus templum, quod Tanfanæ vocabant, ſolo æquantur." Lib. i. ann. c. 51. M. Harrepeter ſays he has conſulted all the commentators of Tacitus concerning this paſſage, without being able to make any diſcovery in regard to this deity, whom ſome have taken for Diana, and others for Mercury. Paul Hachenberg was of opinion that Tanfana ſignified the lord or owner of a wood of fir trees, "luci abiegni patronum aut dominum." It is generally allowed that *tana* in the Gothic tongue denoted a *maſter*, or *lord*, and the author proves it by ſome paſſages from the tranſlation of Ulphilas. *Teene* in German, *tan* in the Anglo-Saxon, *tains*, *tain*, *teins*, *taine*, in Ulphilas, implies a twig, or a branch of a tree. The ſame obſervation is made by Franc. Junius in his Gothic gloſſary, where he takes notice, that this word was chiefly uſed to ſignify a branch of a vine tree, and that in the Flemiſh language, *teenen*, or *tienen*, denotes the oſier, which is uſed in making bands for faggots. In Plautus the Latin word *tenus* is employed to ſignify a band (vinculum, laqueus). Beſides, it appears from Tacitus (de morib. Germ. c. 10.) that the Germans were very much addicted to divination, and for their lots made uſe of the boughs of trees, which they cut into ſmall pieces, or *teſſeræ*, whereon

whereon they made notches to diſtinguiſh them from each other. Sortium conſuetudo ſimplex. Virgam frugiferæ arbori deciſam in ſurculos amputant, &c. This ſort of divination by the boughs of trees was not diſuſed among the Germans even after they embraced Chriſtianity. Fred. Lindenbrog in his collection of antient laws, Franckfort 1613. p. 496. has given us a law of the Friſians, in which mention is made of this kind of divination. What is very remarkable, is its taking notice that the dice *(tali)* uſed on thoſe occaſions, which were cut out of the bough of a tree, were called *teni*. We likewiſe meet with theſe words in the ſame place, "faciat ſuam ſortem, id eſt, *tenum* de virga." From whence M. Harrepeter, with great probability concludes, that Tanfana ſignified the maſter of the lots, or the deity that preſided over the divinations, performed by means of the little twigs, or branches of trees. The author publiſhes this diſſertation as a ſpecimen of his future labours on the antiquities of Germany.

XVIII. UNITED PROVINCES.

AMSTERDAM. *L'Homme en Societé, ou nouvelles Vues politiques & Oeconomiques pour porter la Population au plus haut Degré en France. 2 Tom. in 8vo.* That is, *Man in Society, or New Schemes political and œconomical, for carrying the Population of* France *to its utmoſt Pitch. In Two Vols. 8vo. for* Michael Rey, 1763.——This is an excellent performance, worthy of a good citizen, who is animated with a view of promoting the proſperity of his country.

De la Nature. Par J. B. Robinet. 8vo. Tome Second. That is, *Of Nature. By* J. B. Robinet. *8vo. Vol. 2d. for* Van Harrevelt, 1763.——The ſucceſs of the firſt volume of this work is a favourable omen in regard to this ſecond, which treats of the Author of Nature and his attributes. Though M. Robinet's notions on this important ſubject are ſomewhat particular, he delivers himſelf with all the caution and reverence due to the public opinions, eſpecially in what relates to the Supreme Being. His intention, as he obſerves himſelf in his preface, is to give a purer idea of the Deity, and to explode a multitude of abſurd notions relative to the nature and exiſtence of a Supreme Being.

We apprehend that the manner in which the author has executed his plan, the reaſons with which he ſupports his private opinions, the moral and diſintereſted inquiry which he makes into the received notions concerning the perfections of a

Deity, deſerve the greateſt attention both of philoſophers and divines.

La Bibliotheque des Dames. No. 1 *&* 2. *chez M. Magerus*, 1764. That is, *The Lady's Library. For M.* Magerus. *No.* 1 *and* 2. 1764.——This is an elegant performance, intended not only to amuſe, but to inſtruct the fair-ſex. We may mention as a ſpecimen the two articles which treat of beauty. How delicately the author ridicules the exceſſive fondneſs which the ladies entertain for the agreeableneſs of their perſons! La Bruyere ſays it is impoſſible to comprehend the difference which money makes in the world. We may add further, it is impoſſible to conceive the difference which beauty or an agreeable figure makes in women. We agree with them that a fine face is a charming ſight; but they ſhould never forget that modeſty, innocence, ſincerity, and ſweetneſs of diſpoſition, add an infinite luſtre to external charms. The author has placed this truth in a new light, by ſhewing that the endowments of the mind embelliſh the features, as the paſſions which debaſe the ſoul, diſfigure the countenance. His portrait of filial piety is alſo very agreeable and inſtructing. In a word, the ſeveral pieces in this library are extremely entertaining, and far preferable to what we generally meet with in this kind of collections. Yet perhaps they are not all originals; for, if we are not miſtaken, we have ſeen in ſome other author the dialogue between Semiramis and Joan d'Arques; but it appears here with ſome alterations, which render it more intereſting.

HAGUE. *Dictionaire Univerſel des Foſſiles propres et des Foſſiles accidentels, contenant une Deſcription des Terres, des Sables, des Sels, des Souffres, des Bitumes, des Pierres ſimples et compoſees, communes et precieuſes, tranſparentes et opaques, amorphes et figurées, des Mineraux et Metaux, des Petrifications du Regne animal, et du Regne vegetal, avec des Recherches ſur la Formation de ces Foſſiles, ſur leur Uſage, &c. Par M. E. Bertrand, premier Paſteur de l'Egliſe Francoiſe de Berne, Membre de l'Academie de Berlin, &c.* That is, *An Univerſal Dictionary of proper and accidental Foſſils, containing a Deſcription of the Earths, the Sands, the Salts, the Sulphurs, the different Stones ſimple and compound, common and precious, tranſparent and opaque, unſhapen and figured, of Minerals and Metals, of Petrifications of the animal and vegetable Kingdom, with Inquiries into the Formation of theſe Foſſils, their Uſe, &c. By M.* E. Bertrand, *firſt Paſtor of the* French *Church of* Berne, *Member of the Academy of* Berlin, *&c. for* Peter Goſſe *jun. and* Daniel Pinet, 1763. 2 *Vols. in* 8*vo.*

Ouvres diverſes de M. de Joncourt, Docteur & Profeſſeur en Philoſophie, chez M. Huſſon, 1764. That is, *The Miſcellany Works of M.* de Joncourt, *Doctor and Profeſſor of Philoſophy. For M.* Huſſon, 1764. *Two Volumes in* 8*vo.*——The firſt volume of theſe miſ-

miſcellanies of profeſſor Joncourt contains chiefly tranſlations from Engliſh authors, among which we meet with Mr. Harris's dialogue on happineſs, conſiderably abridged. Our author has alſo abridged Thompſon's Seaſons, to ſuit the taſte of young people abroad, to whom long works become every day more irkſome, and who, in all probability, will be pleaſed to ſee Virgil's Æneid and Horace's odes abridged, and Homer exhibited in miniature.

The ſecond contains original pieces of our learned profeſſor, and begins with two books of philoſophical and moral maxims, in the taſte of the emperor Antoninus's Reflections. Theſe are followed by ſeveral little eſſays; as Hercules's Dream, imitated from the Greek of Xenophon. Of Infinity. An Arithmetical Paradox. Of Harmony. Preface to a tranſlation of the Dialogues of the Dead. Of ſome Maxima & Minima in common life. Of the Eloquence of the fair-ſex. In this laſt compoſition there are ſeveral maſterly ſtrokes. Our ingenious author complains of Ariſtotle, and thoſe who, ſince that philoſopher's time, have written diſcourſes on rhetoric, for not taking notice of an excellent rule of eloquence, namely, that to expreſs ourſelves properly, we ſhould carefully attend to the ſpeeches of the fair-ſex, and endeavour to retain them. In ſupport of this rule, which, as it muſt be univerſally reliſhed by the young ſtudents of eloquence, does not ſeem to need any great ſupport, our author has recourſe to ſeveral arguments, more ſpecious than ſolid, and founded chiefly on the charms of the ſex. This is placing the ladies rhetoric not ſo much in their diſcourſe as in their eyes, and in the lively graces with which nature has embelliſhed them. We are confirmed in this idea by what our author ſays at the end of the eſſay, 'If ladies are ſo perſuaſive in their diſcourſe, they have ſtill more eloquence in their looks. Lightning is leſs terrible and piercing than the flames that dart from their eyes, to check the inſolence of a raſh adorer. Sometimes thoſe very eyes proclaim the melting diſpoſition of the lovely fair. But the entire perfection of their eloquence is diſplayed when they are bedewed with pearly tears, and ſhine with the ſame luſtre as the beams of the ſun reflected by the lucid wave. Which ſhall we then moſt admire, their ſkill or their power?'

Our author then proceeds to give ſeveral inſtances of female eloquence; that of Panthea, the wife of Abrodates, is moſt affecting. Cyrus finds her ſeated on the ground, near the body of her deceaſed huſband, who had been ſlain by the Egyptians, after driving his chariot through their battalions. The prince attempts to take the deceaſed by the right hand, but the hand comes away from the arm, to which it hung only by the ſkin,

ſince it had been cut in the late action. This accident redoubled her affliction; and Panthea, raiſing a loud cry, takes up her huſband's hand, kiſſes it, and joins it again to the arm in the beſt manner ſhe is able. Then turning towards Cyrus, "The remainder, ſays ſhe, is not in a better ſtate; but what would it avail me to diſplay it to your ſight? &c." The ſequel of that fine ſpeech is well known. It was Xenophon that wrote it for the eloquent Panthea.

Next to this diſcourſe on the eloquence of the fair-ſex, comes an eſſay on hope; in which there is found philoſophy, with an elegant turn of writing. The diſcourſe intitled *Of thoſe who think themſelves ill treated by the World*, contains many excellent things; and the ſame may be ſaid of the eſſays on the Authority of the Deity, on Moral Obligation, and on the Art of Dying well. They are all conciſe, ſpirited, and elegant.

Daniel Aillaud has lately printed the following work: *L'Ecolier en Vacance, ou Voyage de la Haye à Bruxelles; avec l'Hiſtoire de Mademoiſelle Van Gur, & pluſieurs autres Anecdotes curieuſes*, 1764. *in* 8vo. *pp.* 255. That is, *The Scholar in Time of Vacation, or a Journey from the* Hague *to* Bruſſels, *with the Hiſtory of Miſs* Van Gur, *and ſeveral other curious Anecdotes.*—This is a kind of romance, in which the reader will meet with a good deal of morality, controverſy, and hiſtory, interſperſed with maxims on education, as well as with obſervations on ſeveral towns in Holland and Brabant, but particularly the Hague, &c.

UTRECHT. The third part of the ſecond volume of *Geographie Sacrée*, or *Sacred Geography, by M.* W. A. Bachiene, *Paſtor at* Maeſtricht, *and Member of the* Dutch *Society of Sciences*, has been publiſhed here in 8vo. in 1763.

LEYDEN. T. Haak, the bookſeller has lately publiſhed, *Gerardi Jacobi Van Swinden, juriſconſulti, poemata edita* I, *& inedita, in unum Collecta, a Philippo Van Swinden, Ph. Fil. SS. Th. Stud. in* 8vo. 1763.—The Greek and Latin poems of M. Van Swinden, who died about twenty years ago, deſerved to be collected into one volume. Though he was only twenty-nine years of age at his deceaſe, he was well known in the republic of letters for his extraordinary abilities in Greek and Latin literature. The reader may ſee what the celebrated M. D'Orville, an excellent judge of theſe matters, ſays of him in the preface to his new obſervations publiſhed in 1741, where he inſerts a ſpecimen of an edition of Apollodorus, with which M. Van Swinden intended to favour the public. Death prevented that ingenious gentleman from executing his deſign; but his brother, an able lawyer at the Hague, is poſſeſſed of all his papers on Apollodorus, ſo that we may hope they will, ſome time or other, ſee the light.

19. *The Annual Regiſter, for the Year* 1763. *8vo. Pr.* 5*s.* Dodſley.

THE authors of this work improve the original plan of their undertaking, and ſupport the character they have ſo juſtly acquired. The political part of their hiſtory of Europe for the 1763, is chiefly confined to the affairs of England; and the repreſentation we there find of the preſent ſtate of our parties is juſt and candid. An Appendix follows the Chronicle, which contains the common occurrences for the year, twelve or thirteen pages of which are dedicated entirely to the affair of Mr. Wilkes. The Appendix alſo contains the heads of the Cyder Act, and its amendments, the petitions and proteſts which it occaſioned, and a great variety of other occurrences that could not properly be ranged under the title of State Papers.

Under the article of Characters, we have an account of the modern Athenians, from Mr. Stuart's Antiquities of Athens; Memoirs of the late Dr. Berkley, biſhop of Cloyne; the character of M. Rouſſeau, by himſelf; and anecdotes, communicated by the Rev. Mr. Watkinſon, of Dr. Herring, archbiſhop of Canterbury, Sir William Dawes, Bart. archbiſhop of York, of Dr. Gibſon, biſhop of London, and Dr. Hough biſhop of Worceſter; together with juſt and elegant characters of thoſe prelates. Then follow the life of M. Languet, the famous vicar of St. Sulpice in Paris, and a moſt curious account of the celebrated Torquato Taſſo. The account of Reaumur, which follows, muſt be highly entertaining to all who love natural and experimental philoſophy. The particulars of the life of Chriſtina queen of Sweden are taken from a work, lately publiſhed in French by M. Lacomb. We doubt greatly of the authenticity of a letter, which is here ſaid to be a genuine one, from Jane Shore to king Edward IV. taken from a very antient hiſtory of that unfortunate woman; but there is great entertainment in the account here given of the unhappy Philip duke of Wharton.

The Natural Hiſtory, and that diviſion of the work claſſed under the article of Projects, are judiciouſly choſen; but we apprehend that moſt of them have been already publiſhed. The moſt learned antiquarian will here find amuſement, and the Literary and Miſcellaneous Eſſays are calculated to pleaſe all ſorts of readers. The Poems we think inferior to thoſe in ſome other preceding volumes; but that cannot be imputed to the editors, who do not profeſs to be authors but publiſhers; and the pieces here inſerted are the beſt of the kind ſince their laſt publication.

20. *The Life of* William the Conqueror, *Duke of* Normandy, *and King of* England. *By* Andrew Henderſon, *Author of the Life of the Earl of* Stair. 12*mo*. *Pr.* 2*s*. 6*d*. Henderſon.

The preface to this notable piece of biography moſt unmercifully abuſes Dr. Smollett, as being the ſuppoſed author of the Critical Review. As to the work itſelf, it is a moſt injudicious miſerable compilation, from ſome good, ſome queſtionable, and ſome wretched authorities.

21. *An Account of the firſt Settlement, Laws, Form of Government, and Police, of the* Ceſſares, *a People of* South America: *In Nine Letters, from Mr.* Vander Neck, *one of the Senators of that Nation, to his Friend in* Holland. *With Notes by the Editor*. 8*vo*. *Pr.* 1*s*. 6*d*. Payne.

In the preface to this account, we are told, that, in the 43d or 44th degree of ſouth latitude, in a country between the high mountains of Cordilleras de los Andes, there exiſts a people really called the Ceſſares, in a pleaſant fruitful ſituation, but that they are at ſo much pains to conceal it, that they have paſſed a law, puniſhing with death any man who ſhall diſcover the paſſes which lead to their country, even tho' he were at the head of their republic; and that they are quite different from the Indians of thoſe parts, and ſeem to be Europeans. From this improbable fiction, for which the author quotes Feuillet and Martiniere, is built this dream of police and government. His account is tranſmitted in a ſeries of letters; but he ſuppoſes the Ceſſares to have been the deſcendants of ſome Dutch crews, who were wrecked on the coaſt of Patagonia, and ſettled there. The performance itſelf is offered as a kind of a model for the new government that the Britiſh empire may eſtabliſh in America. The author's deſign is moral and well meant. The firſt letter is an anſwer to one dated March 3, 1606, at which time the predeceſſors of theſe Ceſſares are ſuppoſed to have left Holland, that they might avoid the civil and religious tyranny of the Spaniards, tho', by the bye, the date is rather too late for perſecutions of that kind. The author gives an account of the manner of dividing lands among the Iſraelites by Joſhua, among the Lacedemonians by Lycurgus, and concludes with introducing plenty of quotations both here and through the reſt of his book.

Mr. Vander Neck next endeavours to eſtabliſh the wiſdom and good policy of himſelf and his friends in forming their colony, which was carried from Holland in two ſhips; but one of them being wrecked on the coaſt of Patagonia, he at laſt ſettles his company on the weſtern ſide of that country, where, at the time of his writing, Sept. 28, 1618, they were in a very

very flouriſhing condition; tho' ſtill induſtriouſly concealing themſelves from all the reſt of the world. He then, in a ſeries of ſubſequent letters, gives us a detail of the policy, the government, religion, and, in ſhort, every thing that relates to this new government.

Mr. Vander Neck's ſcheme is almoſt profeſſedly the ſame with that of Sir Thomas Moor in his Utopia, and his chief merit conſiſts in his having made himſelf maſter of a kind of reading from which he draws the maxims that are beſt calculated for the regulation and government of a quiet, contented, moral people. The execution and manner of the compoſition is tame and deſpicable, and its conſtitutions are applicable to none but a ſociety which we muſt abſurdly ſuppoſe void of all human vices, frailties, and paſſions.

22. *The Builder's Pocket Treaſure*; *or* Palladio *delineated and explained, in ſuch a Manner as to render that moſt excellent Author plain and intelligible to the meaneſt Capacity, in which not only the Theory, but the practical Part of Architecture has been carefully attended to. Illuſtrated with new and uſeful Deſigns of Frontiſpieces, Chimney-pieces, &c. with their Baſes, Capitals and Entablatures, at large for Practice; Architrave Frontiſpieces, Cornices and Mouldings for the Inſide of Rooms, &c. the Conſtruction of Stairs, with their Ramp and twiſt Rails; framing of Floors, Roofs, and Partitions; with the Method of finding the Lengths and Backing of Hips ſtreight or curvi-linear; the tracing of Groins, Angle-Brackets, ſplayed or circular Soffits; with Plans and Elevations of a Dwelling-houſe, Hot-houſe, Garden Temple, Seat and Bridge; and a Table of Scantlings for cutting Timber for Building. The whole neatly and correctly engraved on Forty four Copper-plates, with printed Explanations to face each Plate. By* William Pain. *Engraved by* Iſaac Taylor. *8vo. Pr. 6s. ſewed.* Owen.

The title page of this book is ſo comprehenſive that we have little to add, but that the plates are accurately executed, and well explained by the letter-preſs part. We agree with Mr. Pain, that the ſize of the book is ſo convenient, that the workman who carries it about with him may be ſaid to carry his whole trade in his pocket, and cannot be at a loſs for any thing which may occur in the ordinary courſe of his profeſſion.

23. Cleanthes *and* Semanthe. *A Dramatic Hiſtory. By the Author of* Leonora. *In Two Volumes. 12mo. Pr. 6s.* Davies.

The outſet of this novel is extremely diſcouraging to any reader of taſte, but it mends moſt ſurprizingly in its progreſs. The adventures, and the ſtile in which they are conceived, are eaſy and natural,

natural, and the whole of the performance ſuch as can bring no bluſh on the cheek of the moſt delicate reader.

24. *A new Treatiſe upon real Quadrille, tranſlated into* Engliſh *from the Original* French *of Monſ.* Martin, *Maſter of a licenſed Gaming-houſe, in* Paris. *A Work very uſeful for Perſons who travel, and entirely different from all other Treatiſes that have hitherto appeared upon that Game, &c.* French *and* Engliſh. *Small* 8*vo. Pr.* 2*s.* 6*d. ſewed.* Burnet.

This treatiſe, printed in French and Engliſh, is full of calculations, which, from what we can diſcern, are very accurate, and reduces this game to a kind of ſyſtem. We, however, adviſe the author to procure Mr. Hoyle's imprimatur for his work, which will be of infinitely more ſervice to him than that of all the critics in England.

25. *A brief and neceſſary Supplement to all former Treatiſes on Quadrille, conſiſting of Hints, Queſtions, Explanations, References, Suppoſitions, &c. For the Benefit of the Unlearned. By no Adept. Small* 8*vo. Pr.* 6*d.* Becket *and* De Hondt.

For a character of this performance, ſee the laſt article.

26. *A Letter to a Friend, concerning his forſaking the Ways of Religion upon Worldly Motives.* 8*vo. Pr.* 6*d.* Folingſby.

A pious well-meant admonition, which, we hope, will have the proper effect.

27. *Spiritual Courtſhip; or the Rival Quakereſſes, with Obſervations. A True Narrative, containing Remarkable Anecdotes of two very eminent Preachers. Addreſſed to the Miniſters and Elders of the People called Quakers, in Synod aſſembled. By* William Stewardſon. 8*vo. Pr.* 1*s. Sold by the Author, in* Little College Street, Weſtminſter.

One of thoſe low illiberal performances, that render our employment ſometimes extremely diſagreeable.

28. *The Preventative; or Anti-Gonorrhœa. Calculated for gradually extirpating the Syphilitic Contagion.* 8*vo. Pr.* 1*s.* Cooke.

The author ſets out with declaring, that he ſtarts nothing new, and only revives notions adopted above an hundred years ago. This doctrine he endeavours to ſupport by quotations; he accounts for the firſt inveſtigators having failed of the end they hoped for, and deſerved to obtain; which he illuſtrates by an explanation of ſeveral curious and perplexing caſes, that frequently

quently in the libertine, and ſometimes in the more regular part of ſociety, cauſe ſuſpicion and cenſure to fall upon the innocent of either ſex: to which are added, ſome entertaining anecdotes, and ſtriking inſtances. The author thinks, that a ſerious attention to ſuch intereſting facts might be the means of preventing falſe accuſations, as well as of reſtraining ignorant practitioners from haſtily pronouncing a wrong judgment.

29. *A Second Diſſertation againſt pronouncing the* Greek *Language according to Accents. In Anſwer to Mr.* Foſter's *Eſſay on the different Nature of Accent and Quantity.* 8vo. *Pr.* 2*s.* Millar.

This ſecond diſſertation was occaſioned, as we are told in the preface, by the ſeverity with which Mr. Foſter, in his Eſſay on the Nature of Accent and Quantity *, had treated the univerſity of Oxford for permitting ſome Greek books to be printed at their preſs without accents. It is no wonder that religious diſputes have given riſe to animoſities, ſince thoſe of grammarians are managed with ſo much acrimony. In this ſecond diſſertation the author endavours to prove, in oppoſition to Mr. Foſter, that the opinion of the impropriety of the Greek accents was not firſt broached by the younger Voſſius; he likewiſe cites Dionyſius Halicarnaſſenſis in ſupport of the poſitions which he had advanced, and indeed makes a great parade of erudition throughout his whole diſſertation; yet, when we conſider the unintereſting nature of the ſubject, which he treats, we cannot help applying to him what was ſaid of Scaliger concerning ſuch diſquiſitions, *Omnino hæc omnia ad oſtentationem literatoriam ſunt invecta.*

30. *A Scripture Account of the Faith and Practice of Chriſtians: Conſiſting of large and numerous Collections of pertinent Texts of Scripture, upon the ſundry Articles of Revealed Religion. The Texts upon each Article, reduced into diſtinct Sections; ſuch as, Threatnings and Promiſes, Rewards, Puniſhments, Examples, &c. for enforcing the Practice of Goſpel Righteouſneſs, and reſtraining from Sin by Goſpel Motives; being an Improvement attempted upon every-thing of the Kind hitherto publiſhed, for aſſiſting the ſincere Enquirer after Truth, to know and comply with thoſe Terms of Acceptance with God, which he hath delivered in his own Word. By the Reverend* Hugh Gaſton. 8vo. *Pr.* 5*s.* Becket.

Though a reader cannot expect any proofs of genius in a work of the nature of that now before us, the ſtrict regard to method which it diſcovers will doubtleſs entitle it to his approbation. In it the ſeveral articles of revealed religion are ranged

* See Vol. XIII. p. 489.

under

under diſtinct heads or chapters. The ſubject of each chapter is only mentioned at the beginning of it; and the ſcripture account of the ſubject is afterwards given at large in a numerous collection of expreſs and pertinent texts of ſcripture, with which the chapter is filled up. No article of revealed religion is omitted in it, and every text of ſcripture which has a tendency to illuſtrate and explain each article is inſerted, in order to render it full and complete. The ſeveral different words by which any article of religion is expreſſed in the Bible are exhibited under diſtinct ſections, which are filled up with thoſe paſſages of the Bible where the word occurs upon that ſubject, and produced generally in the order in which they lie in the Bible; ſo that this work in ſome meaſure anſwers the end both of a common-place and a concordance upon the articles of religion.

31. *The Song of* Solomon, *newly tranſlated from the Original* Hebrew: *With a Commentary and Annotations.* 8vo. *Pr.* 2s. Dodſley.

We are not at liberty to give our opinion concerning the tendency of this tranſlation; but we will venture to pronounce, that the author is maſter of his ſubject; and whoever has a taſte for eaſtern poetry will receive pleaſure from the judicious elegant notes, preceding and attending the tranſlation, where he will have an opportunity of admiring both the taſte and the learning of the tranſlator. The author has finely unfolded the dramatic progreſſion of the poem, and the following compliment of the bridegroom to his ſpouſe, will juſtify us in the character we have given of this performance.

'Bridegroom *(who meets them going to the garden).*

'Thou art beautiful, O my love, as Tirzah; graceful as Jeruſalem; dazzling as bannered hoſts.

'Turn away thine eyes from me, for they have overcome me.

'Thy hair is 'fine' as 'that' of a flock of goats, which come up 'ſleek' from Gilead.

'Thy teeth are as a flock of ſheep, which go up from the waſhing; which are all of them twins, and none hath loſt its fellow.

'As the flower of the pomegranate, ſo are thy cheeks, 'now' thy veil is removed.

''There are' threeſcore queens, and fourſcore concubines, and virgins without number. 'But'

'My dove, my undefiled is one: ſhe is 'dear to me, as' an only 'child' to her mother: as her darling to her that bare her.

'The

'The maidens ſaw her, and bleſſed her; the queens and the concubines, and 'thus' they praiſed her.

"Who is ſhe that looketh forth as the morning, fair as the moon, bright as the ſun, 'and' dazzling as 'all' the 'ſtarry' hoſts?"

A reader of taſte will feel ſuch paſſages as the above; but, to a reader of no taſte, all inſtruction and recommendation are vain.

32. *Ode to the Right Honourable the Earl of* Northumberland, *on his being appointed Lord Lieutenant of* Ireland. *Preſented on the Birth-day of Lord* Warkworth. *With ſome other Pieces. By* Chriſtopher Smart, A. M. *ſometime Fellow of* Pembroke Hall, *in* Cambridge, *and Scholar of the Univerſity.* 4*to. Pr.* 1*s.* Dodſley.

Mr. Smart informs us, in the advertiſement prefixed to this poem, that the excellent perſon to whom it is addreſſed was ſo far from approving of the printing it, that he gave very poſitive injunctions to the contrary. We ſhall add, that this was a proof not only of the noble lord's modeſty, but of his taſte and good ſenſe. Amongſt the pieces which accompany this ode, is a ſong, which is pretty, and well turned.

33. *An Epithalamium on the Nuptials of Lord* Warkworth *and Lady* Anne Stuart. *Inſcribed to the Right Honourable the Counteſs of* Northumberland. *By* Timoleon Brecknock. (Pencerdd.) *Folio. Pr.* 6*d.* Marſh.

Good Mr. Brecknock, how could you find in your heart to maul the modeſty of the bride and bridegroom, their parents and relations, by the fulſome and more than outrageous flattery you beſtow upon them in this epithalamium! Your pleading cuſtom, and quoting precedents from other poets, will not avail, unleſs you had ſeaſoned your flummery with ſome ſmall ſpice of wit and poetry, ingredients you have unluckily omitted in your delectable compoſition.

34. *An Elegy, written in a Quakers Burial Ground. To which is added the Country Quaker. Folio. Pr.* 1*s.* Keith.

We are much better pleaſed with this writer's poetry than his proſe, for we do not intirely comprehend the meaning of the advertiſement prefixed to his poem. The elegy is written profeſſedly in imitation of Mr. Gray's celebrated elegy in a country church-yard; and the author has, in a great meaſure, caught the manner and ſpirit of his original. The following reflections in the burying ground, we think are beautiful and poetical, as well as moral.

'Unlike

'Unlike the once grave train that's here immur'd,
The jocund Florio found a recent grave;
Not florid health precarious life ſecur'd,
Nor youths nor blooming virgins tears could ſave.

Where's that creative fancy's ſparkling glee,
Whoſe rapid ſallies ſhook the circle round,
Till, like the lightning's burſt, his repartee
Bad the peal'd roar from feſtive roofs rebound?

Where's the kind ſocial pow'rs he once poſſeſs'd,
That rais'd the heart, and bad the ſpirits glow;
The gen'rous wiſh to make all mankind bleſs'd,
And feeling heart to lighten ev'ry woe?

What tho' th' enliv'ning bloom of fancy fades,
Th' awak'ning glow, and ſocial ſweetneſs fled;
Beyond Time's weary flight the ſoul pervades,
And ſoars to regions ſacred to the dead.

This gen'rous hope ſhould fan th' ætherial fire,
This only worth ambition's glorious aim,
To raiſe the ſoul above its frail deſire,
And ſlight th' amuſive impotence of Fame.'

We hope our readers will not think we are impelled by any whim, as the lady was, when ſhe paid a tradeſman, to make him ſtare, if we diſappoint this author, by beſtowing praiſe, inſtead of cenſure, upon both the performances mentioned in his title-page.

35. *The* Oxford *Sauſage: or, Select Poetical Pieces, written by the moſt celebrated Wits of the Univerſity of* Oxford. *Adorned with Cuts, engraved in a new Taſte, and deſigned by the beſt Maſters.* 8*vo. Pr.* 2*s.* 6*d. ſewed.* Fletcher *and* Co.

Among ſome indifferent, and ſome tolerable, copies of verſes in this ſauſage, there are ſome very good; but we ſhall leave to our readers the pleaſure and amuſement of finding them out.

THE CRITICAL REVIEW.

For the Month of *Auguſt*, 1764.

ARTICLE I.

Some Specimens of the Poetry of the antient Welſh *Bards: Tranſlated into* Engliſh, *with Explanatory Notes on the Hiſtorical Paſſages; and a ſhort Account of Men and Places mentioned by the Bards, in order to give the Curious ſome Idea of the Taſte and Sentiments of our Anceſtors, and their Manner of Writing. By the Reverend Mr.* Evan Evans, *Curate of* Llanvair Talyhaern, *in* Denbighſhire. 4*to.* *Pr.* 5*s.* Dodſley.

THE preſent neglect of the Welſh language is reproachful to Engliſh literature, as the cauſes of it are to all who value themſelves on the ſtudy of Britiſh antiquities. Towards the beginning of this century, Dr. Hicks and Mr. Wanley, both patronized by the earl of Oxford, (who, by the bye, was himſelf more than half a Welſhman) and other noble and learned antiquaries of thoſe days, pretended that Auguſtine the monk taught the Saxons the uſe and knowledge of characters in writing, and that both the Iriſh and Welſh borrowed thoſe characters of the Saxons. Mr. E. Lhuyd, the author of the Archeologia Britannica, who with leſs learning, or rather reading, had more knowledge of the ſubject than both, offered to diſprove this opinion by facts *. But what are facts in a country governed by faſhion, even in literary matters? Lhuyd was poor, he ſpent both his time and money in painful travels to procure information, and he had no acceſs to the great. To crown his mortifications, he was obliged to ſtrike out of the Latin tranſlation of his Welſh preface all that related to the controverſy, (though every word he ſays carries conviction with it), for fear of giving offence to his antagoniſts, who had intereſt with thoſe upon whom he depended for bread. We

* See Critical Review, vol. vii. p. 195, 196.

ſhould not have mentioned this anecdote (for ſo it may be now called) did it not ſerve, in ſome meaſure, to account for the obſcurity and neglect of Welſh poetical genius.

Mr. Evans, the tranſlator and editor of thoſe pieces, in his preface ſeems to be ſurpriſed that the Erſe, (as the language of the Guydhelians, or Caledonians, the almoſt unmixed deſcendants of the ancient Celts, is very improperly called) ſhould be better underſtood in the works of Oſſian than the Welſh tongue is in the works of thoſe bards who were poſterior in time to him. If by the Erſe language is meant the language of the Iriſh, Mr. Evans's difficulty is of weight. The Guydhelians of Ireland, who undoubtedly went from Great Britain, were mingled with a Spaniſh colony, called by them Kin Skuit, or the Scotch nation, (whom the Iriſh are fond of calling the Mileſians,) from Spain. The invaſions of Ireland by the Engliſh undoubtedly helped farther to corrupt the old Guydhelian language; and very poſſibly it has undergone as many, if not more, alterations than the Welſh; but the Scotch Erſe (if we muſt call it ſo) which is ſpoken in Lochaber, and that part of the continent of Scotland lying next to the Weſtern Iſles, though radically the ſame with the old Iriſh and Welſh tongues, is certainly more pure, becauſe the people were more unmixed, and free from foreign intercourſes, not only in their language, but their manners, intermarriages, and, till very lately, their dreſs. Few of the deſcendants of the original Scots or Picts intermingled with them. The number of the former is but ſmall, and the latter compoſe the bulk of the people who inhabit the low-lands of Scotland north of the Forth.

Some very learned men, we are ſenſible *, were of opinion that in the moſt weſtern iſlands there was the greateſt probability of meeting with the pure Celtic, or Galic. But experience ſeems to be againſt this conjecture, becauſe the Norwegians and the Cimbric nations in their fiſhing expeditions and trajects, had great intercourſes with thoſe iſlands, which were too thinly inhabited to oppoſe even their ſettling there; whereas the inhabitants of the continent, a warlike, robuſt, numerous people, and remarkably averſe to all connections with ſtrangers, were able to preſerve themſelves from ſuch invaſions.

Having ſaid thus much of the preface, we now proceed to the reverend author's Latin diſſertation concerning the bards. We ſhall not here examine upon what grounds Mr. Evans thinks that there are no traces of the bards to be found in any nation at preſent but among the Welſh and Iriſh, who are the

* See Critical Review, vol. xvii. p. 370.

deſcendants

deſcendants of the Celts; though the oppoſite opinion, perhaps, might be well ſupported, eſpecially as the ſennachies, or genealogical bards, exiſted in Scotland little more than a century and a half ago, and ſome veſtiges of the latter were diſcernible even ſince the beginning of the preſent century.

We are ſurpriſed that Mr. Evans ſhould be at a loſs to account for the etymology of the word *Bard*, which, without all doubt, is the Celtic *Baird*, a *poet*, as he may learn from Mr. Llhuyd's letter to the Welſh. Bochart is fond of deriving it from the Hebrew word *Parat*, to ſing. We ſhall not enter into any diſpute concerning the priority of the two languages. Mr. Evans next entertains us with the teſtimonies of Diodorus Siculus, Ammianus Marcellinus, and Poſidonius, concerning the bards of antiquity, and gives us ſome reaſon to believe that they dealt in the ſublime. He acquaints us that it is hard to ſay how many ancient books and monuments of the old Welſh bards and hiſtorians might have been deſtroyed by the Scots, Picts, and Saxons, in their incurſions. As to the Saxons, they were declared enemies to the Welſh, becauſe the latter were Chriſtians, and the others at firſt were heathens, and then papiſts, conſequently had a mortal antipathy to the Welſh, who diſowned the power of the pope. But with regard to the Scots and Picts, we believe this author will have very great difficulty to prove that they ever invaded Wales.

Mr. Evans ſeems to have ſucceeded in proving the exiſtence, antiquity, and utility, of the bards in Wales; but, according to him, the Pen Beirdd, or head bard, was the famous Talieſſin. Aneurinus, whom our author mentions as a Welſh poet, or bard, was the author of a poem called Godedin, and was one of three, out of three hundred and ſixty *noblemen*, who we ſuppoſe anſwered to the old Engliſh Talboys, or brave fellows, who came back alive from the battle of Cattraeth; ſo that Aneurinus muſt have been a hero as well as a poet. He appears to have been cotemporary with Talieſſin, and from the ſpecimens of his poetry given us by Dr. Evans, we have great reaſon to regret that we have not a complete and accurate tranſlation of his poem. From thoſe ſpecimens he ſeems to have been the Virgil, as Oſſian was the Homer, of Galic poetry. One paſſage, concerning the behaviour of the Welſh ladies during a battle, is worthy of explanation.

A paſſage from another bard called Myrddin Wyllt, tranſlated by Mr. Evans, Merlin Silveſtris, who wrote a poem called the Orchard, is extremely affecting, under all the diſadvantages of tranſlation, and we recommend it to the peruſal of the gentlemen of the cyder countries, who talked of cutting down their orchards at the time when the tax upon cyder commenced. If

we may give our opinion concerning the poetical merits of Oſſian and the bards quoted in this diſſertation (from the little we can learn of them) it is, that the former chiefly deſcribes nature, her tremendous ſcenes and appearances, from agitated objects; and that the latter apply themſelves more to the deſcription of men and manners, of which we have, in the pieces before us, many inſtances. According to Mr. Evans, the bards did not always apply themſelves to chant the praiſes of heroes; for they ſometimes celebrated their deaths in the moſt pathetic ſtrains.

As a proof of this, our editor gives us an elegy written on Leoline Gruffin, ſon to the laſt (we ſuppoſe ſovereign) prince of Wales, who was treacherouſly killed near Buellt. By the glimmerings which the original has thrown upon the tranſlation, this elegy is truly a work of genius. Mr. Evans tells us that Llewellyn prince of Wales having had the misfortune to beat Edward the firſt of England, the latter never could forgive him nor his people; that he looked upon the Welſh bards in the ſame light as Philip of Macedon did upon the Athenian orators, and that he put them to death wherever he found them. This cruelty created a ſcarcity of bards, till Owen Glendower, their great patron and protector, emancipated his country from the Engliſh yoke; and then Jolo Gock, the panegyriſt of Owen, and ſome other bards, appeared. Henry the fourth, upon the ſuppreſſion of Owen Glendower, treated the Welſh and their bards as his predeceſſor Edward the firſt had done; and we are told that ever ſince the reign of Elizabeth queen of England, there has been no regular college of bards.

The above are but a few paſſages of this curious diſſertation, which, as lovers of antiquity, we have had great pleaſure in peruſing; and moſt heartily join with Mr. Evans in wiſhing that ſome effectual care may be taken to reſcue the unpubliſhed remains of Welſh antiquity, by committing them to the preſs before they ſink into oblivion, or, what is ſtill worſe, non-exiſtence.

As to the work before us: can the moſt acute ſenſible reader form a proper idea of Shakeſpear's beauties from Voltaire's tranſlations? All we ſee in the ſpecimens here given, are ſo many ſkeletons of poetry, without fleſh, blood, or complexion. But, as Sir Thomas More ſays of Jane Shore, when he ſaw her after ſhe was was turned old, "If we ſuppoſe ſuch and ſuch features to be filled up, we can perceive a beauty." As a proof of this, we ſhall give the following ſpecimens of the pieces before us. We muſt previouſly acquaint the reader, that the author of the firſt, Einion, the ſon of Gwgan, in a very noble introduction, calls upon the God of Heaven to inſpire him, in the ſame manner

ner (but with greater propriety) as the heathen poets do their muſes. The poem itſelf is inſcribed to Llewellyn the Great, whom its author thus deſcribes.

'The gifts that are given me are immortal, to diſcern, according to the great apoſtle, *what is right and decent*; and, among other grand ſubjects, to celebrate my prince, who avoids not the battle nor its danger; Llewelyn the generous, the maintainer of bards. He is the diſpenſer of happineſs to his ſubjects, his noble deeds cannot be ſufficiently extolled. His ſpear flaſhes in a hand accuſtomed to martial deeds. It kills and puts its enemies to flight by the palace of Rheidiol. I have ſeen, and it was my heart's delight, the guards of Lleiſion about its grand buildings; numberleſs troops of warriors mounted on white ſteeds. They encompaſſed our eagle: Llewelyn the magnanimous hero, whoſe armour gliſtered; the maintainer of his rights. He defended the border of Powys, a country renowned for its bravery, he defended its ſteep paſſes, and ſupported the privileges of its prince. Obſtinate was his reſiſtance to the treacherous Engliſh. In Rhuddlan he was like the ruddy fire, flaming with deſtructive light. There have I ſeen Llewelyn the brave gaining immortal glory. I have ſeen him gallantly ploughing the waves of Deva, when the tide was at its height. I have ſeen him furious in the conflict of Cheſter, where he doubly repays his enemies the injuries he ſuffered from them. It is but juſt that he ſhould enjoy the praiſe due to his valour. I will extol thee, and the taſk is delightful. Thou art like the eagle amongſt the nobles of Britain. Thy form is majeſtic and terrible, when thou purſueſt thy foes. When thou invadeſt thy enemies, where Owain thy predeceſſor invaded them in former times; full proud was thy heart in dividing the ſpoils, it happened as in the battles of Kulwydd and Llwyvein. Thy beautiful ſteeds were fatigued with the labour of the day, where the troops wallowed in gore, and were thrown in confuſion. The bow was full bent before the mangled corſe, the ſpear aimed at the breaſt, in the country of Eurgain. The army at Offa's dike panted for glory, the troops of Venedotia, and the men of London, were as the alternate motion of the waves on the ſea-ſhore, where the ſea-mew ſcreams; great was our happineſs to put the Normans to fear and conſternation. Llewelyn the terrible with his brave warriors effected it; the prince of glorious and happy Mona. He is its ornament and diſtinguiſhed chief.'

The remaining part of this poem is equally ſublime, and characterizes its hero in peace as well as in war. We ſhall now give a ſpecimen of another kind, in an elegy upon Neſt, a young lady who, we are told, died about the year 1240.

'AN ELEGY

To Neſt, the Daughter of Howel by Einion the ſon of Gwalchmai, about the Year 1240.

'The ſpring returns, the trees are in their bloom, and the foreſt in its beauty, the birds chaunt, the ſea is ſmooth, the gently-riſing tide ſounds hollow, the wind is ſtill. The beſt armour againſt misfortune is prayer. But I cannot hide nor conceal my grief, nor can I be ſtill and ſilent. I have heard the waves raging furiouſly towards the confines of the land of the ſons of Beli. The ſea flowed with force, and conveyed a hoarſe complaining noiſe, on account of a gentle maiden. I have paſſed the deep waters of the Teivi with ſlow ſteps. I ſung the praiſe of Neſt ere ſhe died. Thouſands have reſounded her name like that of Elivri. But now I muſt with a penſive and ſorrowful heart compoſe her elegy, a ſubject fraught with miſery. The bright luminary of Cadvan was arrayed in ſilk, how beautiful did ſhe ſhine on the banks of Dyſynni, how great was her innocence and ſimplicity, joined with conſummate prudence: ſhe was above the baſe arts of diſſimulation. Now the ruddy earth covers her in ſilence. How great was our grief, when ſhe was laid in her ſtony habitation. The burying of Neſt was an irreparable loſs. Her eye was as ſharp as the hawk, which argued her deſcended from noble anceſtors. She added to her native beauty by her goodneſs and virtue. She was the ornament of Venedotia, and her pride. She rewarded the bard generouſly. Never was pain equal to what I ſuffer for her loſs. Oh death, I feel thy ſting, thou haſt undone me. No man upon earth regretteth her loſs like me; but hard fate regardeth not the importunity of prayers, whenever mankind are deſtined to undergo its power. O generous Neſt, thou lieſt in thy ſafe retreat, I am penſive and melancholy like Pryderi. I ſtore up my ſorrow in my breaſt, and cannot diſcharge the heavy burden. The dark, loneſome dreary veil, which covereth thy face, is ever before me, which covereth a face that ſhone like the pearly dew on Eryri. I make my humble petition to the great Creator of heaven and earth, and my petition will not be denied, that he grant, that this beautiful maid, who glittered like pearls, may, thro' the interceſſion of holy Dewi, be received to his mercy, that ſhe may converſe with the prophets, that ſhe may come into the inheritance of the all-wiſe God, with Mary and Martyrs. And in her behalf I will prefer my prayer, which will fly to the throne of heaven. My love and affection knew no bounds. May ſhe never ſuffer. Saint Peter be her protector. God himſelf will not ſuffer her to be an exile from the manſions of bliſs. Heaven be her lot.'

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A reader of any taſte or underſtanding will, at the firſt glance, perceive the prodigious difference between this poetry and the Runic conventual compoſitions with which all Europe was over-run at that time. What we admire moſt in the ſpecimens before us is, that though they are not perhaps all of equal merit, there is no expreſſion or ſentiment in them low, vulgar, and unpoetic. We hope that this attempt will be productive of farther and more important diſcoveries in the Britiſh Parnaſſus, where our author gives us hopes there are mines of genius yet unopened, or untouched by modern hands. Before we conclude this article, we ſhall juſt beg leave to throw out a hint to Mr. Evans, and other ingenious Welſh gentlemen: Whether the Welſh bards did not ſometimes make uſe of what we may call the Strophe and Anti-ſtrophe; and whether their poems, like ſome of the Pſalms, are not intended, by way of dialogue, for two or more performers?

II. *A New and Complete Syſtem of Practical Huſbandry; containing all that Experience has proved to be moſt uſeful in Farming, either in the Old or New Method; with a Comparative View of Both; and whatever is beneficial to the Huſbandman, or conducive to the Ornament and Improvement of the Country Gentleman's Eſtate. By* John Mills, *Eſq. Editor of* Du Hamel's *Huſbandry. Vol. I.* 8*vo.* *Pr.* 6*s.* Baldwin.

FROM the title of this work the public had great reaſon to imagine that there would certainly be ſomething contained in it worthy of peculiar attention, ſomething new, not to be met with in print, out of the common road, and perhaps the reſult of the author's particular experience. What experimental knowledge he has had in agriculture, he can himſelf beſt acquaint us with; we may, however, venture to aſſert, that no great portion of it appears in the volume now under our conſideration: if, therefore, we allow him ſome judgment, acquired from reading, in the choice of the very frequent extracts he has made from the works of other writers, he has reaſon to be abundantly ſatisfied.

In the firſt part of the introduction to this work, Mr. Mills takes ſome notice of the long agitated queſtion, whether earth or water conduces moſt to ſupply plants with the neceſſary nouriſhment? But as he has advanced nothing new on this ſubject, only retailing the opinions of others, without hazarding any conjectures of his own, we ſhall paſs it over; as alſo the ſubſequent part of the introduction, which treats of the food of plants, a ſubject which is

handled more at large by Du Hamel, from whom, with little or no variation, this part is evidently and avowedly borrowed.

The work is divided into chapters, of which this volume contains three; and the chapters are ſubdivided, after the manner of Du Hamel, to whom Mr. Mills is much obliged, into ſections and articles. The firſt chapter, as we learn from the title, treats of ſoils in general, and the means of bringing them to a ſtate proper for the production of plants. It begins by ſetting forth the many virtues of the mould that compoſes the upper ſtratum of the earth, of which the black muſt of courſe be preferred: in deſcribing this mould we do not perfectly underſtand what Mr. Mills means when he ſays, 'It *riſes* in pretty large pieces, *of its own accord*, after a ſhort expoſure to the air; but without crumbling altogether into duſt, which is the defect of a leſs perfect ſort.'

Strong ſoils, and the means of correcting them, we find to be the ſubject of the firſt ſection of this chapter. The author tells us what clay is, and informs us of a circumſtance, which indeed we have hitherto been unacquainted with, namely, that clay in general, of whatever kind it be, is, of all earths, the very worſt for vegetation. We have had ſome experience in agriculture, and know that there are earths worſe than clay; need we inſtance a *pure ſand?* Mr. Mills then preſents his readers with ſeveral pages extracted from Dr. Cox, Columella, Mr. Worlidge, Mr. Bradley, Mr. Miller, and others, to prove that ſand is a proper corrective for a ſtiff clay. Alas! what a deal of time is loſt to prove what every practical farmer has known as a truth for ſome centuries paſt? What farmers in general are unacquainted with, he does not explain, which is, what quantity ſhould be laid on to anſwer any ſalutary purpoſe: in all probability he never made the experiment, and therefore has recourſe to the opinions of others, on which the reader will determine as his reaſon or experience may chance to dictate. He mentions various other matters as correctives to clay, but ſtill in the ſame defective manner, never ſpecifying quantities, as that might betray a want of *practical* knowledge, which it is certainly prudent to conceal.

We now come, in the ſecond ſection, to the improvement of ſandy and light ſoils. For this purpoſe he recommends, or rather the writers he quotes recommend, clay, lime, and marle; but without determining any-thing relative to the quantities to be uſed in various circumſtances. In his account of marle, he takes occaſion to introduce a deſcription of the marquis of Turbilly's boring inſtrument, which he calls a *Searcher*, and ſoon afterwards Mr. Mortimer's pump is deſcribed, as being

ing proper to keep marle-pits free from water. In page 47 of this volume, the author makes a ſort of apology for not aſcertaining the quantity and the manner of uſing the manures he has mentioned, as they muſt depend on the quality of the ſoil, and the ſtrength of the manure: theſe may, indeed, affect the quantity, though he ſhould doubtleſs have mentioned ſome criterion by which the farmers could at leaſt make a near gueſs; but how they can poſſibly have any influence on the manner of uſing the manures, which certainly ſhould have been aſcertained, we are at a loſs to gueſs. If Mr. Mills knows not how to give the neceſſary directions in this important article, why did he undertake to write a work, which, to be well executed, requires not only the knowledge to be acquired by reading, (and of which our author, as we have already obſerved, may poſſibly be poſſeſſed of a large portion;) but alſo a very conſiderable ſhare of practical and experimental knowledge.

Section the third treats of the improvement of loam, and conſiſts, as uſual, chiefly of quotations. He comes next to treat of general manures; and, in the firſt article, of foſſile ſubſtances uſed as manures, as ſhells, lime-ſtone, and chalk when burnt into lime. Our author takes occaſion thence to deſcribe at large three ſorts of lime-kilns, from Mortimer and Maxwell's collection. He next comes to the application of lime as a manure, and Mr. Lummis aſſiſts him in aſcertaining the quantity to be uſed of it, as well as of marle; but he does not mention the nature of the land to which Mr. Lummis applied it. After this follow a number of quotations to tell us how lime has been uſed by others, who have publiſhed their experience on the ſubject; but we muſt be permitted to ſay that they are very injudiciouſly tacked together. A farmer may read a great deal, but he can learn but little, in this book: is it any wonder that theſe honeſt men ſhould exclaim againſt *book-knowledge*, when they ſee authors expoſe themſelves by writing on ſubjects they do not underſtand? Chalk next engages his attention, and here we find quotation added to quotation; the ſame be ſaid of the remaining part of this article.

Article the ſecond treats of vegetable manures; and as much *original matter* is to be found in it as in thoſe parts of the work we have already mentioned. Animal manures, which are treated of in the third article, are alſo recommended in the ſame manner, on the authorities of others, perhaps good, but, in truth, miſerably mutilated, and badly aſſociated. In article the fourth, where compoſts are treated of, we are tired with reading many pages, where different authors recommend various methods for mixing their manures. In the originals theſe paſſages were well placed,

placed, and even profitable; but in the work before us, we ſhould naturally expect to find good rules laid down for our practice, rather than to be, at random, informed what has been practice of others.

We now come to ſection the fourth, which promiſes to inſtruct us in the improvement of moors and boggy land, and for this purpoſe the author gives us the ſubſtance of an eſſay on that ſubject, publiſhed in the Memoirs of the Berne Society, together with ſome extracts from the publiſhed Tranſactions of the Royal Society. Article the firſt is called a deſcription of moors and boggy land. Article the ſecond treats of draining boggy land. In this part of the work is introduced a deſcription of ſome hydraulic machines, invented by Monſ. Belidor. After deſcribing the nature of bogs and the method of draining them, the author, in article the third, leads us more particularly to the improvement of moors and boggy land. With what propriety a detail of the culture of cabbages and hops is here introduced, we are at a loſs to gueſs. For the culture of the cabbages the author is obliged to the marquis of Turbilly, and of the hops to the papers publiſhed by the Dublin Society. Had Mr. Mills inſtructed us in the method of improving bogs ſo as to make them fit for nouriſhing vegetables, barely mentioning the crops which were beſt adapted to them, it would certainly have been more regular, reſerving the extended detail of their culture to the reſpective heads under which each crop ought naturally to be claſſed.

We now come to the ſecond chapter, which treats of the breaking up and improving of uncultivated lands. After explaining what is meant by uncultivated lands, which was before very obvious, this author proceeds, in ſection the firſt, to inſtruct his readers in the improvement of wood-lands, and thence takes occaſion to deſcribe, from the papers of the Berne Society, Sommer's machine for rooting up trees. The ſecond ſection deſcribes, from Mr. Maxwell's collection, the method of draining and improving marſhy land. The third ſection treats of breaking up and improving commons and waſte ground; for this account our author is greatly indebted to the marquis of Turbilly, who having publiſhed a little treatiſe called *Memoirs ſur les Defrichemens*, the greateſt part of it is here inſerted, and takes up a ſeries of ſeventy pages.

Chapter the third, the title informs us, has for its ſubject the culture of grain and pulſe, according to the principles of the old and the new huſbandry; with a comparative view of the advantages of each. Section the firſt informs us, or at leaſt ſhould do ſo, of the many advantages to be derived from good

plowing.

plowing. The Rotheran, or patent plough, is firſt deſcribed, and afterwards ſome improvements, as they are called, though we do not think them ſuch, on wheel-ploughs, by M. de Chateauvieux and M. Du Hamel: the Hertfordſhire and Eſſex wheel-ploughs are much ſuperior to them.

Sowing next engages our author's attention, in the ſecond ſection of this chapter. The ſection is divided into four articles, the firſt of which treats of the choice of ſeed, the ſecond of preparing the ſeed, the third of the time of ſowing, and the fourth of the manner of ſowing, where is introduced a tedious deſcription of ſome drill ploughs, which are ſo complicated in their conſtruction, and ſo expenſive in their purchaſe, that they cannot poſſibly be of any uſe to the common farmer.

In the third ſection we find many borrowed arguments in favour of the change of crops; but not a ſingle deduction which our author can call his own.

Section the fourth treats of the culture of grain and pulſe, according to the old huſbandry; and, in the firſt article, of wheat and rye, where, page 372, he tells us that when wheat and rye are mixed together for making bread, the corn is called *ſpelt*, or meſlin, yet, in the next article, he treats of ſpelt as a diſtinct ſpecies of grain; would it not have been better if he had kept to the well-known name of naked barley? In deſcribing the culture of ſpring corn, ſummer wheat firſt occurs, then ſpelt, as is already noticed, and afterwards oats, barley, maize, or Indian corn, millet, panic, rice, and buck-wheat. Article the third, which treats of the culture of pulſe, comprehends beans, peas, vetches, lentiles, and lupines, and, to our great comfort, concludes the volume.

That our readers may be able to judge of Mr. Mills's performance, it will naturally be expected that ſome ſpecimen ſhould be given from the volume, which ſeems to us to have been haſtily compiled from the half-digeſted chaos of a common-place book. It conſiſts, as we have already hinted, almoſt entirely of extracts from other writers, who are referred to at the bottom of the reſpective pages: theſe may indeed ſerve to ſhew the extent of the author's reading, but are far from being any inſtance of his judgment, in what relates to agriculture. Let us then ſee what is ſaid in the preface, that the public may judge whether he has kept up to his bill of fare.

'Particular branches of huſbandry have been treated of by many, and ſome very able writers; but no one in our language, except Mr. Worlidge, has even attempted to comprize the whole of this art within the compaſs of one work; or to reduce it into a regular ſyſtem, founded on that beſt of guides, experience; which is the deſign of this performance. What renders

ders ſuch a work the more neceſſary, is, that, ſince Mr. Worlidge's time, great improvements have been made in the theory, and much more in the practice of huſbandry in this kingdom, as well as in the other nations of Europe.

'To give the reader the moſt extenſive view of the ſubject, I have conſulted the writers of greateſt character, from the moſt early times to this; have traced the various improvements made in different ages, and ſelected from the ancients, as well as from the moderns, the moſt improved ſtate of agriculture, in which I make experiments my chief guide. Where authors of reputation relate ſuch, I give them, though ſometimes contradictory, in order to excite in farmers a ſpirit of making and varying experiments; the only true path to a ſucceſsful practice. I may be cenſured for not determining with greater preciſion what is right, and what wrong, in theſe inſtances. In anſwer to which I can only ſay, that I thought it more adviſeable to leave the reader to judge for himſelf, after quoting my authorities. I have been particularly careful to collect whatever is new or uſeful in the writings of other nations; thereby to render this work as generally uſeful in all countries and climates as poſſible; and that the rather, becauſe we have now the happineſs of having extended our dominion from the riſing to the ſetting ſun. That boaſt of the Spaniards, that the ſun never ſets on their dominions, is no longer peculiar to them. The practice therefore of the moſt diſtant nations becomes neceſſary in a work intended for a people inhabiting ſo various climates.

'In the introduction to this volume, I have ſhewn, that there is not yet one ſyſtem of vegetation, or of aſcertaining the food of plants, which will hold univerſally. It may be obſerved here, as in moſt other diſputed caſes, that each opinion is, in ſome part, founded on truth, and that the error frequently lies in the author's ſtriving to make nature ſubſervient to the principles which he endeavours to eſtabliſh. We ſhall therefore, probably, come nearer to the truth, by blending the different opinions. But as I have avoided entering into theory unſupported by facts, I leave that queſtion undetermined.

'Experience ſhews, that the earth, brought to certain ſtates, is always fruitful. I therefore, in the firſt chapter, deſcribe the perfections and imperfections of each different ſoil, and, from the beſt authorities, point out the means of remedying their defects. In this chapter, I have been particularly attentive to the improvement of moors and boggy land: a ſubject hitherto not ſufficiently conſidered by writers on agriculture.

'After treating of all the different ſoils in the firſt chapter, I proceed, in the ſecond, to give directions for the management of

of land, taken in its natural, uncultivated ſtate. Here I have a guide, in whoſe commendation for his public ſpirit and indefatigable perſeverance enough cannot be ſaid. The marquis of Turbilly, diffuſing around him the ſweets of agriculture, has converted a vaſt deſert into fine profitable fields; and rendered all his dependants, from wretched, idle vagrants that they were when he firſt came to the poſſeſſion of his paternal eſtate, induſtrious, eaſy, and perfectly happy in their circumſtances. An example well worthy of imitation!

'Having brought the land to a ſtate fit for producing crops, I then treat of the culture of corn and pulſe, according to the old and generally received practice. And firſt, as the abſolutely indiſpenſible foundation of huſbandry, I point out the neceſſity and advantages of thorough plowing. As this is, perhaps, the moſt eſſential point of all huſbandry, I have been particularly careful, by a number of inſtances of the advantages of having land in perfect tilth, to call the farmer's ſpecial attention to this ſubject.

'The land being prepared for ſowing, I treat fully of the choice and preparation of the ſeed, and point out the ſuperior advantage of ſowing in drills, beyond the common broad-caſt way. I likewiſe give deſcriptions and drawings of the moſt approved inſtruments for that purpoſe, which have yet come to my knowledge.

'I next give directions on a ſubject eſſentially neceſſary to the farmer's ſucceſs; viz. the judicious change of crops. This has been too little attended to by the far greater number of farmers, to their own coſt and the nation's very great loſs.

'I end this volume with directions for the culture of each kind of grain and pulſe ſeparately.'

We muſt add to what we have already ſaid, that, if the ſucceeding volumes are no better executed than the firſt, this work will by no means engroſs all the readers of books on huſbandry; and we may venture to aſſert, that a future ſyſtem, written by a more able and experienced pen, will meet with a favourable reception from the public.

III. Muſeum Ruſticum et Commerciale: *Or, Select Papers on Agriculture, Commerce, Arts, and Manufactures. Drawn from Experience, and communicated by Gentlemen engaged in theſe Purſuits. Reviſed and digeſted by ſeveral Members of the Society for the Encouragement of Arts, Manufactures, and Commerce. Volume the Firſt.* 8vo. *Pr.* 6*s.* Davis.

THE improvements which have of late years been made in the methods of huſbandry practiſed in this iſland, have been often looked upon with a jealous eye by our envious neighbours;

bours; and this jealouſy has rouſed in them a ſpirit of induſtry and improvement, which is greatly to their praiſe, and now very conſpicuous throughout the whole kingdom of France.

They ſeem indeed to be truly intent on cultivating the arts of peace; ſocieties of agriculture are eſtabliſhed in almoſt every province, and even the miniſters of ſtate think it their duty to attend to the improvement of huſbandry: this, and this alone, can ever give France a ſuperiority over us. They were rouzed from their lethargy by ſeeing us induſtrious, and have already nearly outſtripped us in the courſe; it is, therefore, full time for us to cheriſh in our boſoms a laudable emulation, and by a due exertion of the national advantages with which God hath bleſſed us, to preſerve the ſuperiority we have always had over them in ſuch arts and parts of knowledge as are of moſt uſe in common life.

Whoever has travelled over the different parts of Britain, muſt doubtleſs have been greatly ſurprized to ſee the methods of culture ſo very various; and to obſerve, that the inſtruments uſed in theſe ſeveral methods are as different as the uſes to which they are applied.

In one county we may ſee the incloſed farms lay neat, clean and well tilled, bearing no diſtant reſemblance to a well kept garden; but, alas, in travelling perhaps fifty miles farther, we ſee a country almoſt deſolated, the fences out of repair, the tilled land laying rough and in large clods, and the poppies, thiſtles, wild oats, and wheat, growing all together, the laſt having only the appearance of an intruder. Whence can this difference proceed? The inhabitants of our ſeveral counties are in general equally induſtrious, but they are not equally attentive to improvement; old cuſtoms are deep-rooted in their minds, and they love not, in general, to change even for the better.

Commerce undoubtedly enlarges the ideas, the human mind is expanded by it, ſelf-intereſt in ſome meaſure gives way to public good, and individuals are induced by its means to look ſomething beyond their own particular and immediate profit.

Commerce has even a more ſalutary effect; for it not only extends its influence over ſuch as are immediately concerned in trade, but alſo to all degrees of men that live within the circle of its enlivening rays.

This explains in ſome meaſure to us, why the methods of huſbandry practiſed in the various parts of the kingdom, ſhould be in ſo different a ſtate of improvement. A judicious eye will eaſily obſerve, that wherever an improved agriculture is practiſed, commerce flouriſhes. Thus in the neighbourhood of the metropolis, and on almoſt all our ſea-coaſts, the farmers are intelligent, attentive, and willing to learn. Agriculture and commerce

commerce are undoubtedly dependant on each other, and one great reaſon for the latter being in ſo flouriſhing a ſtate, is that frequent opportunity which commercial men have of interchanging their ideas; it is regularly ſtudied as a ſcience, and whatever new improvements are made by particulars in any quarter that may be of public uſe, are immediately, and with ſurpriſing celerity, propagated throughout the commercial world.

Thus we find that a mutual communication of knowledge is a means of improving any art or ſcience, and it is for want of this communication that agriculture has improved ſo much ſlower than any other ſcience or art whatever.

Farmers are ſeldom men of a liberal education; they are not accuſtomed to methodize, or pen their thoughts; and indeed ſhould they have entertained any ſuch inclination, what opportunity had they, till very lately, of communicating their improvements to the public?

It is with pleaſure we can acquaint our readers, that this grand obſtacle to the improvement of agriculture is totally removed by the publication of the very important and uſeful work now under our conſideration.

This collection muſt be looked upon as a *repertorium* for the ſpontaneous productions of genius on thoſe moſt neceſſary parts of knowledge, agriculture, commerce, arts, and manufactures; and it is with great ſatisfaction we ſee in it, pieces which will not only do honour to the writers, but to this period of time, which has ſo happily given birth to them.

The volume before us was firſt publiſhed in monthly numbers, and contains one hundred and thirteen pieces, which, if we except one or two, are all original compoſitions.

The editors motives for taking upon themſelves the trouble of uſhering theſe pieces into the world, were truly public-ſpirited; but, as they have ſpoken very ſenſibly for themſelves, we cannot by any means give our readers a better idea of the nature of the work than by making a ſhort extract from the preface.

'With reſpect to the work itſelf, the judicious reader will obſerve, that we have for his emolument endeavoured to collect and concentrate the experience of the learned in agriculture and arts into a ſmall compaſs; ſo that in theſe volumes he may know the ſentiments, and ſee the practice, of thoſe who are moſt eminently ſkilled in the works of nature, or moſt earneſtly intent on the improvement of art, and may profit from the experience of others, without ſharing their toils, their difficulties, or diſappointments.

'This

'This collection does, and will contain, not only ſuch curious papers as have been preſented to the ſociety, of which copies are from time to time procured from the reſpective writers, but alſo various other important articles from the moſt ingenious naturaliſts and artiſts in Europe and America.

'Thus enriched, it cannot fail of obtaining the encouragement due to its own intrinſic merit; we ſay its own merit, for the editors claim no other praiſe but what may naturally fall to their ſhare, for exerciſing their judgment in reviſing the papers, and ſelecting ſuch as are moſt likely to be of public benefit.

'On the perfection of huſbandry depends, in a great meaſure, the increaſe of commerce; and as agriculture is far from being generally in a very improved ſtate in theſe kingdoms, preference is given to papers written on that ſubject.

'The uſe of this collection will, it is preſumed, be very extenſive. The nobility and gentry may gratify that curioſity ſo laudable in perſons of their elevated rank; the artiſt, or manufacturer, will find many uſeful hints tending to improve his particular branch; and the farmer and gardener diſcover, treaſured up in theſe volumes, a ſtock of knowledge not eaſily exhauſted.

'The intelligent and experienced reader will, perhaps, imagine, that ſome of the practical obſervations in huſbandry, which he will find in this work, are already too well known to merit a place; but when he conſiders, that what is common in one county may be very little known in other parts of the kingdom, he muſt acknowledge the propriety of our conduct in this reſpect.

'Hitherto only the utility of this work has been conſidered, that indeed being the principal object: yet from the variety of ſubjects introduced, and the abundant matter which our volumes will contain, ſuch rational amuſement may be expected, as will enable the gentleman to ſpend his hours of diſſipation with pleaſure and profit, and produce an agreeable relaxation to thoſe who are engaged in ſeverer ſtudies.

'Our volumes being intended to regiſter and preſerve all the diſcoveries and remarks that are new, curious, and valuable, in agriculture, commerce, the arts, manufactures, or ſciences; all uſeful letters on theſe ſubjects will find a place; and whenever the intelligent huſbandman, or practical gardener, is inclined to add any part of his experience to the public fund, as utility is more attended to than elegance of ſtyle, his communications will meet with a favourable reception. Hence ariſes that variety which has been ſo pleaſing to the readers of theſe papers; hence that diverſity in the manner of treating the ſame ſubjects.

The

The opinions of correſpondents may often differ, but they are ſeldom incongruous.

'It is not to be doubted but that a publication, opened particularly for collecting and preſerving papers on theſe important ſubjects, will induce gentlemen to contribute all their uſeful obſervations; which, but for ſuch a ready repoſitory, would be either loſt, or ſo publiſhed as to be of little ſervice to the community.'

One would naturally have imagined that, after ſo candid, ſo fair, and ſo ſenſible an account of this undertaking, no ſcheme could have been formed for ſuppreſſing a work ſo evidently calculated for public utility; yet ſuch an intention was actually formed by ſome miſtaken members of the truly noble Society of Arts, &c. and was, through an unaccountable inattention, once carried in the ſociety: but, to the credit of the impartial majority, let it be recorded, that when this reſolution came before them for confirmation, and the caſe was fairly ſtated, they generouſly and nobly refuſed to ſtigmatize a work they ſaw merited their approbation, and a negative, almoſt unanimous, was put on the confirmation of their committee's report, as far as related to the intended injurious advertiſement.

The work before us is in the title ſaid to be reviſed and digeſted by ſeveral members of the Society for the encouragement of arts, manufactures, and commerce; and to the preſident and vice-preſidents of that ſociety it is addreſſed by the editors.

This occaſioned ſome wrong-headed members to take fire. The world, they ſaid, would eſteem this work as their long-promiſed tranſactions: it was therefore neceſſary publicly to undeceive ſuch as might have been led into this error. But what added to the confidence of theſe wilfully miſtaken members, was, that the ſecretary to the Bern ſociety, perhaps owing to his being ignorant of our language, in writing a letter to Dr. Templeman, ſecretary to the Society of Arts, mentioned this work as their intended publication.

Such a notion was replete with abſurdities, as we find by the preface that it was never pretended the ſociety, as a body, had any concern in it; it being truly ridiculous to ſuppoſe they would addreſs a work to themſelves, or that the many letters contained in this volume, written by perſons in various parts of the kingdom, and addreſſed to the editors, could poſſibly, by any conſtruction, be eſteemed the work of the ſociety.

Yet though it is not the work of the Society, collectively, it is evident from the contents, that many ſenſible, intelligent, learned, and ingenious members, and among them one of the vice-preſidents of the ſociety, have been contributors to it: had

therefore the intended point been carried, the cenſure would, in ſome meaſure, have fallen on a part of the ſociety.

After ſaying ſo much in general of this work, it is now neceſſary to deſcend to particulars, and examine the merit of ſome of the pieces contained in the volume before us.

We have already mentioned the ſubjects which are included in the plan of the work; but in reading it we find that much more is ſaid on agriculture than on arts, commerce, or manufactures, the obvious reaſon for which is given in the extract we have made from the preface.

The ſubjects of the ſeveral letters are, in general, judiciouſly choſen, being ſuch as are leaſt known, and moſt likely to be of uſe.

Mr. Irwin has favoured the editors with ſeveral very uſeful pieces of knowledge practiſed in Ireland, ſuch as the culture of flax, the nature of limeſtone uſed as a manure, the cloth made of the refuſe of flax, the different admeaſurements of land in Ireland, England, and France, the nature and culture of potatoes, and ſeveral uſeful hints reſpecting ſome erroneous practices in Ireland in the management of ſheep.

We find alſo in this collection various letters which have been ſent to Dr. Templeman, ſecretary to the Society of Arts, of which the writers thought it proper to ſend copies to the editors of this work for publication. In one of theſe letters is a very ingenious deſcription of a new-invented granary, for preſerving corn, which, with ſome ſlight and obvious improvements, might be rendered very uſeful. In another of theſe letters, all which were read before, and approved by, the ſociety, we find ſome new materials pointed out for making paper, not undeſerving, we think, of the encouragement of that public ſpirited body.

Among the many encouragers of this work we find the name of the very learned, ingenious, and reverend Mr. Stephen White, who has written to the editors on the ſubject of his collateral bee-boxes.

The late Mr. Wyche, (whoſe eulogy in this collection is well drawn) propoſed to the Society ſo often mentioned in this article, the encouraging the culture of Burnet as an artificial paſture. This ſubject is very amply and ably diſcuſſed in ſeveral letters written by the experienced and well-meaning Mr. Rocque; and in ſeveral parts of the volume, Timothy-graſs, a native of America, is recommended for propagation. Among other valuable pieces we alſo find a letter to Dr. Templeman, containing a compariſon of the Hainault ſcythe with one uſed by the ancients. This letter was, we are informed, ſent to the doctor, by a very worthy member of the Society, at whoſe ſpe-

cial recommendation the foreign ſcythes were laſt harveſt tried in Northamptonſhire.

There are alſo ſeveral articles mentioned and recommended in theſe papers, which have the appearance, at leaſt, of novelty to common farmers, particularly giving ſalt to cattle, now found to be of great uſe, making them thrive, and deſtroying worms in them.

The 97th letter in the volume before us gave us great pleaſure; it is written by an intelligent fen-farmer, and deſcribes the culture of coleſeed in the low countries. The laſt piece of the volume is alſo well worth notice, as it contains an eaſy and ſimple improvement on the waggon, by Mr. Bellas, of Yattendon, Berks.

Many uſeful receipts for curing the diſorders incident to cattle, occur throughout the work: but were we to point out particularly to our readers every article in the volume worthy of notice, it would take up too much room. It is ſufficient to obſerve that the plan is noble and extenſively uſeful, the ſubjects are in general well handled, and there are much fewer indifferent pieces in it than we have met with in a volume containing ſo great a variety of matter.

It will naturally be expected that we ſhould give ſome ſpecimen of a work which we ſo much approve: for this purpoſe we ſhall chuſe a letter containing two curious methods of propagating trees; and the rather, becauſe it has the additional merit of being ſhort.

'Among the various methods of propagating trees, the two following, being ſomewhat ſingular, may perhaps be thought not unworthy of a place in ſome future number of the *Muſeum Ruſticum*.

'The firſt is Mr. Barnes's method of propagating trees by the bud and branch, as follows.

"Every leaf upon the branch of a tree, or ſhrub, has uſually a young bud in its boſom; and it is certain each of theſe buds has in it the rudiment of a tree of the ſame kind: therefore it appeared reaſonable to think that every branch might afford as many new plants as there were leaves upon it; provided it were cut into ſo many pieces, and a proper dreſſing was found to prevent the raw ends of each piece from decay. The beſt mixture for this purpoſe, upon careful and repeated experience, I have found to be this.

"Melt together, in a large earthen veſſel, two pounds and a half of common pitch, and half a pound of turpentine. When they are melted, put in three quarters of an ounce of powder of aloes; ſtir them all together; and then ſet them on fire:

when it has flamed a moment, cover it up cloſe, and it will go out: then melt it well, and fire it again in the ſame manner: this muſt be done three times. It muſt be in the open air, for it would fire a houſe; and there muſt be a cover for the veſſel ready. After it has burnt the laſt time, melt it again, and put in three ounces of yellow wax ſhred very thin, and ſix drachms of maſtich in powder. Let it all melt together till it is perfectly well mixed; then ſtrain it through a coarſe cloth in a pan, and ſet it by to cool.

"When this is to be uſed, a piece of it muſt be broke off, and ſet over a very gentle fire; it muſt ſtand till it is juſt ſoft enough to ſpread upon the part of the cutting where it is wanted; but it muſt not be very hot. It is the quality of this dreſſing, to keep out wet entirely: the part which is covered with it will never decay while there is any principle of life in the reſt; and, this being ſecured, nature will do the buſineſs of the growing.

"This I have found true in practice; and by repeated trials, in more kinds than one, I have found that I could raiſe from any piece of a branch as many good plants as there were leaves upon it."

'The other method relates only to the propagation of the Engliſh elm, by grafting it upon the Dutch. This method has been practiſed for ſome time by a gentleman in this neighbourhood, who has found it to ſucceed very well; the elms growing much faſter than in the common way, and the timber being equally good.

'As I myſelf have lately made both theſe experiments, and hitherto with ſucceſs, I hope the communication of them will not be thought impertinent in,

'Gentlemen,

Ayuho, Jan. 1764. 'Your humble ſervant,

'W. T. B.'

It is unneceſſary to animadvert upon the ſtile of a work, which cannot fail being as various as it is poſſible to imagine. Beſides, the editors tell the public, that they lay no great ſtreſs on elegance of diction: neither, indeed, could they conſiſtently do it, as their moſt uſeful correſpondents muſt be practical farmers.

Upon the whole: We cannot but afford this work our warmeſt approbation; and we hope that the editors may, by continued encouragement, be induced to keep open a channel of intelligence, which will not fail being extenſively uſeful and profitable, as well to theſe iſlands, as, in many inſtances, to our American plantations.

IV.

IV. *Several Diſcourſes preached before the late King, and his preſent Majeſty; and before the Univerſity of* Cambridge. *By* Z. Brooke, *D. D. Fellow of* St. John's College, *in* Cambridge, *and Chaplain in Ordinary to his Majeſty.* 8vo. *Pr.* 4*s.* 6*d.* Beecroft.

WHEN a learned and elegant writer informs us, that his diſcourſes are 'upon very momentous points,' and that he has attempted 'to do juſtice to our moſt holy religion,' we expect to find him inveſtigating the real doctrines of the goſpel with critical ſagacity and attention; exhibiting them in a new and ſtriking light; exploding falſe and inconſiſtent opinions; diſpelling thoſe miſts of ignorance, and clouds of ſophiſtry, with which perplexed reaſoners, deſigning commentators, or weak enthuſiaſts have obſcured the revelation of Chriſt. But when we ſee him diſcuſſing obvious propoſitions, and adopting indefenſible tenets, we are diſappointed and concerned.

In the firſt diſcourſe, our author propoſes to ſhew what great things God has done for us: for this purpoſe he conſiders 'the works of nature, and the diſpenſations of grace.'

In the ſecond diſcourſe, he pathetically deſcribes the great change which has been wrought in the religious notions of mankind by the promulgation of the goſpel.

'What ignorance, ſays he, in matters of religion, what impurity of morals, had got the aſcendancy over the minds of men, even amid thoſe wiſe and poliſhed nations, where arts and ſciences had erected their ſtandard, and eſtabliſhed a ſovereignty? What barbarous, for inſtance, and libidinous uſages prevailed in the public and private devotion both of Greece and Rome? a worſhip how unholy, and ſubverſive of true religion! Ceremonies and inſtitutions how ludicrous and abominable! How utterly unbecoming the majeſty, and derogatory to the honour, of God! What an imputation on the underſtanding, how much beneath the dignity of man!'

'Every thing, in the pagan ſyſtems, is either put under the blind direction of chance, or determined and fixed irreverſibly by the neceſſity of fate. There the majeſty of heaven is either left in a ſtate of indolence and inaction, utterly regardleſs of what paſſes in this ſublunary ſcene of things, leſt perchance the concerns of the world ſhould prove burdenſome and diſtracting, and a multiplicity of cares give diſturbance to his quiet; or elſe the divine nature is made the ruthleſs creature of ſuperſtition, armed with cruelty and terror, whoſe tender relentings would be deemed a certain want of dignity, and whoſe mercifulneſs would be degraded into weakneſs and folly.'

In the goſpel of Chriſt 'we are taught to pay our adoration where only it can be due, to God alone; and that not with the

vain pomp of proceſſion and ſacrifice, not with oſtentatious offerings, and impure ceremonies; not with the ſervice of the lip and outward man, but with ſimplicity and godly ſincerity, with the worſhip of the ſpirit, with inward ſanctity, and the devotion of the heart. How diſſimilar this to the multifarious and extravagant forms of idolatrous worſhip, to the revellings and indecency, that ſo univerſally prevailed, to the everlaſting reproach of the Gentile world.'

Our author proceeds to ſhew the vanity of philoſophical ſpeculations in regard to the chief good of man, and the leading principle of moral conduct; and very juſtly extols the ſuperior excellence of the Chriſtian revelation. After which he falls into the following lamentable reverie: 'The goſpel, ſays he, has not only enſured our pardon and reconcilement with God, but even rendered our imperfect ſervices meritorious in his ſight. The blood of Jeſus is become a propitiation for our ſins, and the merits of Chriſt have entitled us to the reward of heaven. By faith in our Redeemer, his righteouſneſs is imputable to us, &c.'

In what part of the New Teſtament, we beg leave to aſk, are theſe doctrines to be found?—Before you attempt to deliver them as articles of our religion, good doctor, do *juſtice* to the word of God; examine, like a Chriſtian ſcholar, every paſſage in diſpute with critical attention; place no dependence on ſingle texts and fragments of ſcripture; conſider the circumſtances, the argument, the deſign of the ſacred writer, and you will find, that your ſyſtem of divinity is "the baſeleſs fabric of a viſion."

In the third diſcourſe he enquires, wherein conſiſts the happineſs of man, and obſerves, that 'whatever is productive of ſolid and laſting peace to the mind of man; which neither the ſunſhine of proſperity can diſpel and diſſipate, nor the ſtorms of adverſity can cloud and overwhelm; which does not deſert the bed of ſickneſs, and forſaketh not the infirmities of age; which can never be ſeparated from the enjoyments of youth, nor the cares of manhood; which leaves us not forlorn and deſtitute, in thoſe laſt gloomy moments, when all outward comforts fail, that it is, and that alone, which can render us truly happy. Whatever expedients ancient wiſdom may ſuggeſt, or modern philoſophy can recommend that fall ſhort of this, they are utterly vain and inſignificant.'

Our author introduces the fourth diſcourſe with an affecting repreſentation of human miſery, and then proceeds to conſider the remedies and ſupports which are preſented to us by the religion of Chriſt. 'Here, he tells us, we have a full aſſurance of the merits and mediation of a crucified Saviour; the

ſacrifice

ſacrifice of whoſe blood is a ſufficient atonement for ſin, and therefore the *only* proper expedient to relieve us from this moſt wretched ſtate of mortality.'

In the fifth diſcourſe he illuſtrates theſe words of Iſaiah, *Behold, God is my ſalvation*, &c. by the ſame conſiderations; and inſiſts that 'we may have recourſe with ſafety to the efficacious merits of a crucified Saviour;'—that 'a firm belief in the interceſſion of Chriſt will at once extract the ſting of death;'—that 'true faith in the blood of Jeſus will ſoon cure the anguiſh of the wound, and ſtop effectually the ſpreading venom of it;'—that 'the meritoriouſneſs of the Chriſtian ſacrifice is conveyed along with us, to cover our infirmities, and juſtify our imperfections, &c.'

If we may have recourſe with ſafety to the efficacious merits of a crucified Saviour; if the ſacrifice of his blood is a ſufficient atonement for our ſins, and his righteouſneſs imputable to us, St. Paul impoſes upon us, when he aſſerts, that *every man ſhall receive the things done in his body, according to that* HE *hath done* *; and that *God will render to every man according to* HIS *deeds* †. We are to receive, according to what *Chriſt* has done; God will render to us according to the deeds of *Chriſt*. ——— But, dear doctor, do not deceive us; teach us the genuine doctrines of the goſpel, and leave the brethren of the tabernacle to ſoothe the conſciences of their enthuſiaſtic hearers with this ſoporific nonſenſe.

In the ſixth diſcourſe he points out the evidences of an overruling Providence in the natural and moral world; and obſerves that 'the belief of this great article is the only ſure remedy againſt the vain and vexatious cares of life, and the only true ſource of that peace, that contentment, that complacency of mind which is the firm foundation of a laſting and ſubſtantial happineſs.'

In the ſeventh diſcourſe the doctor conſiders the uncertain duration of human life, and the benefit of a ſerious meditation on the circumſtances attending our diſſolution: and in the 8th he ſhews the nature and efficacy of the love of God.

'The true love of God, ſays he, doth not conſiſt in the extatic violence of affection, but in a moral and rational conduct. It is not the effect of nature and paſſion only, but of reaſon alſo. It is warm indeed, and lively; but it is diſcreet and ſober; vigorous and operative, but ſedate and void of oſtentation. It breaks not out in the wild ſallies of an heated imagination, but iſſues forth in ſerious and rational ſtrains of unaffected piety. It burſts not forth in the mad ſtarts and extravagant rant of the

* 2 Cor. v. 10. † Rom. ii. 6.

enthuſiaſt; nor dies away in the lukewarmneſs and languor of the mere religioniſt; but being equally removed from both extremes, it burns ſerene and ſteady, and yet with a glow and energy in the hearts of the faithful.'

In the ninth ſermon he takes occaſion, from theſe words of our Saviour to the paralytic, *Be of good cheer, thy ſins be forgiven thee,* to inculcate the following doctrine, viz. that 'the merits and interceſſion of a crucified Saviour have repaired the breaches of our corrupted nature, filled up the deficiencies of man's obedience, turned away the wrath of our God from us, and given us a juſt claim to an inheritance among the ſaints,'—not conſidering that the words of the text cannot poſſibly give any ſanction to the notions which he here maintains, as they were ſpoken before any atonement could be made, any ſatisfaction offered, any meritorioufneſs conveyed, or any interceſſion commenced *; and that it is abſurd to extend thoſe expreſſions, which are only applicable to *new converts,* at the firſt propagation of the goſpel, to Chriſtians of the preſent age. If writers would more carefully attend to this circumſtance, we ſhould not be peſtered with ſo many groundleſs and antiſcriptural tenets.

The tenth is a ſermon on the 29th of May, in which the author gives us a lively, but, in ſome inſtances, an exaggerated, deſcription of the confuſions in this kingdom, juſt before the Reſtoration.

'The ſituation of the people of England, ſays he, which way ſoever they directed their view, was truly deplorable. If they looked backward, nothing was to be ſeen but the utmoſt confuſion, the moſt complicated miſery: the conſtitution of government totally diſſolved: the legal adminiſtration of civil juſtice interrupted altogether, or groſsly perverted: no ſecurity of men's fortunes, or of their lives to be depended upon: the church deſpoiled of its revenues, and its ordinances: all decency and regularity of worſhip quite deſtroyed: all authority and juriſdiction in the religious eſtabliſhment entirely at an end. In ſhort, inſtead of liberty and ſafeguard in the ſtate, nothing but tyranny, diſorder, and outrage; inſtead of the beauty of holineſs in the temple, no-

* If our author ſhould allege, in oppoſition to this remark, that *the Lamb was ſlain from the foundation of the world,* he is deſired to conſult the original, Rev. xiii. 8. and he will find that the words have another meaning, viz.—*Whoſe names were not written from the foundation of the world in the book of life*; or ſuppoſing the common conſtruction of this paſſage to be right, it can only imply that God, from the beginning, *deſigned* to ſend our Saviour into the world, and that he was to be *ſlain,* and cannot, by any means, ſupport our author's hypotheſis.

thing

thing but the horrid ignorance and tumultuous uproar of the rankeſt bigotry: inſtead of comfort and edification in the public ſervice of God, nothing but the wildeſt rant of enthuſiaſtic phrenzy; nothing but the loweſt dregs of the groſſeſt fanaticiſm, &c.'

In the ſame nervous and animated language, he deſcribes the happy effects of the Reſtoration. 'The land, ſays he, ceaſed from the defilement of blood. The nation emerged from the depth of miſery and deſpair. Religion put on a new face of decency and dignity: government reſumed its wonted order and authority; and peace and ſecurity were adminiſtered by the even hand of juſtice. Anarchy and confuſion fled forth as a morning cloud, and as the early dew they vaniſhed away. And thoſe great matters of civil diſcord, prerogative and privilege, kept their ſtated and due bounds. Thus the bleſſings of ſociety were poured out in great abundance on all orders of men, and joy and happineſs ſpread themſelves to the remoteſt corners of the land.'

The laſt is a diſcourſe on the acceſſion of his preſent majeſty to the throne, in which Dr. Brooke has treated the topics commonly made uſe of on that occaſion, in a ſtile ſuperior to that of an ordinary writer.

V. *A Charge to the Clergy of the Archdeaconry of* Colcheſter, *occaſioned by the uncommon Mortality, and quick Succeſſion of Biſhops in the See of* London, *at a Viſitation holden in* May, 1764, *by* Charles Moſs, *D. D. Archdeacon of* Colcheſter, *Rector of* St. George's Hanover Square, *and Chaplain in Ordinary to his Majeſty.* 8vo. *No Publiſher's Name.*

THIS Charge, as the author informs us, was occaſioned by the '*uncommon* mortality' of—biſhops in the ſee of London; though he owns, p. 6. that 'theſe melancholy events may well be ſuppoſed to happen, in the *common* courſe of things, from the infinite chances of mortality.' This, therefore, according to his own repreſentation, is a *common uncommon* mortality.

'The particular point, ſays he, to which I would call your attention is, the ſingular fate of this great and important dioceſe.' As there ſeems to be nothing ſingular in the death of three old men (two of which, he himſelf tells us, 'came to this high ſtation at an advanced age') perhaps, gentle reader, you will aſk, wherein the ſingularity of it conſiſts?—You ſhall hear. ——'This dioceſe has been deprived of three of its ſpiritual heads in leſs than three years, and two of them in leſs than one;' a cir-

A circumſtance *truly ſingular!* This eccleſiaſtical body, is, it ſeems, like Cerberus; nay, if we may form a judgement of it from the next paragraph, it is like——nothing at all; for our author tells us, vindicating himſelf from the imputation of ſuperſtition, that 'he has no intention of augurating any future evil to the church, from this rapid mortality in ſome of the great pillars of it.' *Rapid mortality in a great pillar* is an image peculiarly his own; it ſtrikes us at once in the light of an original.

In his account of biſhop Oſbaldeſton, he aſſures us, that 'the experience of a few years would have convinced us, that a general knowledge of the world and of buſineſs*, a gentlemanly addreſs and deportment, &c. are valuable qualities in a Chriſtian biſhop, and would have made a worthy governor of a Chriſtian church.' An obſervation which has as much relation to Dr. M. as Dr. O. the reader, therefore, is left to apply this *gentlemanly addreſs* to which of them he pleaſes. In his character of biſhop Hayter, he tells us, in general terms, that the biſhop had '*no opportunity* of diſplaying his powers of body and mind: his period was ſhort indeed.'

> 'Oſtendunt terris hunc tantum fata, neque ultra
> 'Eſſe ſinunt.'

And yet, in the next page, he informs us, that Dr. Hayter '*filled* an high ſtation in the church for many years.' He therefore certainly had an opportunity of diſplaying his powers; unleſs we are to ſuppoſe, with our reverend author, that an opportunity of this kind is inconſiſtent with an high ſtation.

The character of his patron biſhop Sherlock ſeems to have been the principal object in his view; and would probably have been given us in the ſhape of a ſermon, if a brother chaplain had not anticipated the ſubject. In this part of his charge we might, therefore, have expected 'that claſſical elegance and correctneſs, which, he ſays, do 'ſo much honour to all the compoſitions' of Dr. Sherlock. Yet our author, in his uſual way, ſpeaks of '*great lights*, who had declared themſelves of a different *opinion*;' of archives (i. e. the places where records are preſerved) as '*materials* that *fell* into the biſhop's hands;' of 'a man being paſt his youth, and advanced, *perhaps*, towards the middle of life;' of 'writing *on* rules;' of '*bearing* a rank;' of 'men who have *ſat* at the head of an eccleſiaſtical ſynod;' and, to the honour of his patron, obſerves, that, 'in his laſt ſtate of decline, he was able to dictate his thoughts to thoſe

* That he had a general knowledge of buſineſs every man who knew biſhop O. will readily allow.

about

about him, in broken words and ſentences.'—Not a ſyllable about the piety of theſe three biſhops!

This performance, however, contains ſeveral judicious obſervations, and we are really ſorry to find reaſon for cenſure. But if the author ſhould think proper to publiſh his Boylean lectures, theſe animadverſions may be of ſervice to him; they may induce him to pay more attention to his ſtile, and avoid inaccuracies which would injure his reputation in the learned world: for thoſe compoſitions which are committed to the preſs in a rude and indigeſted form, generally meet with the fate of the good biſhop:

Oſtendunt terris hæc tantum fata, neque ultra
Eſſe ſinunt.

VI. Gotham. *A Poem. Book III. By* C. Churchill. 4*to*, *Pr.* 2*s.* 6*d.* Flexney.

EVERY reader who knows the iraſcibility of ſuch a genius as that of Mr. Churchill, will readily agree with us that our Review of his laſt poem, the Farewell *, has drawn upon us his implacable reſentment; nor are we abſurd enough to imagine that a reconciliation is ever practicable, were we weak enough to court it. But, however we may be above ceremony towards Mr. Churchill, we cannot diſpenſe with our duty to the public, by declaring that the work before us is infinitely ſuperior to the laſt we reviewed of the ſame author, and is ſuch as, in many paſſages, juſtifies the higheſt ideas his friends (we mean his rational ones) may have conceived of his poetical merits.

The author, from his imaginary poſſeſſion of the throne of Gotham, takes occaſion to deſcribe a patriot king, his difficulties, his dangers, and the long train of deceptions to which he is ſubjected from ſycophants, flatterers, deſigning miniſters, and ſuch other vermin as crawl about a court. We cannot ſee with what propriety ſome of Mr. Churchill's enemies have called this a ſatire, nor can we think that there is in England a wretch ſo mean as to dream of its being a contraſt. The whole of it conſiſts of manly ſenſe, conveyed in a fine glow of numbers, (except when the manner becomes too didactic, a ſpecies of writing in which we cannot think Mr. Churchill excels) without any of thoſe characteriſtical ſtrokes that, forming a likeneſs known at the firſt glance, conſtitute perſonal ſatire. In ſhort, we ſee nothing in this poem that might not have fallen from the pen of a Fenelon, a Teſſin, and (if the reader pleaſes) a Bolingbroke. The firſt of thoſe great men was thought to have libelled Lewis XIV. by the publication of his Telemaque. Shall we be as ſore and as illiberal as the

* See Critical Review for July, p. 57.

French

French court, who perſecuted Fenelon on that account? Did not his preſent Sardinian majeſty generouſly penſion an ingenious gentleman, and engage him to compoſe, for the uſe of the duke of Savoy, a work of the ſame nature with that before us, with this difference, that the one is in proſe, the other in verſe?

After drawing a very fine picture of a patriot king, Mr. C. bewails the cares that attend a crown, which he deſcribes as being lined with thorns, and forms the following contraſt.

'The villager, born humbly and bred hard,
Content his wealth, and poverty his guard,
In action ſimply juſt, in conſcience clear,
By guilt untainted, undiſturb'd by fear,
His means but ſcanty, and his wants but few,
Labour his buſineſs and his pleaſure too,
Enjoys more comforts in a ſingle hour,
Than ages give the wretch condemn'd to pow'r.

'Call'd up by health, he riſes with the day,
And goes to work, as if he went to play,
Whiſtling off toils, one half of which might make
The ſtouteſt Atlas of a palace quake;
'Gainſt heat and cold, which make us cowards faint,
Harden'd by conſtant uſe, without complaint
He bears, what we ſhould think it death to bear;
Short are his meals, and homely is his fare;
His thirſt he ſlakes at ſome pure neighb'ring brook,
Nor aſks for ſauce where appetite ſtands cook.
When the dews fall and when the ſun retires
Behind the mountains, when the village fires,
Which waken'd all at once, ſpeak ſupper nigh,
At diſtance catch, and fix his longing eye,
Homeward he hies, and with his manly brood
Of raw-bon'd cubs, enjoys that clean, coarſe food,
Which, ſeaſon'd with good humour, his fond bride
'Gainſt his return is happy to provide.
Then, free from care, and free from thought, he creeps
Into his ſtraw, and till the morning ſleeps.

'Not ſo the king—with anxious cares oppreſs'd,
His boſom labours, and admits not reſt.
A glorious wretch, he ſwears beneath the weight
Of Majeſty, and gives up eaſe for ſtate.
E'en when his ſmiles, which, by the fools of pride,
Are treaſur'd and preſerv'd, from ſide to ſide
Fly round the court, e'en when, compell'd by form,
He ſeems moſt calm, his ſoul is in a ſtorm!

Care,

Care, like a ſpectre, ſeen by him alone,
With all her neſt of vipers, round his throne
By day crawls full in view; when night bids ſleep,
Sweet nurſe of nature, o'er the ſenſes creep,
When Miſery herſelf no more complains,
And ſlaves, if poſſible, forget their chains,
Tho' his ſenſe weakens, tho' his eye grows dim,
That reſt which comes to all, comes not to him.
E'en at that hour, Care, tyrant Care, forbids
The dew of ſleep to fall upon his lids;
From night to night ſhe watches at his bed;
Now, as one mop'd, ſits brooding o'er his head,
Anon ſhe ſtarts, and, borne on raven's wings,
Croaks forth aloud——Sleep was not made for kings.'

He then returns to paint the duties of a ſovereign with regard to himſelf; and requires that he ſhould look into his own breaſt, that he may be free from thoſe crimes which he puniſhes in another. He next (ſtill in the character of the king of Gotham), paints the duties of a king towards his miniſters. Speaking of them, he gives us the following noble lines.

'Can they ſo much, from thoughts of danger free,
Deceive themſelves, ſo much miſdeem of me,
To think that I will prove a ſtateſman's tool,
And live a ſtranger where I ought to rule?
What, to myſelf and to my ſtate unjuſt,
Shall I from miniſters take things on truſt,
And, ſinking low the credit of my throne,
Depend upon dependants of my own?
Shall I, moſt certain ſource of future cares,
Not uſe my judgment, but depend on their's?
Shall I, true puppet-like, be mock'd with ſtate,
Having nothing but the name of being great,
Attend at councils which I muſt not weigh,
Do what they bid, and what they dictate ſay,
Enrob'd, and hoiſted up into my chair,
Only to be a royal cypher there?
Periſh the thought——'tis treaſon to my throne——
And who but thinks it, could his thoughts be known,
Inſults me more than He who leagu'd with hell,
Shall riſe in arms, and 'gainſt my crown rebell.'

The verſes that follow can never be thought too characteriſtical at the preſent juncture, when we reflect that the practices there mentioned have been invariably complained of ſince the great rebellion broke out againſt Charles the firſt. The garbling of armies were the crimes of Cromwell, James II. queen Anne; and

and were the conſtant themes of oppoſition to the miniſtry during the late reign. Every one knows the proſtitution of the courts of law under Charles I. and II. and that it has been the conſtant complaint of the OUTS that the INS have ſurrounded the throne, without ſuffering truth to approach it. Mr. C. next condemns in kings the plea of ignorance with regard to the wrongs of their ſubjects, and enters into a very fine diſſertation on that kind of ſtudy which is proper for kings; and excludes even ſcience and the muſes. His ſentiments on this occaſion are not to be excelled in the Engliſh language. After diſclaiming pedantical ſtudies, he ſays,

'Nor Siren tho' thou art, and thy ſtrange charms,
As 'twere by magic lure men to thy arms,
Do I call Thee, who through a winding maze,
A labyrinth of puzzling, pleaſing ways,
Doſt lead us at the laſt to thoſe rich plains,
Where, in full glory, real ſcience reigns.

'Fair tho' thou art, and lovely to mine eye,
Tho' full rewards in thy poſſeſſion lie
To crown man's wiſh, and do thy fav'rites grace,
Tho' (was I ſtation'd in an humbler place,)
I could be ever happy in thy ſight,
Toil with thee all the day, and thro' the night
Toil on from watch to watch, bidding my eye,
Faſt rivetted on Science, ſleep defy,
Yet, (ſuch the hardſhips which from empire flow)
Muſt I thy ſweet ſociety forego,
And to ſome happy rival's arms reſign
Thoſe charms, which can, alas! no more be mine.

'No more, from hour to hour, from day to day,
Shall I purſue thy ſteps, and urge my way
Where eager love of Science calls, no more
Attempt thoſe paths which man ne'er trod before?
No more, the mountain ſcal'd, the deſart croſt,
Loſing myſelf, nor knowing I was loſt,
Travel thro' woods, thro' wilds, from morn to night,
From night to morn, yet travel with delight,
And having found thee, lay me down content,
Own all my toil well paid, my time well ſpent.'

His ſubſequent deſcription of his parting with the muſes, is equally poetical; and when he deſcribes the ſtudies proper for a king, he gives us a poetical abſtract of all that the beſt authors have ſaid on that ſubject. In reviewing this piece, we have been the more liberal of our quotations, becauſe we think it can ſpare them, and, like modeſt viſitants deſired to make free with a neigh-

a neighbour's garden, have neither cropped the faireſt flowers, nor the fineſt fruit, but left them ſtanding to be purchaſed for the benefit of the owner, whom we cannot mention on this occaſion, without ſaying with Horace,

—— —— *Nil fuit unquam*
Tam diſpar ſibi.

VII. *An Hiſtory of* England, *in a Series of Letters from a Nobleman to his Son. In two Volumes.* 12*mo.* *Pr.* 6*s.* Newbery.

THIS is an epitome of the Engliſh hiſtory, attempted on a new plan, which muſt be pleaſing to thoſe who are contented with general notions of our conſtitution and the events that have contributed to its preſent ſtate: we cannot, however, recommend it in any other light than that of an introduction to thoſe readers who may be inclined to drink deep of Engliſh hiſtorical knowledge. The outlines are well ſketched, the reflections are juſt, and in many places animated, and the contents are ſufficient to equip a coffee-houſe politician to make even a more than tolerable figure in converſation.

The editor, in a letter to the publiſher (that is, to himſelf) pretends that the firſt fifty-one letters were really wrote by a nobleman to his ſon at the univerſity; and that thoſe which ſucceed are added by an inferior hand. We can ſee no reaſon for this ſuppoſed inferiority, and therefore ſhall give our readers a ſpecimen of each part. The fifty-firſt letter ends with the death of queen Anne.

'On the thirtieth of July, the queen ſeemed ſomewhat relieved by medicines, roſe from her bed, and, about eight, walked a little; when, caſting her eyes on the clock that ſtood in her chamber, ſhe continued to gaze for ſome time. One of the ladies in waiting asked her what ſhe ſaw there more than uſual? to which the queen only anſwered by turning her eyes upon her with a dying look. She was ſoon after ſeized with a fit of the apoplexy, from which, however, ſhe was relieved by the aſſiſtance of doctor Mead. In this ſtate of ſtupefaction ſhe continued all night; ſhe gave ſome ſigns of life between twelve and one next day, but expired the next morning, a little after ſeven o'clock, having lived forty-nine years five months and ſix days; and having reigned more than twelve years, five months, and ſix days; and having reigned more than twelve years with honour, equity, and applauſe. This princeſs was rather amiable than great, rather pleaſing than beautiful; neither her capacity nor learning were remarkable. Like all thoſe of her family, ſhe ſeemed rather fitted for the private

private duties of life than a public ſtation; a pattern of conjugal affection, a good mother, a warm friend, and an indulgent miſtreſs. During her reign none ſuffered on the ſcaffold for treaſon; ſo that after a long ſucceſſion of faulty or cruel kings, ſhe ſhines with particular luſtre. In her ended the line of the Stewards; a family, the misfortunes and miſconducts of which are not to be paralleled in hiſtory; a family who, leſs than men themſelves, ſeemed to expect from their followers more than manhood in their defence; a family demanding rather our pity than aſſiſtance, who never rewarded their friends, nor avenged them of their enemies.'

The reader, perhaps, will be of opinion, that the following quotation concerning the ſtate of the nation at the acceſſion of George the 1ſt, is no way inferior to what we have already given; and we will venture to ſay, that it contains no mean diſplay of hiſtorical and political talents.

'The nearer we approach to our own times, in this ſurvey of Engliſh hiſtory, the more important every occurrence becomes; our own intereſts are blended with thoſe of the ſtate; and the accounts of public welfare are but the tranſcript of private happineſs. The two parties which had long divided the kingdom, under the name of Whig and Tory, now ſeemed to alter their titles; the Whigs being ſtyled Hanoverians, and the Tories branded with the appellation of Jacobites. The former deſired to be governed by a king, who was a Proteſtant, though a foreigner; the latter, by a monarch of their own country, though a Papiſt. Of two inconveniencies, however, that ſeemed the leaſt, where religion ſeemed to be in no danger; and the Hanoverians prevailed.

'The Jacobites had been long flattered with the hopes of ſeeing the ſucceſſion altered by the earl of Oxford; but by the premature death of the queen, all their expectations at once were blaſted; the diligence and activity of the privy-council, in which the Hanoverian intereſt prevailed, completed their confuſion, and they now found themſelves without any leader to give conſiſtency to their deſigns, and force to their councils. Upon recollection they ſaw nothing ſo eligible as ſilence and ſubmiſſion; they hoped much from the aſſiſtance of France, and ſtill more from the vigour of the pretender.

'Purſuant to the act of ſucceſſion, George I. ſon of Erneſt Auguſtus, firſt elector of Brunſwick, and Sophia, grand-daughter to James I. aſcended the Britiſh throne. His mature age, being now fifty-four years old; his ſagacity and experience, his numerous alliances, the general peace of Europe; all contributed to his ſupport, and promiſed a peaceable and happy reign. His virtues, though not ſhining, were ſolid; he was

of

of a very different diſpoſition from the Stewart family, whom he ſucceeded; they were known to a proverb for leaving their friends in diſtreſs; George, on the contrary, ſoon after his arrival in England, uſed to ſay, *My maxim is never to abandon my friends; to do juſtice to all the world; and to fear no man.* To theſe qualifications he joined great application to buſineſs; but generally ſtudied more the intereſts of thoſe ſubjects he had left behind, than of theſe he came to govern.

'The king firſt landed at Greenwich, where he was received by the duke of Northumberland, and the lords of the regency. From the landing place he walked to his houſe in the Park, accompanied by a great number of the nobility, and other perſons of diſtinction, who had the honour to kiſs his hand, as they approached. When he retired to his bed-chamber, he ſent for thoſe of the nobility who had diſtinguiſhed themſelves by their zeal for his ſucceſſion; but the duke of Ormond, the lord chancellor, and lord Trevor, were not of the number; lord Oxford too, the next morning, was received with marks of diſapprobation; and none but the Whig party were admitted into any ſhare of confidence. The king of a faction is but the ſovereign of half his ſubjects; of this, however, the monarch I ſpeak of did not ſeem ſenſible; it was his misfortune, as well as that of the nation, that he was hemmed round by men who ſoured him with all their intereſts and prejudices; none now but the violent in faction were admitted into employment; and the Whigs, while they pretended to ſecure for him the crown, were, with all poſſible diligence, abridging the prerogative. An inſtantaneous and total change was effected in all offices of honour and advantage. The Whigs governed the ſenate, and the court diſpoſed of all places at pleaſure; whom they would they oppreſſed; bound the lower orders of people with new and ſevere laws; and this they called liberty.'

Here we cannot help obſerving, that it is but very lately ſince our author's doctrine concerning the Whigs came into faſhion; nor can we entirely approve of this letter-writer's giving, in the ſame ſentence, the ſon of the late king James the different titles of Prince and Pretender. The author, in ſpeaking of that perſon's ſon, ſays, that at Edinburgh he was addreſſed to, and treated as a king; and that, after Carliſle was ſurrendered to him, he was declared king of Great-Britain: facts which we believe are without foundation. He ſeems likewiſe to leave it uncertain whether that prince-pretender, as Dr. Smollett has called him, was put to death in Scotland. This is a moſt ridiculous indeciſion, as we were informed by all the Gazettes in Europe of his treatment and impriſonment in France, after his

eſcape from Scotland. This work is cloſed by a very uſeful chronological table from the year 455, to the late treaty of Fontainebleau, in the year 1763.

VIII. *Original Poems on ſeveral Occaſions. By Miſs* Whateley. 8*vo.* *Pr.* 5*s. ſewed.* Dodſley.

MISS Whateley begins this collection with a dedication to Lady Wrotteſley, in which ſhe modeſtly confeſſes her never having ſtudiouſly ranged through the regions of imagination to ſeek for paths unexplored by former writers, but ſat down content to employ her humble abilities upon ſuch themes as friendſhip, gratitude, and native freedom of fancy, preſented to her thoughts. Even her love-poems, ſhe intimates, were written by a heart at eaſe, and that ſhe only addreſſed Cupid as he happened to come in company with the rural muſe. She goes on to aſſure us, that her pen was never proſtituted to flatter a friend or ſuperior, or to gratify revenge; for ſhe conſidered ſuch meanneſs as unworthy talents conſecrated to truth and virtue. Whoever has, in this manner, laboured to diffuſe ſentiments of benevolence, and to increaſe the moral duties, muſt in ſome meaſure ſucceed as a chriſtian, whatever may be her ſucceſs as a poet.

But we would not be ſuppoſed to intimate that this lady owes all her reputation to the motives that impelled her to write; ſhe owes much to her execution. An eaſy ſimplicity runs through this whole volume; and though it may want the vigour of manly ſentiment, yet it poſſeſſes all the ſofter delicacies of her ſex. The firſt poem in the work is wrote by Mr. Langhorne, who very prettily compliments this lady's poetical abilities.

> ‘ The maids of Memory, by no laws confin'd,
> Alone delighted with the liberal mind,
> As Nature wills, their ſacred gifts impart,
> And nobly ſcorn the vaſſalage of art.
> Hence oft has Beauty's head been bound with bays,
> And Britiſh Sapphos charm'd with Leſbian lays.
> Hence Attic flowers in Carter's pages ſhine,
> And, Whateley, hence the harmony of thine!
>
> ‘ Go, tuneful maid, with Nature take thy way;
> Still may'ſt Thou o'er her ſmiling vallies ſtray!
> May Fancy lead Thee to Elyſian bowers,
> And bid her fairies ſpread thy path with flowers!
> To Thee may Love his roſy garlands bring,
> And Hope preſent Thee with eternal ſpring—

Heſperian

Heſperian viſions to thine eyes unfold
Long blooming years, and minutes wing'd with gold!

'Far be that anguiſh from the gentle heart,
Which Genius mourns, when Envy aims her dart!
The ſneer of Cenſure, and the ſcorn of Pride,
Or may'ſt thou never know, or, known, deride.
Smooth like thy verſe, and eaſy flow, thy days,
Chear'd with the ſunſhine of Pierian praiſe;
Till Nature claim that being which ſhe gave,
And Glory gild thy paſſage to the grave.'

For this compliment Miſs Whateley ſhews herſelf not ungrateful; the laſt poem in her collection is a return of a ſimilar kind; and as he has praiſed her talents, ſhe ſhews herſelf a paſſionate admirer of his powers, in return. This manner of giving and receiving praiſe is in itſelf perfectly innocent, and was in ſome meaſure the art of the poets in the laſt age. To ſecure each other's reputation, they united in a reciprocation of applauſe, fought in a body, and bore down the rancour of criticiſm with united efforts. But ſince our Swifts, Popes, and Gays, are now no more, every modern poet ſeems to fight for himſelf: our commonwealth of wits reſembles Hobbes's State of Nature, where the ſword of every man is ſet againſt his neighbour, *cedimur et totidem plagis conſumimus hoſtem*; we are not therefore averſe, in the preſent inſtance, to theſe combinations among perſons of ſimilar talents to do each other juſtice, eſpecially when the world ſeems tardy in granting the merited tribute of praiſe.

The ſecond poem in the collection, though the firſt of our fair poet, is upon the Power of Deſtiny, by which ſhe ſeems to think that there is a fate in poetry as in other things, and that thoſe who excel in that art are good for nothing elſe; and indeed Horace ſeems to be of the ſame opinion. The next is an elegy upon Liberty, in which our authoreſs aſſures us that *Freedom alone makes an heaven below.* In fact, we cannot ſufficiently applaud thoſe ſpirited ſtruggles which many of our fair countrywomen are now making for liberty; Mrs. Macaulay has nobly written in its defence, and Miſs Whateley comes but very little behind her.

'The marble palaces, and glitt'ring ſpires,
What are they? pageant glare, and empty ſhow:
Ah! how unequal to my fond deſires,
Which tell me—Freedom makes an heav'n below.

Penſive I range theſe ever verdant groves,
And ſigh reſponſive to the murm'ring ſtream;

While woodland warblers chant their happy loves,
Dear Liberty is wretched Myra's theme.

The velvet lawns diverſify'd with flow'rs,
In ſweet ſucceſſion ev'ry morn the ſame;
Freſh gales that breathe thro' amaranthine bow'rs,
And ev'ry charm inventive art can frame,

Here fondly vie to crown this favour'd place:
And here, to ſmooth captivity a prey,
Each royal child of Abyſſinian race
Conſumes the vacant inauſpicious day.

Tho' feſtive mirth awake the laughing morn,
And guiltleſs revels lead the dancing hours;
Tho' purling rills the fertile meads adorn,
And the wild rock its ſpicy produce pours:

Yet what are theſe to fill a boundleſs mind?
Tho' gay each ſcene appear, 'tis ſtill the ſame;
Variety—in vain I hope to find;
Variety, thou dear, but diſtant name.

With pleaſure cloy'd, and ſick of taſteleſs eaſe,
No ſweet alternatives my ſpirits chear;
Joys oft repeated loſe their pow'r to pleaſe,
And harmony grows diſcord to my ear.

Bleſt *Freedom!* how I long with thee to rove,
Where varying Nature all her charms diſplays;
To range the ſun-burnt hill, the rifted grove,
And trace the ſilver current's winding maze!'

This is ſucceeded by an imitation of Anacreon, an elegy on a much-lamented friend, an ode, rural happineſs, and ſome other poems upon ſubjects of a like amuſing nature. A part of her ode to Summer will give the reader a ſufficient idea of her manner.

'Infant Spring has now withdrawn
Her gay embroidery from the lawn:
Cowſlips ſweet, and violets blue,
Sip no more the pearly dew:
Ceas'd is many a vernal lay,
That made the vocal vallies gay.
See! from ſouthern climes afar,
Summer rolls her roſy car.
'Thee, brown nymph, Apollo bore
From thirſty Libya's deſert ſhore:
There the ſwart ſtar's fiery rage
Flows no cooling ſtream t' aſſwage.

Here

Here thou ſmil'ſt with aſpect bland,
Bath'd in dews, with breezes fann'd.

'When Aurora's roſy light
Firſt illumes the mountain's height,
The black-bird blithe, and melting dove,
Soothe thee here with ſtrains of love.

'See the broad ſun gilds the ſkies!
See, the chearful peaſants riſe,
From the thatch'd-roof cottage haſte,
Meek-ey'd Morning's ſweets to taſte.
Blithſome to th' appointed vale,
See, they ſpeed, while many a tale,
Join'd with many a ruſtic lay,
Soothes the longſome, ſultry day.'

'Here, ye powers, O let me rove,
Free from ev'ry care but love:
Here my ſimple muſe employ
Her vacant hours in ſongs of joy:
Here in peace, and ſweet content,
Let my chearful day be ſpent!
Far from envy, far from noiſe,
Well exchang'd for rural joys.'

We will add a part of one ſhort poem more, which is written, if we may uſe a learned term, in the Anapæſt meaſure, and is by no means the worſt of this performance.

'To Mr. O———y,

Upon his aſking the Author to paint his Character.

'Tho' you flatter my genius, and praiſe what I write,
Sure this whimſical taſk was impos'd out of ſpite.
Becauſe this poor head with much ſcratching and thinking
Made ſome idle reflections on raking and drinking,
To clip my weak wings with malicious intention,
You preſent me a theme that defies all invention.
Your picture! Lord bleſs us! where can one begin?
To ſpeak truth were inſipid, to lie were a ſin:
You might think me in love ſhould I paint your perfections;
Shou'd I ſketch out your faults, you might make worſe objections.
Shou'd I blend in one piece of ſuperlative merit,
Good-nature and wit, condeſcenſion and ſpirit;
Shou'd with modeſty eaſe and politeneſs be join'd;
Unlimited freedom, with manners refin'd;

Courage, tenderneſs, honour, enthron'd in one heart;
With frankneſs, reſerve; and with honeſty, art:
Were theſe glaring good qualities plac'd in full view,
Do you think any ſoul wou'd believe it was *you?*'

From theſe ſpecimens the reader will obſerve, that this collection is fitted rather to ſooth than enlarge the mind; and that as it has innocently employed the poet, it may agreeably amuſe the reader. The lady, with great good ſenſe and modeſty, diſclaims all pretenſions to force and ſublimity; and we, in our turn, muſt make her a compliment of the ſofter graces; nor is this a ſmall acquiſition, ſince few can arrive at univerſal excellence: it is impoſſible to make a ſtatue which ſhall at once unite the ſtrength of a Farneſian Hercules to the ſoftneſs of a Venus of Medicis.

IX. *Juvenile Poems on ſeveral Occaſions. By a Gentleman of* Oxford. 12*mo.* *Pr.* 1*s.* 6*d.* Fletcher.

IT was ſaid of the famous Monſ. Greſſet, that he would have made a better poet if he could have written *plus difficilement*, with greater pain, and nothing can be more juſt than the obſervation. One of the firſt things a young poet muſt labour to acquire, is a difficulty of being pleaſed with himſelf; he muſt rather ſtudy to ſelect from ſuch thoughts as riſe, than carefully to ſet down all that offer: the levying of ſentiments upon every ſubject is an eaſy taſk, the greateſt judgment lies in marſhalling them. Something ſimilar may be ſaid of our young bard; he ſeems unwilling that any of the productions of his youth ſhould be loſt: and though from this publication we have great reaſon to hope for his future eminence, yet, perhaps, it was injudicious, by theſe firſt ineffectual ſtruggles for fame, to anticipate our ſurprize; and he in ſome meaſure reſembles the improvident huſbandman, who reaps his crops in the blade. In truth, the juvenile productions of an unknown author are ſeldom ſought with avidity; a more prudent poet would have waited till his maturer productions had rendered him famous, and then the world would have teſtified a proper impatience of ſeeing his earlier efforts, and wiſhed to trace thoſe ſteps by which his genius roſe into excellence. All, therefore, that we can at preſent grant our aſpiring bard rather conſiſts in our hopes than our immediate applauſe: he is now tolerable, and more years, with increaſing judgment, will probably render him conſpicuous. The following ſong is eaſy and natural.

'SONG.

SONG, ſent to a Lady with a Wood-Lark.

'Go, ſweeteſt of the feather'd throng,
To her who ſings ſo well;
Improve by Chloe's matchleſs ſong,
All others to excell.

At earlieſt dawn of roſy day,
When Phœbus gilds the ſkies,
In melting notes my love diſplay,
And bid my Chloe riſe.

When darkling Cynthia's rays ſhall rove
Along night's ſable veſt;
Sing ſofteſt notes of conſtant love,
And ſooth her ſoul to reſt.'

His elegy on the death of Laura is pretty, and is written in that meaſure which beſt ſuits thoſe tender ſubjects.

'O Philomel, to Laura's tomb,
A conſtant pilgrim ſtray,
And nightly o'er her grave, reſume
Thy tender plaintive lay:

Thither each evening will I go,
(My brows ſhall willow bind)
With all the luxury of woe,
To feed my penſive mind.

Hither ye gentle ſhepherds come,
And lovely nymphs repair,
And ſtrew with flow'rs her virgin tomb,
And drop a ſocial tear.

The moon, fair queen of modeſty,
Who ſorrow could not hide,
Veil'd in a cloud her tearful eye,
And wept when Laura died.'

The meaſure in which this ſtanza is written, is now generally baniſhed both from the ode and the elegy, and yet has been conſidered by our beſt writers as the moſt perfect in our language; in fact, it was the ancient meaſure of even our heroic poetry: and though we now divide each ſtanza into four lines, it was formerly written in two. We make this digreſſion more particularly, as our young author ſeems now and then fond of the irregular ſtanza of our modern ode-writers, in which he has no ſucceſs, and, indeed, we can recollect few that have had any. But we would be as far from damping the genius of our unfledged muſe with cenſure, as ſpoiling it by flattery; let it ſuf-

fice to ſay, that he has drawn upon the public for fame, and they can at preſent pay him only with their wiſhes.

X. *The Lyar. A Comedy in three acts. As it is performed at the Theatre in the Hay-Market. By* Samuel Foote, *Eſq*; 8*vo*. *Pr.* 1*s*. 6*d*. Kearſly.

IN this comedy Mr. Foote has caught from the Shakeſpear of Spain, Lopez de Vega, that *vis comica*, that true comic flame, which both Corneille and Sir Richard Steele have unfortunately miſſed, the one in the *Menteur*, and the other in the *Lying Lover:* and, indeed, in our opinion, Mr. Foote has not only equalled De Vega, in that exquiſite natural humour ſo peculiarly his own, and which (if we may uſe the expreſſion) he was born to write and to act; but has alſo excelled all the three in the conduct and cataſtrophe of the piece. To evince this, let us take a ſhort view of his plan and his plot.

Young Wilding the lyar, and his man Papillion, who is a very arch fellow, and well acquainted with the world, having run *through a vaſt variety of beings*, appear upon the ſtage; and from their converſation we learn, that Wilding has been ſent for by his father to come to London, of which Papillion gives him a moſt humorous deſcription. The ſcene then changes to the Park, and two young ladies, Miſs Grantam and Miſs Godfrey, appear. The former has a ſpice of a coquette, and the latter inclines rather to a prude. Miſs Godfrey parts from her companion; and ſeeing Wilding approach, throws out a lure, by dropping her handkerchief, which he returns to her, and then enters upon the exerciſe of his favourite paſſion. He pretends he had been long in love with her, that he had ſerved all the campaigns in America, and, in ſhort, Out-Bobadils Bobadil. Upon the approach of Sir James Elliot, Wilding deſires to know the lady's place of abode, though he had juſt before ſworn that he had ſtood whole days centinel at her door. The lady marches off, Wilding ſends Papillion to know who ſhe is, and Sir James Elliot, with whom he is acquainted, coming up, informs him of a moſt magnificent entertainment given upon the water the night before to a lady of his acquaintance, who afterwards proved to be one he was courting, tho' he is at a loſs to know who the gallant was that gave the entertainment. Wilding immediately ſwears it was himſelf, and gives it all the embelliſhments that the genius of lying can inſpire; but affects an aukward kind of an embarraſſment when Sir James asks him how his gallantry was received by the lady. The knight leaves him, and then follows a diſſertation between the maſter and his ſervant, on the danger of detection.

The

The appearance of Wilding's father breaks off the converſation, and they make their exit in a hurry.

In the ſecond act, Old Wilding, who was informed by Sir James Elliot, from his ſon's lying information, that he had been ſix weeks in town, and had likewiſe learned from him the ſtory of the water-entertainment, comes to his lodging, where Young Wilding introduces Papillion to him as a French nobleman, and perſuades him that Sir James is the moſt errant lyar alive. The old man goes off the ſtage, and Papillion informs Wilding, that the lady he had met with in the Park, was Miſs Godfrey, daughter to an Eaſt-India governor, who was monſtrouſly rich. Upon their exit, Miſs Grantam and Miſs Godfrey enter, and the former ſeems pleaſed with Wilding's aſſurance, but appears to be the lady whom Sir James Elliot is uneaſy about; and, at the ſame time, ſhe expects a viſit from Old Wilding, with a propoſal of marriage between her and his ſon, whom ſhe knows nothing of, but believes him to be a raw college cub. Old Wilding accordingly enters, and after hinting at his buſineſs, retires. Sir James Elliot enters, and reproaches her with her new connection with Young Wilding, which produces a quarrel between them, and Sir James goes off. A quarrel likewiſe happens between the two ladies on account of a letter Miſs Godfrey had received from the lyar, intended for Miſs Grantam, who expects him in quality of a ſuitor, and ſeeing him through the window, finds him to be the ſame who had made love to her in the Park. Wilding, upon going to Miſs Grantam's houſe, with his father (having no inclination for the match, from a ſecret attachment he has to Miſs Godfrey), has recourſe to his uſual expedient, and tells his father he is already married to Miſs Lydia Sybthorpe of Abington, a fine lady, but no fortune; and gives a moſt outrageous deſcription of the manner in which he was forced to marry her, by treading on a young kitten, which made the old cat fly upon him; and the noiſe diſcovered their courtſhip to her father and brothers. The father is reconciled, and goes off to make an apology to the lady. A ſervant enters with two letters to Wilding, one containing a challenge from Sir James Elliot, and the other an appointment from the real Miſs Grantam.

The third act opens with a diſpute between the young ladies about Young Wilding, whom they expect in conſequence of the aſſignation; and it is agreed that Miſs Grantam ſhall perſonate Miſs Godfrey. Wilding comes in, and Miſs Grantam asks him if he ever had favourable thoughts of herſelf; which he denies, to her great mortification; and now it comes out that the quarrel between Sir James Elliot and his miſtreſs was owing

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to his hiſtory of the water-entertainment. Upon being charged with his marriage at Abington, he ſwears that the whole ſtory is an invention to get diſengaged from Miſs Grantam, of whom he draws a moſt frightful repreſentation, and engages to confirm all he has ſaid to her face, at her own houſe. The ladies make their exit, Young Wilding is joined by Papillion, and they go off together to the place appointed. The ſcene changes to a room, where Old Wilding and Sir James Elliot appear, who quarrel becauſe the latter will not believe one word of the marriage. Miſs Grantam comes in, confirms what the knight had aſſerted; and he is at laſt undeceived. Miſs Grantam undertakes a reconciliation, and offers to produce the real Miſs Godfrey. Miſs Grantham and Sir James withdraw, Wilding joins his father, who propoſes to ſend for his Abington daughter-in-law directly. The ſon pretends ſhe is with child, and forgetful of the name Sybthorpe, calls her father Hopkins. This puts the old man out of all patience, and he is ſo ſevere upon his ſon, that the latter confeſſes himſelf to be in love with Miſs Godfrey. Old Wilding departs, and Papillion informs his maſter that the people were in ſearch of him, for the expence of his water-entertainment. Old Wilding brings in the real Miſs Godfrey, to the aſtoniſhment of his ſon, who, though he had never ſeen her before, is forced to ſign a contract of marriage with her.

In the mean time Kitty, Miſs Grantam's maid, appears in the character of Miſs Sybthorpe, and claims Young Wilding for her husband; and the affair is likely to become very ſerious, when Sir James Elliot and Miſs Grantam, (who had accepted of the knight for a husband), come in; and Miſs Sybthorpe's ſcene appears to be a contrivance of Miſs Grantam to puniſh and expoſe the lyar; which, we think, is done with great art and propriety.

The moral of the play ſeems to point at the ridiculous, but dangerous conſequences of lying, though ſupported by ready wit and conſummate aſſurance. The ſpecimen of this play that can be beſt detached from the plot, is the converſation between Young Wilding and Papillion, who had affected to be a Frenchman, but all of a ſudden ſpeaks good Engliſh, and gives his maſter an account of his life; in which he ſets out with being uſher to a Yorkſhire ſchool, and afterwards becomes a Monthly Reviewer.

'*Y. Wild.* How came you to reſign this eaſy employment.

'*Pap.* It would not anſwer. Notwithſtanding what we ſay, people will judge for themſelves; our work hung upon hand, and all I could get from the publiſher was four ſhillings a-week, and my ſmall beer. Poor pittance!

'*Y. Wild.* Poor indeed.

'*Pap.* Oh, half-ſtarved me! '*Y. Wild.*

'*Y. Wild.* What was your next change?

'*Pap.* I was mightily puzzled to chooſe. Some would have had me turn player, and others methodiſt preacher; but as I had no money to build me a tabernacle, I did not think it could anſwer; and as to a player—whatever might happen to me, I was determined not to bring a diſgrace upon my family, and ſo I reſolved to turn footman.

'*Y. Wild.* Wiſely reſolved.

'*Pap.* Yes, Sir, but not ſo eaſily executed.

'*Y. Wild.* No!

'*Pap.* Oh no, Sir. Many a weary ſtep have I taken after a place: here I was too old, there I was too young; here the laſt livery was too big, there it was too little; here I was aukward, there I was knowing; madam diſliked me at this houſe, her ladyſhip's woman at the next: ſo that I was as much puzzled to find out a place, as the great Cynic philoſopher to diſcover a man. In ſhort, I was quite in a ſtate of deſpair, when Chance threw an old friend in my way that quite retrieved my affairs.

'*Y. Wild.* Pray who might he be?

'*Pap.* A little bit of a Swiſs genius, who had been French uſher with me at the ſame ſchool in the country. I opened my melancholy ſtory to him, over three pennyworth of beef-a-la-mode, in a cellar in St. Ann's. My little foreign friend purſed up his lanthorn jaws, and with a ſhrug of contempt, "Ah, maitre Jean, vous n'avez pas la politique; you have no fineſſe: to trive here you muſt ſtudy the folly of your own country." "How, Monſieur!" "Taiſez vous. Keep a your tongue! autre foy! I teach you ſpeak French, now I teach a you to forget Engliſh. Go vid me to my logement, I vil give you proper dreſs; den go preſent yourſelf to de ſame hotels, de very ſame houſe, you will find all de doors dat was ſhut in your face as footman Anglois, will fly open demſelves to a French valet de chambre."

'*Y. Wild.* Well, Papillion?

'*Pap.* Gad, Sir, I thought it was but an honeſt artifice, ſo I determined to follow my friend's advice.

'*Y. Wild.* Did it ſucceed?

'*Pap.* Better than expectation: my tawny face, long queüe, and broken Engliſh, was a pas par tout. Beſides, when I am out of place, this diſguiſe procures me many reſources.

'*Y. Wild.* As how?

'*Pap.* Why, at a pinch, Sir, I am either a teacher of tongues, a frizeur, a dentiſt, or a dancing-maſter; theſe, Sir, are hereditary profeſſions to Frenchmen. But now, Sir, to the point: As you were pleaſed to be ſo candid with me, I was determined

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to have no reserve with you. You have studyed books, I have studyed men; you want advice, and I have some at your service.

'*Y. Wild.* Well, I'll be your customer.

'*Pap.* But guard my secret: if I should be so unfortunate to lose your place, don't shut me out from every other.

'*Y. Wild.* You may rely upon me.

'*Pap.* In a few years I shall be in a condition to retire from business; but whether I shall settle at my family-seat, or pass over to the continent, is as yet undetermined. Perhaps, in gratitude to the country, I may purchase a marquisate near Paris, and spend the money I have got by their means, generously amongst them.'

Every one who is acquainted with the credulity of the good people of England, and their affectation of the French, will easily see that this satire is not carried beyond probability.

XI. *A General History of the World, from the Creation to the present Time. &c. Vols. III. & IV. 8vo. Pr. 5s. each Vol.* Newbery.

SINCE our last Review we have been informed that no part of this history, hitherto published, is executed by Mr. Guthrie, who has undertaken the modern part, which the public, in course, may expect. We must, however, in justice acknowledge, that his coadjutors in the work have done their parts with great abilities and fidelity. The third volume pursues the Grecian history of Ionia, Æglis, and Doris. According to our authors, Smyrna was united to the famous Ionian league, and was a celebrated emporium in the time of Homer. The modern Smyrna is built about twenty furlongs from the place where the old city stood, and in the neighbourhood are still to be seen many valuable remains of antiquity. The authors, in describing this and the other neighbouring states, seem to have been well acquainted with the ancient writers upon whose fidelity they found their narrative. Their description of Ephesus is, we think, curious, especially the topographical part of it.

'Ephesus, called by the present inhabitants Aiasalone, was in former times the metropolis of all Asia. Pliny stiles it the ornament of Asia, and Strabo, the greatest and most frequented empory of that continent; but at present it is only a sorry village, inhabited by 30 or 40 Greek families. The antient city stood about 50 miles south of Smyrna, near the mouth of the river Cayster. It was in antient times known by the names of Alopes, Ortygia, Morges, Smyrna, Trachæa, Samornion, and Ptela. It was called Ephesus, according to Heraclides, from the Greek word *ephesus*, signifying permission, because Hercules, he [illegible] permitted the Amazons to live and build a city in that place.

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What we know for certain is, that the city, which in the Roman times was the metropolis of all Asia, acknowledged Lysimachus for its founder; for that prince, having caused the antient city to be demolished, rebuilt, at a vast expence, a new one in a place more convenient. This new Ephesus was greatly damaged by an earthquake in the reign of Tiberius, but by that emperor repaired and adorned with several stately buildings. The Cayster was formerly navigable, and afforded a safe station for ships, but is now almost choaked up with sand.

'The chief ornament of Ephesus was the famous temple of Diana, built at the common charge of all the states in Asia; and for its structure, size, and furniture, accounted among the wonders of the world. This great edifice was situate at the foot of a mountain, and at the head of a marsh. Philo Byzantius tells us, that in making drains or vaults for carrying off the water that came down the hill, they used such a quantity of stone, as almost emptied all the quarries in the country. Above these conduits or sewers was built the temple; and to secure the foundation, they laid beds of charcoal well rammed, and upon them others of wool. Two hundred and twenty years, or according to Pliny four hundred, were spent in building this wonderful temple by all Asia. It was 425 feet in length, and 200 in breadth, supported by 127 marble pillars 70 feet high, of which 27 were most curiously carved, and the rest polished. These pillars were the works of so many kings, and the most eminent architects and sculptors of antiquity were employed in the building. The temple enjoyed the privilge of an asylum, which at first extended to a furlong, though doubled afterwards; but Tiberius, to put a stop to the many abuses and disorders that attend privileges of this kind, revoked them all, and declared, that no man guilty of any wicked or dishoneſt action should escape justice, tho' he fled to the altar itself. The priests who officiated in this temple were held in great esteem, and trusted with the care of the sacred virgins or priestesses, but not till they were made eunuchs. All the Ionians resorted yearly to Ephesus with their wives and children, where they solemnized the festival of Diana with great pomp and magnificence, making, on that occasion, rich offerings to the goddess and her priests. *The great Diana of the Ephesians*, as she was stiled by her blind adorers, was, according to Pliny, (l. xix.) a small statue of ebony, made by one Canitia, tho' commonly believed to have been sent down from heaven by Jupiter. This statue was first placed in a niche, which 'tis said the Amazons caused to be made in the trunk of an elm. The first temple was burnt by Erostratus on the same day that Alexander was born; and the second is supposed to have been destroyed in consequence of an edict of Constantine.'

In an Appendix to the Grecian hiſtory, we have an account of the famous retreat of ten thouſand Greeks under the great Xenophon, which, in imitation of the Univerſal Hiſtory, is digeſted into a ſeparate article, as it could not have been properly incorporated with the main body of the hiſtory.

The eighth book of this work contains the hiſtory of the iſland of Sicily till it was reduced by the Romans; and we are of opinion that the arrangement made by the authors, in keeping the narrative of one country ſeparate from that of another, is judicious. The account which our authors give us of the elder and younger Dionyſius, has in it more preciſion and information than we have obſerved in moſt modern performances. After rehearſing the great moderation of the Carthaginian general Mago, who had defeated the troops of Dionyſius, the authors proceed to the famous wars between the Romans and Carthaginians. This naturally brings in the ſiege of Syracuſe, which was ſo nobly defended againſt the Romans by Archimedes. An Engliſh reader, perhaps, will be ſurprized, that ſuch a petty iſland as Sicily contained a city of greater extent than London: ſuch was Syracuſe, which, after being ſurprized by the Carthaginians, was inveſted by Marcellus the Roman general, who received a defiance. 'Marcellus, therefore, ſay our authors, determined to beſiege the place by ſea and land; and hoping to gain it by ſtorm, ordered a general aſſault. The city being 22 miles in compaſs, Marcellus was in hopes of finding ſome weak place in ſo vaſt a compaſs of walls, and cauſed machines of various ſorts to be raiſed round it; but, to his great ſurprize, he found all places equally defended by the admirable art of a ſingle man. This was the celebrated Archimedes, who, at the requeſt of king Hiero, to whom he was related, had framed ſuch engines of war, as quite diſconcerted the meaſures of the Romans. Hippocrates and Epicydes, finding how uſeful both the machines and the contriver might prove at ſo critical a conjuncture, prevailed on that great mathematician to undertake the defence of his country; and to his genius alone it was owing that the city held out near three years againſt the utmoſt efforts of a conſular army. The Roman fleet conſiſted of 60 quinqueremes, beſides a far greater number of other ſhips. In order to drive the beſieged from their ramparts, Marcellus invented a very formidable machine, which was called Sambuca, from its reſemblance to a muſical inſtrument of that name. It was built on eight gallies of different lengths, which were faſtened together ſideways, and made but one large body, rowed only by the oars of the two outermoſt gallies. The machine was raiſed on this float higher than the higheſt towers of the walls, and had at the top a platform guarded with parapets in front and on each ſide. As this machine

machine was advancing ſlowly towards the walls, when the general attack was given, Archimedes diſcharged from one of his engines a vaſt ſtone, weighing, according to Plutarch, 1250 pounds, then a ſecond, and immediately after a third; and all of them falling upon the ſambuca, not only broke its ſupports, but parted the gallies; ſo that it tumbled down with a dreadful noiſe. At the ſame time ſeveral other machines, which could not be perceived by the Romans, played inceſſantly upon their ſhips, and overwhelmed them with ſhowers of ſtones, rafters, and beams pointed with iron; ſo that Marcellus was forced, with all poſſible haſte, to retire, ordering the land forces alſo to retreat; for their ranks were broken, and they were thrown into the utmoſt confuſion by the ſtones and darts, which flew with ſuch noiſe and rapidity, that they ſtruck the Romans with terror, and daſhed all to pieces before them. The Romans, not daunted with this unexpected misfortune, next day, before ſunriſe, brought up their fleet cloſe under the walls, hoping that the enemy could not then annoy them. Archimedes, however, having prepared engines adapted to all diſtances, now overwhelmed them with a new ſhower of darts and ſtones, which falling perpendicularly on their heads, obliged them to retire with the utmoſt precipitation. As they advanced to ſea, a new ſhower of darts overtook them, while ſtones of an immenſe weight either diſabled or broke in pieces moſt of their gallies. What moſt haraſſed the Romans in the attack by ſea, was a ſort of crow with iron claws, faſtened to a very long chain, which was let down with a kind of lever. By this machine, which took hold of the gallies in different manners, the beſieged ſometimes drew them on ſhore, and daſhed them to pieces againſt the rocks which projected under the walls. At other times they lifted the ſhips quite up into the air, and after whirling them about with incredible rapidity, let them fall into the ſea, where they ſunk, with all that was in them.

'In the ſecond attack, the land-forces ſuffered no leſs than the fleet. When the whole army was formed, the laſt files, as well as the firſt, were overwhelmed with ſhowers of darts and flints, againſt which they could not poſſibly defend themſelves. Their mantelets and covered galleries were broke to pieces; and if any brave ſoldier ventured to draw near to the wall, iron hooks were immediately let down from above, which taking hold of his cloaths, or ſome part of his body, lifted him up in the air, and daſhed out his brains with the fall. Thus one ſingle man repulſed two Roman armies by mere dint of genius, without having any occaſion to make uſe of the ſword. The Romans were ſo terrified, if that they only ſpied a ſmall cord, or piece of wood, above the walls, they immediately fled, crying, that Archimedes was going to diſcharge ſome terrible engine upon them.'

This animated deſcription, perhaps, may inſtruct ſome of our modern military gentlemen that ſieges in former times, even without the help of gun-powder, were as dreadful as they are now. The ſiege of Syracuſe was, by Marcellus, turned into a blockade; but, ſoon after, Hippocrates, the Carthaginian general, or prætor, was defeated by Marcellus; however, ſeveral cities in Sicily revolted to the Carthaginians. A conſpiracy was formed at Syracuſe in favour of the Romans, but the conſpirators were diſcovered and put to death. The learned public is apprized of the fate of Syracuſe; and our authors place the character of Marcellus, the Roman general who beſieged it, in a moſt amiable light. They likewiſe give the various accounts that have been tranſmitted concerning the death of the great Archimedes, whoſe character is here well drawn.

The fourth volume is chiefly employed upon the hiſtory of Italy, and the Romans. We wiſh the authors had critically examined the conſpiracy of Cataline againſt the Roman republic; but they are juſtified by the ſtream of popular prejudice in their account of it, and in nor mentioning Cicero as one of the moſt cowardly and meaneſt of mankind. The ſtory of the apparition to Brutus is of the ſame ridiculous and romantic caſt, being without proof, probability, or, indeed, inſtruction, either to recommend or ſupport it. But "Brutus was an honourable man" in the eyes of Roman republicans; tho', by Cicero's own account, he was guilty of practices that ought to have loſt his ears in the pillory, if any ſuch puniſhment had exiſted at Rome *. The repetition of a ſecond appearance which this ſpectre made to Brutus, is related with equal abſurdity, by our authors. Let us not be miſunderſtood as if we cenſured them for mentioning fictions to which antiquity and hiſtory has given ſome degree of credit; but they ought to have related them with that noble contempt which reaſon will always throw upon credulity, however it may be ſanctified by time or tradition.

The authors ſhine in deſcribing the conduct of Octavius, afterwards the famous Auguſtus Cæſar, when he became maſter of Rome, and particularly in the converſation he held with his two favourites Agrippa and Mecænas, which determined him to keep the ſovereign authority. The expiration of the Roman republican liberty is deſcribed by our authors in ſuch a manner as to give the reader a proper idea of that important period; and the fourth volume ends with the tranſlation of the ſeat of empire by Conſtantine from Rome to Byzantium, or Conſtantinople.

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* See Critical Review, vol. xvii. p. 18.

FOREIGN

Foreign Articles.

Art. XII. *L' Hiſtoire de France depuis L'Etabliſſement de la Monarchie juſqu'au Regne de Louis XIV. par M. L'Abbé Velly, continuée par M. Villaret, Secretaire des Noſſeigneurs les Pairs de France, Garde des Archives de la Pairie. A Paris.* 12 *tom. in* 12*mo.* Or, *The Hiſtory of* France, *from the Foundation of the Monarchy to the Reign of* Lewis XIV. *begun by the Abbé* Velly, *and continued by M.* Villaret, *Secretary to the Peers of* France, *and Keeper of their Archives. At* Paris. 12 *volumes in* 12*mo. To be had at* Nourſe's, *and* Vaillant's, *in the* Strand. (Concluded.)

IN our Review of laſt June we publiſhed an account of this hiſtory, with a character of the authors; we ſhall now, in conformity to our promiſe, give a few extracts from thence, to the end that the reader may be enabled to form ſome judgment of the particular merit of that celebrated performance.

State of Gaul at the Invaſion of the Franks, under Pharamond, in the Year 420.

'That part of Europe ſituated between the Rhine, the two ſeas, the Alps, and the Pyrenees, was anciently called Gaul. This large country is famous for the goodneſs of the climate, the richneſs and fertility of the ſoil, and the excellence of its mineral waters: beſides the admirable beauty of its appearance; mountains crowned with woods, hills cloathed with vineyards and other plantations, fruitful valleys and plains, meadows interſected by ſtreams and rivers, which, after diffuſing univerſal plenty, diſcharge themſelves into the ocean or the Mediterranean.

'Great as theſe advantages are, Gaul is ſtill more celebrated for the antiquity, courage, and genius of its inhabitants. It is well known that they have, with diſtinguiſhed ſucceſs, ſent colonies into all parts of the known world. The irruption and ſettlement of Segoveſus in Bohemia and Moravia; the conqueſt of part of Iberia and Italy by Belloveſus's army; the taking of Rome by Brennus; the pillage of the temple of Delphi; Macedonia and Dardania ravaged by two other princes of the like name; Thracia, Propontis, Æolia, Ionia, and all the country along the river Halys reduced by Leonorius and Lutarius, are monuments of the conduct and intrepidity of the Gauls. If, at length, they fell under the yoke, it was not till after a long and vigorous ſtruggle for liberty; and their conqueror was the conqueror of Rome and of the whole world.

'I omit their origin, as loſt in the moſt remote antiquity; their manners and ancient cuſtoms, as occurring in all hiſtories: I likewiſe paſs over that martial bent which diſtinguiſhed them from every other nation in the univerſe, and gave riſe to a common ſaying, *that there was no army without Gauls.* A ſuperficial ſketch of the ſtate of that country when ſubdued by the Franks, will ſuffice for underſtanding this hiſtory.

'Gaul was at that time divided into ſeventeen provinces; each province into ſeveral communities; each community into ſeveral countries, and each country into ſeveral parties. Theſe provinces had each its metropolis; the communities had their capital, on which the ſmaller cities and towns depended. The capitals themſelves were under the juriſdiction of the metropolis, where the governor of the province reſided. Juſtice was adminiſtered according to the Roman law, and Latin the language of all the public acts. A reſemblance of this diſtribution of provinces and ſubordination of juriſdictions, is to be ſeen in the preſent hierarchy of the Gallican church. The archbiſhoprics repreſent the metropoliſes, biſhoprics the capitals, the archdeaconries the ſmaller cities, and the deanries the country towns.

'The governments of theſe provinces were either conſular or preſidial. Anciently the ſenate nominated to the former, which in number were ſix; the eleven others depended ſolely on the emperors: this diſtinction, however, did not imply any pre-eminence. They who were preferred to thoſe high poſts, enjoyed in their departments an equal authority, and this merely abſolute. The faſces likewiſe were carried before them all. The frontier towns had alſo dukes, and the cities counts. The former were officers of the firſt rank, and received orders only from the legates: the latter were aſſeſſors, or counſellors, to the commanders of an army, and the governor of a province. Conſtantine the Great conferred this title on all who held any conſiderable employment in his houſhold, the law, the revenue, or army. But the military dukes, or counts, were the moſt diſtinguiſhed; a large portion of land being aſſigned for their maintenance. Originally thoſe dignities were only temporary, afterwards they were given for life, and at length they became hereditary. Among the great officers of Gaul we alſo meet with a maſter of the cavalry, who diſtributed the forces among the dukes and counts, as he himſelf received them from the *magiſter militiæ.* Arſenals had been erected in ſeveral cities for making the arms neceſſary for ſuch a multitude of ſoldiers. Straſbourg was famous for all kinds: Macon furniſhed darts and miſſile weapons; Rheims ſwords; Autun cuiraſſes; Amiens, Treves, and Soiſſons, bucklers, baliſtæ, and armour for horſemen.

'Conſtantine

'Conſtantine the Great, ſeeing himſelf ſecurely poſſeſſed of the Roman empire, created a pretorian prefect of Gaul, with a prerogative almoſt ſovereign. Military affairs, the public monies, the law and the taxes, were under his management and controul; his power comprehended every thing; the very preſidents and governors of provinces were accountable to him, and on any miſdemeanour he could remove them. Appeals lay from all other courts to that of the prefect, but he was ſubordinate only to the emperor. He had under him three vicars; one in Gaul, another in Spain, and a third in Great Britain. Treves was the place where he uſually reſided, and, on this account, came to be the capital of Gaul; but having been ſacked by the barbarians, Honorius transferred that honour to the city of Arles.

'Chriſtianity had for ſome time been the predominant religion in Gaul. According to ſome, the goſpel was made known in that country by St. Luke, St. Philip, and St. Paul, whilſt others attribute that bleſſing to Creſcens, a diſciple of that great apoſtle. However it be, the perſecution under Antoninus and Marcus-Aurelius evinces the churches of Vienne and Lyons to have been founded at that time, from the number of Chriſtians in thoſe places who readily ſealed their faith with their blood. Gregory of Tours relates that, under the reign of Decius, Trophymus was ſent to Arles, Paul to Narbonne, Martial to Limoges, Gratian to Tours, Saturnin to Toulouſe, and Denis to Paris. Theſe active biſhops preached the goſpel with ſuch ſucceſs, that they founded ſeveral churches, and converted a large part of Gaul. It was in a council held at Arles that the weſtern church put an end to the famous diſpute of the African Donatiſts. That of Cologne anathematized biſhop Euphrates for denying Chriſt's divinity; that of Paris ſolemnly declared for Athanaſius's orthodoxy; the moral regulations made by that of Valence are excellent; that of Bourdeaux, where thoſe biſhops were excommunicated, who, regardleſs of the mildneſs ſo much recommended in the goſpel were urging the emperor to cauſe Priſcilian and all his followers to be put to death, are ſo many illuſtrious teſtimonies of the zeal of the Gallican church for the purity of faith, the rectitude of morality, and the ſanctity of diſcipline.

'Whilſt theſe devout perſons were edifying Gaul by the luſtre of their piety, the arts and ſciences were promoted under the auſpices of a great number of learned men in all profeſſions. The academies at Marſeilles, Lyons, Beſançon, Autun, Narbonne, Toulouſe, Bourdeaux, Poitiers, Clermont, Treves, and Rheims, were in great repute, and had their teachers of philoſophy, phyſic, mathematics, aſtronomy, law, grammar, poetry, and eſpecially of eloquence. The moſt celebrated were thoſe of

Marſeilles, Bourdeaux, and Lyons. Among the profeſſors of the firſt is Critias, or Crinias, a learned phyſician, who flouriſhed ſoon after Hippocrates; Pytheas, an eminent geographer; Menecrates, a profound civilian; Statius, a famous rhetorician; Petronius, no leſs known for the purity of his ſtile than the obſcenity of his ſatyrical portraitures; Trogus Pompeius, ſo celebrated for his univerſal hiſtory, the loſs of which is lamented to this day; Favorinus, who was a prodigy of erudition; not to mention a Salvinus, a Gennadius, a Salonius, a Victorinus, a Cæſarius, orators no leſs eſteemed for the holineſs of their lives than the beauty of their genius. Bourdeaux was the theatre, where, among others, ſhone Minervius, called the ſecond Quintilian; Atthius Patera, ſurnamed the moſt powerful of rhetoricians; Prærſius, to whom the capital of the world erected a ſtatue, with this glorious inſcription, *Rome, the queen of kings, to the king of eloquence*; laſtly, Auſonius, whom merit and fortune concurred to raiſe to the ſecond dignity of the empire. The principal glory of the city of Lyons is, that within its walls ſtood that formidable Athenæum, whither the greateſt orators reſorted annually, to contend for the prize of eloquence in a national aſſembly: the vanquiſhed were condemned to efface their own writings with their tongue, or to be tumbled from the center of the bridge into the Saone. It would be needleſs to ſpecify the names of all the luminaries of this ancient academy. I ſhall, therefore, paſs over in ſilence a Julius Florus, by Quintilian called the prince of eloquence in Gaul, likewiſe a Julius Secundus, whoſe elocution that orator ſo much admired. I ſhall only ſay, and this it is that immortalizes this ſchool, that the Eucherii of Lyons, the Sidonii Apollinares, the Claudiani, Mamerti, and the Conſtantii, there received the firſt tincture of literature.

'The Autun tradition deduces the origin of its ſchool from very diſtant ages. It is affirmed to have been founded by the Druids, and built on a hill which, to this day, bears their name. Its greateſt luſtre is derived from the two Eumenius's, grandfather and grandſon. The latter was one of the chief officers of the houſhold to Conſtantius Chlorus. Time and barbariſm have ſpared his panegyric on that great prince. Clermont owes no ſmall part of its reputation to the celebrated Frontones, thoſe great maſters of eloquence, one of whom was preceptor to the emperor Antoninus, who promoted him to the conſulſhip. Toulouſe attributes the inſtitution of its Floral games to the incomparable Clementius, of the ancient family of the Iſauri. Be that as it may, an Arborius, an Exuperus, an Aſſadatus, illuſtrious names in the annals of eloquence, confirm its inconteſtible right to the ſurname of The City of Pallas. Narbonne is not leſs famous for the great men which have adorned its

its ſchools. This great academy can boaſt a Volſienus Montanus, Terentius Varro, Exuperus, the two Conſentii, whoſe name alone is a panegyric. But the higheſt point of its glory is that the emperors Carinus and Numerianus were among its ſcholars.

'It muſt, however, be owned, that in the writings of the above-mentioned authors, we do not meet with that natural delicacy, or with that true taſte of eloquence ſo much admired in the writings of the Auguſtan age: yet is this not to be imputed to any omiſſion or neglect in the writers. Science was induſtriouſly cultivated, and generouſly rewarded. The emperors delighted in men of letters, and liberally conferred riches and honours on literary merit. Their profeſſion was entirely reſpectable, and a chair of eloquence or poetry often proved an immediate ſtep to the chief dignities of the empire. But what naturally ſhould have contibuted to the perfection of the polite arts, haſtened their decline. The votaries of the muſes pretended to more wit than the ancients; and the gracefulneſs of nature was neglected for the ſtiffneſs of art. Fond of decorations they gave into tinſel brilliancies. Curious of novelty, they grew affected and finical; and an exceſſive deſire of pleaſing rendered them trifling and frivolous. With new modes of ſpeaking, a thouſand new words were invented, which gradually adulterated the ſtile and language. The inroads of barbarians completed the perverſion of taſte, when ſchools were deſtroyed, and the arts and ſciences baniſhed from civil ſociety.

'Such was the ſtate of Gaul, when the Franks made their attempt to ſettle in this country. In this view it was that they reſolved always to have kings of their own nation. This was their firſt ſtroke againſt the dominion of the Romans, who were for mixing them among their other ſubjects.'

Of the Salic Law. Vol. I. p. 30.

'Honorius reigned in the weſt, and Theodoſius the Younger in the eaſt, when the Franks croſſed the Rhine, under Pharamond, and pillaged the city of Treves. It was about the year 420, when, being lifted up on a ſhield, he was ſhewn to the whole army, and acknowledged the nation's chief. This was all the inauguration of our ancient kings.

'To Pharamond is generally attributed the inſtitution of the famous law called the *Salic*, either from the ſurname of the prince who publiſhed it, or Salogaſt's name who moved it, or from the word *Salichame*, the place where the heads of the nation met to digeſt it. Others will have it to be ſo named, as having been made for the ſalic lands. Theſe were noble fiefs

which our firſt kings uſed to beſtow on the *Salians*, that is, the great lords of their *Sale* or court, without any other tenure than military ſervice: and for this reaſon, ſuch fiefs were not to deſcend to women, as by nature unfit for ſuch a tenure. Some, again, derive the origin of this word from the *Salians*, a tribe of Franks that ſettled in Gaul in the reign of Julian, who is ſaid to have given them lands on condition of their perſonal ſervice in war. He even paſſed the conditions into a law, which the new conquerors acquieſced in, and called it *Salic*, from the name of their former countrymen.

'This law is commonly thought to concern only the ſucceſſion to the crown, or the Salian lands; but this is a two-fold miſtake. It was not inſtituted for the diſpoſal of the crown, nor purely for ſettling the rights of private perſons to feudal lands; it is a collection of ordinances for all articles. It preſcribes puniſhments for theft, for ſetting places on fire, for ſorcery, and acts of violence; it lays down political rules for behaviour, for public government, methods of procedure, and the preſervation of peace and unity among the ſeveral members of the ſtate. Of the ſeventy-one articles which it contains, only one relates to inheritances, and the words are, *In the Salic Lands no part of the inheritance is to go to Females: it belongs wholly and ſolely to the Males.*

'It appears that all we have of this law is an extract from a larger code; and this is proved by citations from the Salic Law itſelf, and certain forms which are not found in our remains of that celebrated ordinance. The ſagacious gloſſographer Ducange ſpeaks of two ſorts of *Salic* laws, one ſubſiſting in the times of paganiſm, and compoſed by Wiſogaſt, Boſogaſt, Salogaſt, and Woldogaſt, the four chiefs of the nation; the other, a correction of the former, by Chriſtian princes, is that publiſhed by Du Tillet, Pithou, Lindembrock, and the great lawyer Bignon, who has added very learned and judicious notes. Du Haillon, but on grounds known only to himſelf, boldly avers it to be merely a contrivance of Philip the Tall, to exclude from the throne Joan of France, daughter of Lewis X. He muſt ſurely have forgotten how minutely that queſtion was diſcuſſed in an aſſembly of the grandees of the realm, when they unanimouſly adjudged the crown to Philip, to the excluſion of that princeſs; ſo perſuaded were they of the exiſtence of a Salic law, and that the kingdom of France was Salic land. Soon after aroſe a like conteſt, and the deciſion was the ſame. The right of Edward III. king of England, did not appear better founded than that of princeſs Joan, a daughter of France. Philip earl of Valois was generally acknowledged the legal ſucceſſor of Charles the Handſome. The article de-

determining the right of private perſons to Salic lands, was declared equally to concern the ſucceſſion to the crown, and became a fundamental law of the ſtate.

FOREIGN LITERARY INTELLIGENCE.

XIII. FRANCE.

ROUEN. *Memoires de l'Académie des Sciences, des Belles-lettres, et des Arts, de Rouen,* 1763. That is, *Memoirs of the Academy of Sciences, Belles-lettres, and Arts, at* Rouen, *for the Year* 1763.—M. Lecat, ſecretary of the ſciences, opened the meeting of the month of Auguſt, 1763, with a conciſe account of the academical performances of this year, the particulars of which are too numerous to be inſerted; after which he publiſhed the names of thoſe who gained the prize in the ſeveral ſchools under the patronage of this academy.

The ſame gentleman read an extract of the ſecond part of his treatiſe on ſleep, which treats of what paſſes within us during the time of ſleep, viz. of the thoughts and actions of a ſleeping-man. Theſe thoughts comprehend dreams, viſions, pretended prophecies, &c. Here the author inquires into a common malady of ſleepers, called the *night-mare.* By the actions of a man aſleep he means the motions and imperfect cries obſerved in ſleepers, and the extraordinary phænomena of *ſomnambuli*, or perſons that walk in their ſleep, whom he divides into ſeveral claſſes. This diſſertation, of which he gives only an extract, contains two parts; the firſt hiſtorical, the vouchers of which are the ſeveral authors from whom he collected the facts; the ſecond philoſophical, which is his own original compoſition; but he preſents it to the public only as an hypothetical eſſay.

M. Boullay, ſecretary of belles-lettres, read afterwards a diſcourſe, intitled, *An Eſſay on the mutual Influence of Manners on Taſte, and of Taſte on Manners*; in which, after demonſtrating that the taſte, by which we judge of the ſeveral performances of the polite arts, is a quick and lively ſenſation, antecedent to all reflection, conferred by nature, improved by ſtudy, and depraved by opinion; he ſhews that the ſenſation by which we judge of vice and virtue, is exactly of the ſame nature, and perfected as well as depraved by the very ſame means: from whence it follows, that a corruption of manners muſt bring on a depravation of taſte, and the latter, in its turn, muſt ſoon create a corruption of manners: the conſequence is agreeable to theory and experience.

M. Pinard, doctor of phyſic, and profeſſor-royal of botany, read a memoir on the *Muſa*, known in France by the name of *Figuier bananier*, or *Figuier d'Adam*, a kind of large roſe in the Eaſt and Weſt Indies. This plant, having been cultivated in the green-houſe belonging to the academy, and grown to full maturity in the month of February, 1763, our profeſſor embraced the opportunity of examining all its parts with the moſt ſcrupulous attention. The flowers of the bananier is the main object of this paper; but he enters alſo into a moſt curious detail concerning the root, the leaves, and the interior ſtructure of the plant. His deſcription of the flower is followed by a judicious criticiſm on what Rhede and father Plumier have written on the ſame ſubject.

M. L'Abbé Yart read a diſcourſe on looſe or detached thoughts; wherein he obſerves, that there are a great many perſons of learning and abilities, who have not leiſure to write a regular compoſition, ſuch as requires a long connection of ideas, yet are ſo happy as to have frequently new perceptions, which would be loſt to the republic of letters, if the authors neglected to communicate theſe precious materials to the reſt of mankind. Such are the performances of moſt of our poets and beſt writers, ancient and modern; as we may judge by the literary miſcellanies of Voltaire, D'Alembert, &c. to whom we may add Steele, Swift, Addiſon, &c.

Further, it has happened frequently, that even they who undertake a larger work, have formed the plan in one of thoſe critical minutes, when they are viſited by thoſe detached thoughts; and it may truly be affirmed, that many of the plans beſt executed, and moſt capable of attracting the admiration of the preſent age as well as of poſterity, are originally no more than a collection of detached thoughts relative to the ſame ſubject. What elſe are thoſe immortal works, Paſchal's Thoughts, and Monteſquieu's Spirit of Laws? To form thoſe thoughts into one connected work, and into a maſter-piece in its kind, what more did the authors want but leiſure to eſtabliſh ſuch a connection? M. L'Abbé Yart enters afterwards into details, in which our eſtabliſhed brevity forbids us to follow him, concerning the origin, the qualities, the duties, and even the mechaniſm of thoſe thoughts. Upon the whole, the diſcourſe was greatly applauded, and inſpired all the learned part of the audience with a deſire of cultivating this uſeful branch of erudition.

Monſ. Dornay concluded the meeting with a diſcourſe on the ſtructures erected by king Staniſlaus in Lorrain, and particularly on the embelliſhments of the town of Nancy. It was by his great oeconomy, that king Staniſlaus was enabled to erect ſuch a number of uſeful edifices; which will

will ever render his name dear to the country he governs and enriches; to the arts and ſciences, which he ſo ſucceſsfully encourages; and to humanity itſelf, to whom he is both a benefactor and father.

MONTAUBAN. *Memoirs de l'Academie des Belles lettres de Montauban*, 1763. That is, *Memoirs of the Academy of Belles-lettres of* Mantauban, *for the Year* 1763.—M. l'Abbé de la Tour, dean of the church of Montauban, opened the meeting of the academy, Auguſt 25, 1763, with an ingenious diſſertation againſt romances. He entered minutely into the ſubject, and plainly proved that this ſpecies of writing is prejudicial to literature and real knowledge, as it encourages a taſte for trifles, foments the paſſions, and is built on falſhood and deceit. His proofs of theſe ſeveral aſſertions form a very agreeable picture, in which the ridicule of this kind of compoſition is exhibited to the life.

This diſcourſe was followed by another of M. Teulieres, on the decline of genius, and the cauſes thereof. After obſerving that hiſtory furniſhes us with no more than four glorious æras of genius; that Greece, ancient Rome, modern Italy, and France, were the ſtages on which the powers of genius were moſt ſignally diſplayed; that genius, when once deſpiſed and affronted, forſakes thoſe nations from whom it receives ſuch ungrateful treatment; and that it reſembles thoſe rivers which having watered the banks of certain countries, loſe themſelves in ſome ſubterraneous meatus, to appear no more but in diſtant regions, where they glide gently along, with a deeper and more majeſtic current; he then deſcribes the progreſs and effects of genius in different nations, adding, that, after it has been obſtructed in its courſe, it ſeems now inclinable to plunge into the boſom of the earth, in order to ſpread its influence to the diſtant countries of the north, after having fertilized thoſe of the ſouth, ſince the remoteſt antiquity. Among the cauſes of the decline of genius mentioned by M. Teulieres, the firſt is the nature of the government. Genius is particularly fond of liberty. It ſoars to the higheſt regions of the intellectual and ſenſible world; and whatever cramps it retards its progreſs. This is the reaſon why it made ſo long a ſtay in Greece. This the reaſon why it never made its appearance in deſpotic ſtates. Deſpotiſm dreads the light and effulgency of genius; and genius is afraid of the caprice and abſurdities of deſpotiſm. . . . . Want of patronage and encouragement is another cauſe of the decline of genius. From its pride and independency it derives a ſenſibility in regard to external honours. It ſhone in ancient Greece ſo long as it had acceſs to the firſt preferments. It ſoon fled from thence when it ſaw itſelf either dreaded or neglected. The

general

general manners of a nation may alſo contribute to the expulſion of genius. It ſtays no-where unleſs it meets with noble and grand objects, capable of ſtrengthening its own ſublimity. By mean and contemptible objects it is debaſed, or degraded. The private manners of writers and artiſts, if corrupted like thoſe of the nation, muſt greatly haſten the downfall of genius. The powers of the mind wear out, like thoſe of the body, by the irregularity of the paſſions. Hence the great geniuſes were generally men of virtue, as Homer, Virgil, Plato, &c. Luxury is a mortal enemy to genius, by obliging it to comply with its whimſical taſte, and by over-loading it with falſe and foreign embelliſhments. Faſhion, at length, that volatile, that inconſtant being, declares war againſt genius, by attempting to ſubject it to its ridiculous laws and continual changes. Real beauty is ever the ſame.

The next diſcourſe is that of M. Marqueyret, on the reſources of hiſtory, in which we meet with a variety of uſeful obſervations. Hiſtory, he ſays, furniſhes us with the beſt maxims for regulating our conduct. The annals of nations exhibit the events of all ages, with the particular character of each great perſonage, the ſurpriſing ſtrokes of politics, &c. What a ſchool! Mankind, diveſted of the fallacious ornaments in which either flattery or ſelf-love has diſguiſed them, appear in their native colours. . . . . The ſport of fortune, the irregularities of caprice, in ſhort, every kind of reverſe affords us moſt uſeful leſſons. M. Marqueyret then enters into particulars, and points out the different reſources which the warrior, the negotiator, and the ſtateſman, aſſuredly find in hiſtory. . . . . Mere hazard does not determine the moſt important operations; theſe are the reſults of ſound policy, which, by the ſtudy of hiſtory, learns to guard againſt accidents, and to form that band by which nations are connected. It is by the aſſiſtance of hiſtory we are precautioned againſt ſurprizes ſo difficult to avoid in the courſe of human tranſactions: it ſupplies the want of experience, it teaches us to foreſee, and to ſurmount obſtacles: it prevents the uncertainty of conjectures; it lays open the danger of raſh enterprizes, &c. The functions of a ſoldier, negotiator, and ſtateſman are here explained by different examples. . . . . Neither is hiſtory leſs uſeful to the artiſts; it preſents them with models, and inſpires their breaſts with a laudable emulation. . . . . In ſhort, mankind can no-where find a truer copy of the human heart, of the ſeveral paſſions and virtues. So fruitful is it in examples, that it abounds with a variety for all times, all ſtates, and all circumſtances. . . . . But M. Marqueyret gives one very good advice, which is, not to run precipitately through a multitude of volumes. The ſuc-

ceſs of the ſtudy of hiſtory depends on the choice of hiſtorians, &c.

PARIS. *Traité de la Pleuriſie, traduit des Aphoriſmes de Boerhaave, Commentés par M. le Baron Van Swieten, premier Medicin, et Bibliothecaire de leurs Majeſtes Imperiales, &c. Avec un Diſcours Preliminaire, par M. Paul, de la Societé Royale de Sciences de Montpelier, chez Deſaint & Saillant.* 1763. That is, *A Treatiſe on the Pleuriſy, tranſlated from* Boerhaave's *Aphoriſms, commented by the Baron* Van Swieten, *firſt Phyſician & Librarian to their Imperial Majeſties, Preſident of the College of Phyſicians at* Vienna, *Member of the Royal Society at* London, *&c. With a Preliminary Diſcourſe by M.* Paul, *of the Royal Society of Sciences at* Montpellier. 1763. *A Volume in* 12*mo.*

Maiſon Ruſtique à l'Uſage des Habitants de la Partie de la France Equinoxiale, connue ſous le Nom de Cayenne. Par M. de Prefontaine, ancient Habitant, Chevalier de l'Ordre de St. Louis, Commandant de la Partie du Nord de la Guyane. A Paris. Chez Cl. J. B. Bauche, 1763. That is, *The Country-houſe for the Uſe of the Inhabitants of* Equinoctial France, *known by the name of* Cayenne. *By M.* de Prefontaine, *an old Inhabitant of that Country, Knight of the Order of* St. Lewis, *and Governor of the Part ſituated to the North of* Guyane. *For* Cl. J. B. Bauche, 1763.——The chief deſign of this work is to be of uſe to the inhabitants of Cayenne, and to direct ſuch as intend to make any ſettlements in that country. They are not mere ſpeculations, or random conjectures, but the reſult of a long experience of twenty years. The author, after treating of the quality of the ſoil, and the manner of clearing away the wood with which the country is covered, chuſes a proper ſituation for a planter's ſettlement. He then enters into an account of the food which the country produces, of their hunting and fiſhing, of their different carriages for the tranſporting of merchandize, of the commodities in which they chiefly traffic, which are cotton, coffee, cocoa, indigo, and ſugar. His diſcourſe on ſugar is very copious, as likewiſe that concerning the Negroes, where he treats of the manner of employing them, and of the different maladies to which they are ſubject. The whole concludes with a long liſt of the plants, herbs, and ſhrubs, that grow in Cayenne, ranged in an alphabetical order.

Orbis veteribus notus. Auſpiciis ſereniſſimi Principis Ludovici Philippi, Aurelianorum Ducis, publici juris factus. Auctor d'Anville, Regiæ Humanarum Literarum Academiæ & Scientiarum Petropolitanæ Socius, celſitudinique ſereniſſimæ a Secretis, 1763. *Apud Auctorem, in ædibus Regiis, vulgo les Galleries du Louvre.*

NISMES. Gaude, a bookſeller in this town, has advertiſed, *Memoires raiſonnés ſur la Maniere d'elever les vers a Soire, &c.* That is, *Memoirs concerning the Manner of bringing up Silk-worms,*

with

with a Treatiſe on the Culture of Mulberry-trees, and another on the Origin of Honey, with a Catalogue of the ſeveral Authors who have written on theſe Subjects.

XIV. ITALY.

VERONA. *Siſtema del Gius Naturale, trattato del Signor Conte Antonio Montanari, Patricio Veroneſe. Con Raccolta degli opuſcoli editi et inediti controverſi in Verona, ſopra tale Soggetto, in Verona, 1762. Per Marco Moroni, in 4to.* That is, *A Syſtem of the Law of Nature, by the Count* Antony Montanari, *a Nobleman of* Verona. *With a Collection of the ſeveral Pamphlets, as well publiſhed as unpubliſhed, that have been written at* Verona *on that Subject; a Work dedicated to the Academy of Arts and Sciences at* Bologna, *in 4to.*——This work was occaſioned by ſome theſes on the law of nature printed at Verona in 1760, by Signor Franciſcati, profeſſor of philoſophy in the ſeminary of Verona. He diſtinguiſhed two principles of this law, one of which he called *Principium conſtitutivum*, which is its baſis and ſupport, or the ſource from whence it derives its origin. This is the Deity himſelf, and ſo far there is no diſpute. The other he calls *Principium cognoſcitivum*, and is whatever manifeſts or diſcloſes to man the exiſtence and the ſeveral precepts of the law of nature. Now the controverſy is concerning this ſecond principle. M. Franciſcati acknowledges that we muſt ſeek for it in human nature itſelf; but our nature having been corrupted, we are aſſiſted by another light, from whence we derive an unerring knowledge of the different precepts of the law of nature. This other light he affirms to be that of authority; but as there are two authorities, divine and human, he maintains the former to be the principal cauſe of the knowledge of natural law. Thus he ſuppoſes the neceſſity of revelation, in order to be acquainted with the law of nature; an opinion which count Montanari impugns with great acuteneſs and judgment. The illuſtrious author ſhews, that by the light of reaſon we are capable of attaining a knowledge of the exiſtence of the Supreme Being, and of the ſeveral truths relative to the morality of human actions.

LUCCA. *Biblioteca Teatrale Italiana, ſcelta e diſpoſta da Ottaviano Diodati, Patrizio Lucheſe, con un ſuo Capitolo in Verſo per ogni Tomo, correlativo alle coſe Teatrali per ſervire di trattato completo di Drammaturgia. Tom. VI. In Lucca, 1762, per Giovanni della Valle, in 8vo.* That is, *The* Italian *Theatrical Library, digeſted by* Ottaviano Diodati, *a Nobleman of* Lucca, *with a Chapter in Verſe to every Volume, relative to Theatrical Matters, being a complete Trea-*

tiſe on the Italian *Drama. Vol. VI. In* Lucca, 1762, *for* Giov. della Valle, *in* 8*vo.*——The chapter in verſe to this volume treats of the different manners of declaiming and reciting. In the tragical part the reader will find Racine's Berenice tranſlated into Italian verſe by M. Romano Garzoni, a nobleman of Lucca. Iphigenia in Aulide, a muſical drama, by M. Vittorio Amadeo Cigna, of Turin. Armida, a muſical drama, by the chevalier Ambroſe Migliavacca. In the comic part we find, La Marcheſa di Prato falciato, or l'Impoſtore Ravveduto, commedia di Audalgo Toledemio, paſtor Arcade. Le Vecchie Andromane, a paſtoral ſet to muſic. Il Teatro Comico reformato, a ballad.

XV. GERMANY.

STRASBURGH. *Tabulæ temporum fatorumque orbis terræ, ab orbe condito uſque ad Chriſtum natum, ab A. M. I.* 4000, *quas præſide Joanne Michaele Lorenzio, eloquentiæ et poeſeos Profeſſore Publico Ord. Hiſtoriarum extraord. ad D. XXIV. Sept. A. R. S.* 1761. *Solemni eruditorum examini ſubjicit Auctor Joh. Michael Lobſtein Argentinenſis, Argentorati, typis Simonis Kurſneri, Cancellariæ Typographi, in* 4*to.*——The author intends to eſtabliſh a ſyſtem of chronology from the creation to the birth of Chriſt. In the ſacred chronology he adopts the Hebrew text, which never underwent any alteration; whereas the ſame cannot be ſaid of the Samaritan, or the Septuagint. In the Greek hiſtory he has followed the Marmora Arundeliana; in the Roman the Faſti Capitolini, and Varro particularly for the earlieſt times of the republic. He has likewiſe conſulted Diodorus Siculus, Joſephus, Polybius, Dionyſius of Halicarnaſſus, Livy, Dion Caſſius, Euſebius, and the Faſti Conſulares, publiſhed by cardinal Noris. In ſhort, here is *multum in parvo*, the whole conſiſting only of 45 pages; yet the author in ſo ſhort a compaſs enters into many profound reſearches, and diſplays a great variety of erudition.

FRANKFORT. *Recueil des Queſtions propoſées à une Societé de Scavans, qui par Ordre de ſa Majeſté Danoiſe font le Voyage de l'Arabie, par M. Michaelis, &c.* That is, *A Collection of Queſtions propoſed to a Society of Literati, who by Order of his* Daniſh *Majeſty, are employed in a Voyage to* Arabia. *By M.* Michaelis, *Counſellor to his* Britannic *Majeſty, Profeſſor of Philoſophy, and Director of the Royal Society of Sciences at* Gottingen. *Tranſlated from the* German. *At* Frankfort *for* Gottliel Garbe, 1763, *in* 8*vo.*

UNITED

XVI. UNITED PROVINCES.

AMSTERDAM. *Natuurlyke Hiſtorie, &c.* That is, *A Natural Hiſtory, or particular Deſcription of Animals, Plants, and Minerals, according to the Syſtem of M.* Linnæus, *with Cuts. Vol. I. Part the 4th. of Birds. in 8vo. and Part the 5th. the ſame Subject continued. For* F. Houttuyn. 1762 & 1763.——The reader need not be ſurpriſed to ſee two large volumes of this work aſſigned to the hiſtory of birds, ſince they form not only a general claſs, which added to that of the mammillary animals deſcribed in the three preceding volumes, conſtitute the whole firſt genus of the animal kingdom, according to Linnæus's ſyſtem; but likewiſe a claſs not leſs varied, and much more numerous than the firſt; the eight orders of mammillary animals containing no more than 39 particular claſſes, whilſt here we meet with 63 claſſes of birds ranged in ſix orders, of which the two firſt form the ſubject of the firſt volume, the other four that of the ſecond. Of the two chapters introductory to this hiſtory of birds, the firſt treats of their properties in general, and the uſe of their different parts. There the reader will meet with curious anatomical details, eſpecially in regard to the organs that form the ſounds or cries of birds.

G. T. Van Pandenburg has lately publiſhed, *De Kwynende Ziektens, &c.* That is, *A Treatiſe of the ſlow Diſorders to which the* Dutch *are ſubject, as well from the Nature of the Country they inhabit, as from their Manner of living, &c. With Directions not only for pregnant Women but for Nurſes. By M.* Stocke, *Doctor of Phyſic in* Rotterdam, 1764.——In this work the author treats principally of the land ſcurvy, which he thinks to be a diſtemper intirely different from that at ſea. Several moderns maintain theſe two diſtempers to be of one and the ſame ſpecies. Our author refutes them, and makes a ſmart attack on Dr. Lind, whoſe treatiſe on the ſcurvy was ſome years ago tranſlated into French.

The ſame bookſeller has publiſhed ſome other performances of the laborious phyſician of Rotterdam, as Self-knowledge, or Philoſophical Conſiderations on Man, in 8vo. On the Sore Throat and the Scurvy, in 8vo. Two Diſcourſes on the Glory of Nature. They are all written in the Dutch language.

HAGUE. *Memoires pour ſervir à l'Hiſtoire de l'Uſage interne du Mercure ſublime corroſif. Par M. Le Begue de Preſle, &c.* That is, *Memoirs for writing a Hiſtory of the internal Uſe of ſublimate Mercury. By M.* Le Begue de Preſle, *Doctor of Phyſic at* Paris, *and Cenſor Royal.*

17. *The Wallet, a Supplementary Expoſition of the Budget. Inſcribed to the Man who Knows himſelf Miniſter.* 4to. *Pr.* 1*s.* 6*d.* Williams *and* Vernor.

IN this time of political controverſy, our readers muſt not be ſurprized if they meet with publications that contradict each other, not only in principles but facts. This pamphlet differs from the author of the Budget * in both. He begins with a review of the adminiſtrations during the late reign, while the members of the Coterie had the direction of our public affairs, and is of opinion, that, had the German ſyſtem continued much longer, the national debt muſt have advanced forty millions beyond its preſent amount, and that nothing but a wet ſpunge could have relieved us from it. He then exhibits the ſtate of the nation, under the preſent adminiſtration, and reprints the addreſs "To the leading Members of a late Minority of the Houſe of Commons," which appeared in the Gazetteer (and ſince in other papers) on Wedneſday, May the 23d. The above addreſs is, in our opinion, the ſtrongeſt vindication of the miniſtry, in the affair of Mr. Wilkes, that has yet appeared.

The Wallet then charges the Budget with ignorance, malevolence, calumny, and falſhood, the only qualities, he ſays, that recommend it to a certain claſs of readers, and endeavours to prove, that nothing but the œconomy of the preſent adminiſtration could have ſaved the nation from ruin; 'but, continues the author, nevertheleſs, no neceſſary precaution has been omitted: the army has been kept on a reſpectable footing; diſpoſitions have been formed for reducing our new acquiſitions into the form of American-Britiſh provinces; propoſals for improving them encouraged; a proper attention has been paid to our fleet; the building of ſhips of war has proceeded; and nothing has been neglected that could contribute to the ſecurity and aggrandization of Britain, which could be effected without encroaching too much on the near exhauſted purſe, and nearer-exhauſted credit, left us by the late expenſive war.'

The writer then juſtifies the proceedings of the crown in the caſe of general C——y; and in all the great departments of public buſineſs, eſpecially as to the ſmuggling cutters. He afterwards clears up the affair of the ſeizure of 1,400,000 pounds of tea increaſing the ſinking-fund to the extent of 391,000 l. We are ſorry that the bounds of our undertaking does not admit of tranſcribing what he ſays in anſwer to this and the ſubſequent parts of the Budget, to the heads of which he ſeems to have given very fair and full anſwers.

* See Critical Review for June laſt.

18. *A Defence of the Minority in the Houſe of Commons, on the Queſtion relating to General Warrants.* 8vo. *Pr.* 1*s.* Almon.

This is one of the few political pamphlets which we have read, and ſhall review, with pleaſure. The author begins with a complaint that a letter, which carries with it ſome marks of authority, publiſhed in the Gazetteer of the 23d of May, and has been ſince republiſhed in the Wallet, had miſrepreſented the ſtate of general warrants, as agitated in the houſe of commons, by aſſerting that the queſtion put was, "Whether a general warrant from a ſecretary of ſtate be warrantable by law or not." He then proceeds to ſhew that no ſuch motion was made in the houſe; and that the real motion of the 14th of February was, "That a general warrant for apprehending and ſeizing the authors, printers, and publiſhers, of a ſeditious libel, together with their papers, is not warranted by law." He next very candidly ſhews the difference between the two motions, and that the latter was applicable only to the ſeizing authors, printers, and publiſhers, whereas the former abſurdly tends to take from the ſecretaries of ſtate the diſcretionary and neceſſary powers of iſſuing general warrants in caſes of imminent danger and rebellion. The letter-writer, to whom this addreſs is an anſwer, had affirmed that the lord chief juſtice of the common pleas had, in the cauſe of Wilkes againſt Wood, determined the ſeizure of papers under ſuch warrant, in ſuch caſes, to have been illegal; and "that bills of exceptions preſented in appeal from the deciſion of the chief juſtice of the common pleas, upon the legality of the warrant, have ever ſince been actually depending before the whole bench of judges." Our author then examines the nature of the bill of exceptions brought by the meſſengers, and endeavours to prove that the only queſtion depending upon the bill is, "Whether the ſecretary of ſtate be a juſtice of the peace within the equity of the act of the 24th of George the ſecond;" which queſtion, he ſays, has no connection with that upon the legality of the warrant.

'In the action, continues this author, brought by Wilkes againſt Wood, after Mr. Wood had pleaded as the meſſengers had done in the former caſe, and reſted his whole defence on the general iſſue, and the cauſe ſtood ready for trial; the court of common pleas was moved on the part of the defendant, that he might be permitted to juſtify under the warrant, *in order to bring the matter fully and fairly before the court*; which the court, after conſideration, for *that reaſon*, and *that only*, allowed. But when the cauſe came to be tried, Mr. Wood, by the advice of his counſel, or attorney, and to the ſurprize of the chief juſtice, deſerted

ſerted his juſtification; declined the opportunity which the court had indulged him with, of bringing the validity of the warrant into debate; and reſorted to the old objection, namely, that the ſecretary of ſtate was a juſtice of the peace, and therefore ought to have been made a party defendant in the ſuit. In conſequence of which, the bill of exceptions offered in this, as in the former action, turned only upon the *ſame ſingle point*, and the queſtion of the legality of the warrant was a *ſecond time avoided*.'

Our author then proceeds to give an account of the trial, where Leach the printer was plaintiff, and the meſſengers defendants, in which the latter pleaded the general iſſue; if the facts of which had been proved, the chief-juſtice was of opinion that ſtill the warrant was illegal: but the jury thought that the facts were not proved, and gave a verdict for the plaintiff. The bill of exceptions in Leach's caſe was of the ſame kind as the former. He then mentions the advantage of privilege, in preventing that great queſtion to be brought to an iſſue, and denies that the main queſtion was in iſſue, when the motion was depending in the houſe of commons. This writer then vindicates the minority, in refuſing a bill, moved by Sir John Philipps, to regulate the practice of ſecretaries of ſtate; becauſe, ſays he, "it would have been abſurd for the minority to vote for a bill to regulate what they did not admit to be legal."

Such are the great principles of this defence. They are ſupported by precedents from the journals of parliament, and by ſome reaſoning, which we do not think ſafe to be tranſcribed, nor do we find it to be concluſive.

The great difficulty the reader is under in forming a judgement of this defence, is, whether the bills of exceptions are, or are not, connected with the main queſtion of the legality of the general warrants; a queſtion which we do not pretend to reſolve, though they undoubtedly are relevant with regard to the indemnification of the meſſengers. In like manner, we ſhall not preſume to pronounce, whether, as thoſe bills of exceptions were made to the opinion of *only one* judge out of twelve, other matters might not have come collaterally under the diſcuſſion of *all* the twelve; nor whether the exceptions themſelves are juſt, as the law now ſtands, till it ſhall be amended by an act of parliament.

With regard to the diſcretionary powers which ought to be veſted with ſecretaries of ſtate in caſes of imminent danger; we muſt beg leave to refer our readers to the famous caſe of the ſhip-money, where the capital conſtitutional objection was, that the king was to be the ſole judge of that danger; and therefore the demand was illegal. We wiſh the author of this

defence had been a little more explicit on this head, and proved the impoſſibility of any imminent danger accruing to the kingdom, by the ſpreading and publiſhing an atrocious libel. Had he conſulted hiſtory, he would have found that even the ſong of Lillibullero, like a ſpark falling into a magazine of powder, helped to ſet three nations in a flame, and to deſtroy the government.

As to the bill brought in by Sir John Philipps, we cannot help thinking that it was highly proper. General warrants had always been made uſe of by Whig ſecretaries of ſtate, even down to the member who now glories in that title; and they have triumphed, according to the pamphlet before us, over the moſt ſevere parliamentary ſcrutinies and cenſures. Every page of the hiſtory of England may convince us, how ineffectual the partial reſolutions of one houſe are to curb wicked miniſters. Sometimes the two houſes have made contradictory reſolutions on the ſame point. The uſher of the black rod has had hold of one arm of a delinquent, or a witneſs, and the ſerjeant of the houſe of commons of the other, till the difference was decided by a fair trial of ſtrength between the two officers.

Upon the whole: if this author is not in hopes of being, *ſometime or other*, a ſecretary of ſtate himſelf, he ought to have known that the practice of general warrants is not the only abuſe relating to the preſs that requires regulation in that office. What is it to me, whether the warrant, by which I am impriſoned, is general or ſpecial, if I loſe my liberty upon a ſurmiſe? Have not Whig ſecretaries of ſtate iſſued ſpecial deſcriptive warrants, by which authors have been taken up, confined, and proſecuted, without an oath to ground ſuch warrant? We affirm, to our own knowledge, that they have.

19. *A Counter-Addreſs to the Public, on the late Diſmiſſion of a General Officer.* 8vo. *Pr.* 1*s.* Almon.

This pamphlet is profeſſedly wrote againſt the author of a letter printed in the Gazetteer, May 9, and a pamphlet we formerly took notice of *. We, in general, condemn the illiberal method too common with authors, eſpecially political ones, and but too much exemplified in the piece before us, of confounding the abilities and the arguments of a writer. We are of opinion that a man may be neither fool nor dunce, yet either thro' miſinformation, miſapprehenſion, conviction, or perhaps even intereſt, he may have a very bad cauſe to defend, and acquit himſelf like a man of genius and capacity: ſurely the greater dunces the two writers are whom this author anſwers, the leſs ſplendid is his triumph, ſuppoſing him to be the conqueror.

* See Critical Review, vol. xvii. p. 388.

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This counter-addreſſer, whom we acknowledge to be an able writer, accuſes the firſt of his antagoniſts of having inſinuated that general C——y had the vanity to vie with the illuſtrious Wolfe for military glory; and, in anſwer to this aſperſion, he takes occaſion to launch out into what we believe a very juſt encomium upon general Wolfe's diſintereſted and modeſt deportment. Perhaps had it not been for the offence it might have given general C——y's modeſty, this writer might have puſhed his defence of him further, by ſaying, that it was no arrogance, at leaſt in the friends of a general, who had, with unblemiſhed reputation ſerved under two ſuch generals as the duke of Cumberland and prince Ferdinand, and been engaged in ſix regular battles, to have compared him to general Wolfe. He has ſeen, it muſt be allowed, more ſervice, and his not being pitched upon for a ſole command was owing to accident.

This writer next falls upon the addreſs, and begins with a motto that he has choſen from Salluſt. As neither of them have given us a tranſlation of that motto, it is here, with the original, at the reader's ſervice, *Equidem ego ſit exiſtumo omnes cruciatus minores quam facinora illorum eſſe; ſed plerique mortales poſtrema meminere, & in hominibus impiis, ſceleris eorum obliti, de pœna diſſerunt.* In Engliſh, "For my part, I think that no kind of torture is ſufficient puniſhment for their crimes: but mankind commonly call to mind the lateſt occurrences; and, with regard to wicked men, they forget their crimes, but debate upon their puniſhments." The reader who does not underſtand Latin, can have no idea, without this tranſlation, of the propriety of the uncommon charge of barbarity brought by our author againſt the addreſſer, for making uſe of this quotation.

'Deſpotic acts, ſays this author, give the idea of a tone of firmneſs and deciſion. Where he imbibed maxims ſo abhorrent from the genius of the Engliſh conſtitution, I do not pretend to gueſs. This is the firſt time we have ſeen it avowed in print, that total ruin was to be the portion of members of parliament who oppoſe adminiſtration. The gallies and the bowſtring give an idea of firmneſs and deciſion in the expeditious governments of France and Turky——but Engliſh ears are ill-accuſtomed to ſuch ſounds, nor at a general election would it ſecure a majority to the court, if miniſterial candidates acknowledged ſuch a code. Even in eaſtern climates, baſhaws meet with terrible reverſes. A free nation, freſh from conquering in every quarter of the globe, will not eaſily ſubmit to domeſtic vizirs, who of all men living can claim leaſt merit from our ſucceſs.'

Our buſineſs is to review and not to refute; and it is our peculiar province to animadvert, but without caprice, upon the impropriety of language: tho' we are afraid that the above quotation will be thought by ſome to deſerve a term harſher than *improper*.

We ſhould therefore be glad to be informed by this author, who, if we miſtake not, is himſelf a profeſſed critic, whether a king of England in the exerciſe of his lawful conſtitutional and unqueſtioned prerogative, can be ſaid to be guilty of deſpotiſm, or to purſue maxims abhorrent to the genius of the Engliſh conſtitution? The *member of parliament* was not puniſhed—the general was. We moſt ſincerely agree with our author in every encomium he beſtows upon general Conway, and we rather applaud him for the warmth he ſhews in his behalf, as we believe it to be juſt, as well as generous. We cannot, however, think that he has too ſcrupulouſly confined himſelf to facts. His antagoniſt had ſaid, (and he ſaid it very properly), that the diſmiſſion of general C——y was not unprecedented; 'and, ſays the counter-addreſſer, he alludes, probably, to the caſe of lord Cobham, the duke of Bolton, and lord Weſtmoreland, in the late reign. That thoſe officers were broken, is certainly true; but with a wide and material difference from the caſe of general Conway. They were engaged in the moſt offenſive and declared oppoſition againſt the court. Whoever recollects that time, knows to what an intemperance of language and behaviour their oppoſition was carried.'

This anſwer, we think, carries with it its own confutation. Let any gentleman who has lived in thoſe times, and is converſant with the preſent, lay his hand on his heart, and pronounce, whether the intemperance of writing and ſpeaking in thoſe days, was equal to the twentieth degree of what it is now. But granting it to be equal, the writer of this pamphlet is very unhappy in the apology he makes for thoſe removals *. Whatever intemperance there might be either in talking or writing, we will venture to ſay, that neither the duke of Bolton nor lord Cobham were charged either publicly or privately with either; and we have undoubted reaſon to ſay, that neither of them were ever heard to pronounce, in their capacity as peers, a ſingle word in that houſe but *content* or *not content*. We are likewiſe to obſerve (by the bye) that none of thoſe bills, motions, and proteſts offered by the lords and gentlemen of the oppoſition on that occaſion, contained a ſingle word of bound-

* We do not recollect that any parliamentary motion was made in behalf of lord Weſtmoreland.

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ing the prerogative to the diſmiſſion of any perſon in the army above the degree of a colonel.

" In the caſes, ſays this author, I have mentioned (of the duke of Bolton, &c.) the then miniſter certainly never preſumed, never dared to acknowledge, that they were removed for parliamentary conduct. Every body knows how that age would have flamed at ſuch an avowal." Any gentleman who writes in this manner, muſt have ſome very particular reaſons for doing ſo. Hundreds are yet alive (and we appeal for the truth of what we aſſert to the experience of a right honourable gentleman) who have heard Sir Robert Walpole declare and avow in parliament, that he ſhould look upon himſelf to be a very *pitiful* fellow of a miniſter, if he ſhould be afraid of adviſing his majeſty to caſhier an officer for his behaviour in parliament—and that he knew himſelf anſwerable, as a miniſter, for that doctrine.

This author proceeds to anſwer the reſt of his antagoniſt's arguments, whom (not quite conſiſtent with decency) he calls a butcher. He endeavours to ſhew the hurt that has been done to the army in general by Mr. C——y's diſmiſſion; the particular hardſhip that has thereby accrued to him; and the detriment the public has received from that meaſure. As we have already hinted that our buſineſs is not to anſwer, but to animadvert, we ſhall not follow the author through his reaſoning on that head; only we muſt once more obſerve, that the whole of it is built upon a ſuppoſition, that the removal itſelf was an act of deſpotiſm, which we are humbly of opinion the author ought to have proved before he had aſſerted it.

20. *The Queſtion on ſome late Diſmiſſions truly ſtated. By a Friend to the Army and the Conſtitution. In anſwer to an Addreſs to the Public*, &c. 8*vo*. *Pr.* 1*s*. Wilkie.

This author writes on the ſame ſubject, plan, principles, and makes uſe of the ſame reaſoning, as the author of the laſt; and therefore we ſhall not enlarge upon his performance. He thinks that the removal in queſtion is an act of miniſterial deſpotiſm; (the counter-addreſſer inſinuates that it is a deſpotiſm of a higher order;) that corruption ſtalks about at noon-day; that a plan of high prerogative and true, Tory, deſpotiſm, is laid by the miniſters; and that public virtue is in danger of being totally extinguiſhed. This writer then proceeds to juſtify the inoffenſive conduct of Mr. C——y, in parliament, with regard to the legality of general warrants, and vindicates his behaviour as a ſoldier; a vindication to which we heartily ſubſcribe. This author writes like a ſcholar and a gentleman, and we have little of his performance to animadvert on, but what may be found

in the laſt article. He, and the other writers on this ſubject, have more than once quoted a ſaying of king William, when he was adviſed to diſmiſs Sir George Rooke, for oppoſition to his miniſters, that "he never would diſmiſs a brave officer for his conduct in parliament." Without diſputing the truth of this very queſtionable anecdote, we ſhall only beg leave to obſerve, that king William knew Sir George to be a Tory; and it was always with leſs pain that he diſmiſſed a Whig than a Tory from his ſervice. As to the compariſon which our author introduces between the preſent government of Great-Britain and that of France, it is what we may call the *paper and packthread* of an oppoſition pamphlet.

This author gives us an extract from a famous proteſt preſented on the 13th of February, 1733, by the then duke of Marlborough, upon rejecting a bill for ſecuring the conſtitution, by preventing officers of the land-forces, &c. from being deprived of their commiſſions, otherwiſe than by judgment of a court-martial. This was a pretty violent meaſure, yet at that time not thought too ſtrong, for the occaſion, by ſome of thoſe firm patriots. It is extremely proper here (for the author's method of argumentation renders it ſo) to inform the public, that the earl of Marchmont who ſigns that proteſt, is not the noble lord who now bears that title.

21. *An Hiſtory of the Parliament of* Great-Britain, *from the Death of Queen* Anne, *to the Death of King* George II. 8*vo*. *Pr.* 4*s*. *ſewed.* Kearſly.

We have often known it foreſeen and lamented, that licentiouſneſs may prove fatal to liberty; but of all licentiouſneſs, that of the preſs is grown the rankeſt. In ſaying this, we do not mean that kind of licentiouſneſs which conſiſts in abuſing religion or morality, kings or miniſters, prieſts or patriots, but the frontleſs cuſtom of impoſing upon the pockets of the public, by printing old ſtale publications with new titles. There is not a man in Great-Britain who has ſubſcribed to any of the numerous hiſtorical collections relating to Engliſh affairs ſince the beginning of this century, who is not poſſeſſed of all the contents of this ſcandalous compilation, which conſiſts of a republication of the debates and proceedings in parliament, without a page of original matter, ſo far as we can perceive, from its beginning to its end; and therefore to give any extracts, or to take farther notice of it, would be to repeat the abuſe we are condemning.

22. *The Life and Character of the late Lord Chancellor* Jefferys. 8*vo*. *Pr.* 1*s*. 6*d*. Pottinger.

We have carefully read over this pamphlet, which is interlarded with quotations from the Latin, but contains ſo little of the hiſtory of judge Jefferys, that we are apt to think it is a malevolent attempt to blaſt the character of ſome great man of the law, now alive.

23. Religio Laici: *Or, a Layman's Thoughts upon his Duty to God, his Neighbour, and Himſelf.* 8*vo*. *Pr.* 2*s*. Crowder.

Previous to an account of this ingenious pamphlet, we ſhall give the author's confeſſion of faith, in his own words, extracted from the Introduction.

'I am a Chriſtian, and of that ſame religion, which, after a ſtrict examination, my reaſon tells me Jeſus Chriſt left to his apoſtles: and I alſo believe, that, at the laſt day, when we ſhall all of us be called to an account, if I am found faulty in my faith, morals, or actions, I ſhall be aſked why I did not profeſs myſelf to believe in ſuch and ſuch particulars, and why I did not act in ſuch a manner, when my *reaſon* told me it was right ſo to do. In fine, that I ſhall be tried by, and ſtand or fall by, that portion of *reaſon* which God gave me for my guide.

'This is my ſincere faith, and in this I dare to live and to die.'

In conſequence of this declaration, our author ſets out with proving from reaſon the being of a Deity, the neceſſity of an entire dependence on God, with conſtant acknowlegements, praiſe, and adoration of him, and an obedience to his will. In the ſame manner he proves the immortality of the ſoul, a future ſtate, and of courſe rewards and puniſhments. He next proceeds to the myſteries of the Chriſtian religion, the belief of which he concludes to be very reaſonable; and declaims againſt all perſecution in matters of religion, as no man ought to be condemned for believing what he is convinced of.

As the practice of religion is the natural conſequence of the theory, as good works are, or at leaſt ought to be, the conſequence of faith; he next offers his thoughts on that ſubject, propoſing to examine the duties of ſome particular ſtations of life, and begins with that of a ſovereign prince. We muſt own that if princes would avail themſelves of the precepts our author lays down, their ſubjects would be happier as well as more virtuous than they generally are. The improvement of the nobleſſe is the next object of his attention; he teaches them how to gain love, eſteem, and reſpect, by their behaviour, in almoſt

every relation of life. He ſets before them the advantages they ought to derive from an illuſtrious birth, and endeavours to prove, by ſome familiar examples, that virtue *may* be reſident in the blood.

The education of children of rank comes in the next place under this writer's notice, and the rules he lays down in this important affair are ſuch as merit to be preſerved in every family. In this part of the treatiſe the author takes occaſion to ſet forth the abuſe of foreign travel, eſpecially at the early period parents chuſe to ſend their ſons to expoſe themſelves abroad. On a ſuppoſition that the young pupil is returned home really accompliſhed, this ſenſible guide proceeds to prepare him for the aſſaults his virtue is to withſtand. He cautions him againſt the attacks of pride and flattery, and directs him to guard againſt a diſpoſition of being over-bearing to his equals or inferiors. 'Advance nothing, he ſays, in your converſation that is unreaſonable, unjuſt, mean, or diſhonourable; ſhew yourſelf actuated by generous, friendly, virtuous principles; let your nobleneſs appear in all your actions, and the world (at leaſt the valuable part of it) will labour to keep up your dignity, and ſave you the trouble of being your own trumpeter. But if a *mean heart* (as Pope ſays) *lurks beneath your ſtar*, birth, title, eſtate, pomp, and equipage, will but make you the more conſpicuouſly contemptible, even in the eyes of your inferiors. Keep up your dignity, but ſtill be *meek and lowly in heart.*' The next thing this young man is to be guarded againſt, is a domeſtic enemy, which will probably make a fierce attack on his chaſtity. This is done in a ſenſible manner by our author, who, after inveighing againſt the heinous ſin of debauching unguarded and unſuſpecting innocence, addreſſes himſelf to the fair-ſex, and endeavours to intereſt them univerſally in the cauſe of virtue, by expoſing the criminal deſire of captivating, which is ſo viſible, even after marriage. To theſe precepts we could wiſh the fair-ſex would dedicate a large ſhare of their attention, as well as to what follows on gaming, a ſubject which the reader will here find very judiciouſly treated.

Drinking is the next vice which is attacked; and as it will be very proper to give a ſpecimen of our author's ſtile, and the manner in which he treats his ſubjects, none can be better adapted to this purpoſe than that part of the work now under our more immediate conſideration: we ſhall, therefore, for the ſatisfaction of the reader, extract the paſſage as it ſtands.

'Drinking only becomes a vice by its exceſs; and to trace this up to its origin will be a taſk of ſome difficulty, yet I will endeavour to do it from the earlieſt of time.

''Tis generally allowed that our firſt parents uſed no ſort of fermented liquors; and indeed it does not appear probable that,

that, in their happy ſtate of innocence, they could have any occaſion. They wanted not ſpirituous liquors for their comfort, who had no cares to drive away, and enjoyed every thing they could deſire, except the forbidden fruit. They knew no ſickneſs before their fall; even clothes were unneceſſary, and they poſſeſſed every convenience of life with a peace of mind which made their ſtate perfectly happy; but after the fall, when they were obliged to *earn their bread with the ſweat of their brows*, they would find themſelves under a neceſſity of providing againſt all the wants and inconveniences which we ſuffer at this day.

'The grape, we may reaſonably ſuppoſe, was the natural produce of that delightful fine climate of Paradiſe, and they would probably endeavour to preſerve ſo delicious a fruit longer than it would hang upon the vines. Now, if they hoarded them up in quantities, they would, after ſome time, putrify, and conſequently a ſtrong fermentation muſt ariſe; then continuing to feed upon them (whilſt under that ſtate) they would find the ſame effects as we do from muſt or new wine, which would raiſe their ſpirits even to intoxication, according to the quantity; and this would naturally give the firſt hint to expreſs the juice, and preſerve it in ſuch veſſels as they had for other uſes, and thus become wine, which in proceſs of time would be improved to the like of what we drink at this day; and thus the method and effects of fermentation once found out, ſpirits and ſtrong liquors of all kinds, drawn from other fruits and grain, where the grape was not known, would be produced in abundance, and brought into uſe.

'If then you will allow me this ſuppoſition, it plainly appears, that no ſooner did God permit cares, ſickneſs, and diſappointments, and all that train of miſeries which are the puniſhment of the ſin of our firſt parents, but he gave us wine for our comfort and relief; and to take a moderate glaſs of it in good company, cheers our hearts, and pulls off the veil from many a gloomy ſoul, which was before hid in cares, or behind formality, and makes men ſhine forth to their own advantage, as well as to that of their companions.

'Who can ſay that he was ever thoroughly acquainted with a man in whoſe company he had never drank a chearful glaſs? and, for this reaſon, I think a bottle has the beſt effect where the greateſt freedom reigns; and therefore I own myſelf no enemy to taverns in a moderate way, nor am I aſhamed to ſay ſo; 'tis there where freedom is ſeen without any conſtraint; 'tis there every man is equally at home, equally independent, equally maſter of the houſe; and ſurely liberty muſt reſide where there is the moſt equality, and no ceremony; and that muſt be a happy ſociety where none but the toaſt-maſter has

any

any ſort of pre-eminence; in conſequence of which he has ſome trouble, yet not the power of becoming arbitrary. What a pity it is that this ſhould become vicious; yet ſo it is, and it becomes a miſerable diſorderly meeting when carried to exceſs, and is then uſually attended with very bad conſequences.

'I have often conſidered whence this frequent exceſs proceeds, and am of opinion it may be thus accounted for, I can't ſuppoſe that almoſt any man ſits down in company with a formal deſign of getting drunk; but as thoſe hours immediately preceding the critical one of becoming ſo, are the moſt agreeable, and give the higheſt pleaſure, 'tis difficult for any man to determine at that critical time which ought to be the concluding glaſs; and yet certainly there is one which ought to be ſo.

'Now ſuppoſe five in company; if every one fills alike, that ought to be laſt, perhaps, to one or two of them, which needs not be ſo to the reſt; and this is an unanſwerable reaſon, why the glaſs ſhould never be preſſed upon any man; for you might juſt as well inſiſt upon your gueſts ſwallowing as much beef and pudding as you do, as to drink an equal quantity.

'I have ſeldom found where the company was left to do what they pleaſed, but every man did what I call the honourable thing in drinking, that is, filled as much as kept his ſpirits riſing equally with thoſe of the company, unleſs under the misfortune of having a conſtitution which could ſcarce bear any ſtrong liquid. Therefore to ſay which ought to be the laſt glaſs, is a point of ſo much difficulty, that I believe it will never be ſettled; and if the grave theologiſt tells you 'tis that, when you perceive your judgment to fail, this is only telling you to judge when your judgment is gone: but when you perceive ſeveral of the company begin to loſe theirs, then, however, I am ſure it is time to call for the reckoning; for after that they can't be very agreeable company to you, nor you to them; and your good example may be a means to break it up, which I dare venture to ſay you will not repent the next morning.

'Horace (tho' eſteemed a looſe liver) exhorts to moderation, when he invites his friend and brother-poet to drink a bottle with him; yet, at the ſame time, commends the pleaſures of a cheerful glaſs.

'*Miſce ſtultitiam conſiliis brevem,*
'*Dulce eſt deſipere in loco.*

Which deſerves a ſhort comment. In the firſt place, he is ſo far from patronizing a debauch, that he calls drinking, *ſtultitiam*, and ſuch a one as ought to be *brevem*, and only a relaxation from graver things, *conſiliis*; then adds, that at a proper time or place, *loco*, it hath very agreeable effects. *Dulce eſt deſipere.*

'And

'And here the heathen poet advances nothing to his brother, but what might become the graveſt chriſtian.

'But excluſive of the mere ſinful act of drunkenneſs, there are other grievous ones attending exceſs in liquor; as the loſs of time miſpent by ſots, though never guilty of being quite drunk; the drowning reaſon, and the parts which they might have exerted for the good of themſelves and families in particular, and their country and the world in general; the impairing of health, even to the ſhortning of their days, which is as certainly ſelf-murder, as if committed by a piſtol, ſword, or poiſon. Pray, is poiſon not poiſon, becauſe it does not take effect till after twenty-four hours? yes, ſurely; and it is ſtill poiſon, tho' it don't take effect in leſs than twenty-four years, with this aggravation, that after being warned by friends, diſtempers, and phyſicians, you are all the while perſiſting in a premeditated evil action, for which you have nothing to plead in excuſe, but the importunity of falſe friends; for if real ones, they would not ſollicit you to the ruin of your health. As for ſuch who make a practice of drinking by themſelves, I give them up as incorrigible, and think their ſin ought to be ranked with that filthy unſociable one of *Onan*.

'I muſt not omit another very bad conſequence of drinking, which chiefly affects ſuch whoſe pockets cannot afford it, and who ſpend in tippling that time and money which ought to be employed in maintaining their wives and families; and tho', perhaps, they are never drunk to exceſs, yet they are moſt certainly guilty of a deliberate crying ſin.'

Our author directs his young pupil of quality in what manner he ſhould manage his eſtates and domeſtic concerns, and how to ſpend his time profitably, and make himſelf reſpected and beloved among his tenants and neighbours. He then proceeds to a moſt important point, viz. the choice of a wife; and in this part of the treatiſe our author convinces us of his knowledge of life: we next find what ſhould be the behaviour of fathers to their children.

Having already treated of the education of ſons, he proceeds to the education of daughters, and then to the manner in which a man of fortune ſhould diſpoſe of his younger ſons: theſe he would, by all means, have brought up in ſome calling.

The duty of parents to children being diſcuſſed, he explains the duties of children to parents, and gives ſome very good reaſons why they ought ſeldom to marry contrary to a father's advice; concluding this part with the reciprocal duties due from one relation to another. Friendſhip next engages our author's attention, and, in handling this delicate ſubject, he ſhews great feeling and judgment. His next caution is with

with reſpect to law-ſuits, moſt of which he thinks might be amicably ſettled by the arbitration of neighbours. The gentleman's particular behaviour to his tradeſmen, tenants, and menial ſervants is then handled, and many excellent rules laid down which can ſcarcely fail making a family regular and happy.

Near the end of this treatiſe we meet with three very important ſubjects. Theſe are charity to the poor, duelling, and ſelf-murder; with the firſt of which our author ſeems to be well acquainted. We muſt own, that his notions of honour are too refined, and cannot be of any ſervice to the world. As to ſuicide, we have only to obſerve, that a new method is propoſed to prevent it, which, we hope, will be found worthy of public attention.

On the whole: It will eaſily be ſeen, that this author has no regard to method; but his matter, though, in many inſtances, chequered with peculiarities, is valuable. His ſtile is by no means correct, and, probably, that of a gentleman prompted by no other motive than to amuſe himſelf by a proper employment of his leiſure hours.

24. *An Admonition to the younger Clergy: Shewing the Expediency of I. Propriety*, 2 Cor. viii. 21. *II. Temperance*, 1 Cor. ix. 25. *III. Aſſiduity*, 2 Tim. iv. 2. *IV. Candor*, Col. iii. 14. *8vo. Pr. 1s.* Rivington.

If we can judge by a ſimilarity of manner, this Admonition comes from the ſame pen to which the world was lately indebted for the Eſſay on Gratitude *. We find in the eſſay before us the ſame happineſs of quotations from ſacred and prophane learning, the ſame warmth for the intereſts of virtue and religion, the ſame preciſion of ſentiment and elegance of diction, which we obſerved in the former. The following reflection, ſpeaking on the preſent progreſs of infidelity and enthuſiaſm, is worthy of an Engliſh clergyman; and we are very ſorry that we cannot afford room for more quotations of the ſame kind, with which this excellent admonition abounds.

'As the celebrated Roman orator, enquiring into the cauſes of thoſe ſeditious conſpiracies, and factious diviſions, which ſhook the Roman republic, aſſigns the remiſſneſs and negligence of the conſuls, as a principal cauſe of thoſe inteſtine commotions; ſo when we are aſtoniſhed at the rapid progreſs of infidelity on the one hand, and enthuſiaſm on the other, may we not with equal propriety, (if we trace effects from their firſt cauſe) accuſe ourſelves of being wanting in our duty, and that from hence originally ariſes the ſucceſs of our adverſaries?'

* See Critical Review, vol. xxii. p. 304.

25. *An Explication of the Church Catechiſm. With a Morning and Evening Prayer. For the Uſe of the Pariſh of* Clifton-Campville, Staffordſhire. 8*vo.* *Pr.* 10*d.* Becket.

The well-meant intention of this author is the chief recommendation of this performance, which is orthodox, and free from that enthuſiaſm which often diſgraces attempts of this kind.

26. *The* Dutch *Floriſt: Or true Method of Managing all Sorts of Flowers with bulbous Roots. By* Nicholas Van Kampen and Son, *Floriſts at* Harlaem *in* Holland. 4*to.* *Pr.* 1*s.* 6*d.* Baldwin.

We heartily join in all attempts to propagate innocent recreation, of which we think the ſtudy of a floriſt is one of the moſt harmleſs as well as curious. We are the more ready to recommend this pamphlet, as we have had many opportunities of ſeeing and admiring the almoſt incredible improvements which the induſtrious Dutch have made upon the product of bulbous roots. Happy would it be if half the authors who hunt after religious or political controverſies, would apply themſelves to the cultivation of their flower, or kitchen, gardens, and to that experimental knowledge which teaches us even to improve Nature.

27. *Clavis Linguæ Botanicæ; or, a Botanical Lexicon, in which the Terms of Botany, particularly thoſe occurring in the Works of* Linnæus *and other modern Writers, are applied, derived, explained, contraſted, and exemplified.* 8*vo.* *Pr.* 3*s.* 6*d.* Becket.

In reviewing this work we refer our readers to the preceding article, with this difference, that the ſtudy of botany is infinitely more advantageous to ſociety than that of flowers. The deſign of the author ſeems to be to render botanical knowledge, the terms of which have been greatly altered by the wonderful Linnæus, more intelligible, and to explain its terms, ſo as to be underſtood by every reader. The performance is well executed, and the author is John Berkenhout, who, we apprehend is a foreigner, and ſtands a fair chance to ſucceed Linnæus in reputation.

28. *Memoirs of the Princeſs of* Monpenſier, *and the Duke of* Balafre. *Tranſlated from the* French. 8*vo.* *P.* 2*s.* Wilkie.

Thoſe members of the public, who are not obliged to go thro' the drudgery of reading ſuch publications as this, we hope will afford us, at leaſt, their compaſſion. The memoirs before us, tell us no more than that the duke of Balafre (by the bye, there never was any ſuch duke; the appellation of Balafre having been given to the firſt duke of Guiſe, on account of a cut he had received in his face) and the princeſs of Monpenſier, were violently

in love with each another; and yet the duke never cuckolded the prince of Monpenſier, though a pious count was ſo much in love with the princeſs, that he pimped for her. The tranſlation, if poſſible, is more deſpicable than the ſtory; but we are in ſome doubt whether it is really a tranſlation.

29. *The Hiſtories of Lady* Frances S———, *and Lady* Caroline S——. *Written by the Miſs* Minifies, *of* Fairwater, *in* Somerſetſhire. *Vol. IV.* 12*mo.* *Pr.* 3*s.* Dodſley.

We have * already given a character of this work, and ſhould have been extremely glad for our own ſakes, had the volume before us confirmed the character we then gave of the fair authoreſſes, who we think are far from improving either in invention or ſtile.

30. *An Eſſay on Temporal Affection. In a Letter to a Noble Lord. To which are added, certain Rules for Health and Long Life. By the moſt celebrated Genius of the Preſent Age.* 8*vo.* *Pr.* 6*d.* Wilſon *and* Fell.

A ſeemingly enthuſiaſtic diſſuaſive from the immoderate uſe of whoring, and againſt parting too freely with that precious ſtamen of life, which the author (who affects to be a great traveller) has mentioned by a thouſand different epithets, ſuch as "the ineſtimable divine eſſence, the bleſſed ſpirit of life, the noble balſam of life, the great balm of nectar, the dear prolific drops, the great cauſe of the exiſtence of that moſt excellent being, man, the invaluable treaſure;" with ſome other appellations, which decency obliges us to ſuppreſs. The whole ſeems to be a banter upon ſome peculiarities of ſtile and manner made uſe of by a certain author, who does not deſerve ſo much attention.

31. *Satirical Trifles: conſiſting of an Ode, written on the firſt Attack of the Gout. To Mankind, an Ode. The Farewell, written at* Woodcote, *near* Epſom. *Epigrams. By* B. A. 4*to.* *Pr.* 1*s.* Fletcher.

Very pretty, *macte puer:* go on boy, thou mayeſt come to ſomething, if thou groweſt not too pert; try thy hand upon ſome ſubject not perſonal.

Poems on ſeveral Subjects. By the Author of the Life of Socrates. 12*mo.* *Pr.* 2*s.* Dodſley.

As theſe poems have already appeared in ſeparate publications, and conſequently have been ſeparately examined, we rather re-

* See Critical Review, vol. xvi. p. 108.

fer our readers to each particular article, than here to offend the ingenious Mr. Cooper's delicacy by a repetition of praiſe.

33. *True-Born Scot: inſcribed to* John *Earl of* Bute. *4to. Pr.* 1*s.* Sumpter.

This is a moſt illiberal abuſe of a former miniſter and his friends, and conſequently a paneygric upon the oppoſition. As to the poetry of it, the reader may take the following ſpecimen, by which he will conclude with us, that it is much below mediocrity.

'What is mad Temple but what Cato was;
Who for his country bleeds and its applauſe?
His wit is ſimple as the charms of Stowe,
Unknown to all but thoſe who genius know;
There he purſues the path which patriots trod,
And loves his fooliſh country next to God;
There too retir'd in penſive ſhade alone,
He thinks of England's good, and not his own.
Fled in his fav'rite, witty, witleſs Wilkes,
Fled to the land of faſhions, ſlaves, and ſilks;
'Tis a juſt judgment on his impudence,
Who dar'd to ſtand in freedom's great defence;
Abroad though baniſh'd to a foreign part,
Some ſay he is at home in ev'ry heart;
Others will ſay, my lord, who have no grace,
Altho' at home, you're baniſh'd from that place;
Nay ſome, my lord, moſt impudently ſwear,
You can't be baniſh'd thence, you ne'er was there.'

34. *The General. A Poem. Reſpectfully inſcribed to the Right Honourable the Marquis of* Granby. *By the Author of a Trip to the Moon. 4to. Pr. 2s. 6d.* Briſtow.

This author falls foul, with no great propriety, upon Mr. Churchill, whom he abuſes through half a dozen pages. He then laviſhes his panegyric upon earl Temple, the duke of Devonſhire, the marquis of Rockingham, the duke of Newcaſtle, archbiſhop Drummond, Sir George Saville, and Mr. Pitt, not omitting the praiſes of his own philanthropy and impartiality. He proceeds in the following ſtrain, which we cannot condemn as contemptible.

'Let us correct, but not with whips of ſteel,
Feathers more winningly inſtruct to feel;

One

One tickling leads to each defective part,
The other, fluicing blood, benumbs the heart.
' Oh may the muſe, debauch'd, ne'er prove ſo looſe
To ſtain herſelf with general abuſe;
Impartial, may ſhe be in honour bold,
Nor praiſe, nor cenſure, at the chink of gold.'

In another paſſage our author modeſtly ſays,

' Yet wherefore ſhould I fondly ſpead of fame,
Can lays ſo humble hope a laſting name?
To paſtry-cooks and trunk-makers a prey,
My works will feel precipitate decay;
While mighty Churchill's ſtand erect on high,
Fame's dreadful gibbet to futurity.

35. *The Soldier. A Poem. Inſcribed to the Honourable General* Conway. 4*to*. *Pr.* 1*s.* 6*d.* Almon.

Middling poetry is like meat neither hot nor cold; therefore very diſagreeable. We have, during this month, been ſerved with ſeveral diſhes of that kind, and this is the laſt courſe. *Solatium miſeris multos habere pares*; and therefore, why ſhould not our readers partake of our mortification?

' O! ſhall the men who ſav'd their country's fame,
Rot on a dunghill?—Shall none dare to blame
The purſe-proud pilot of a ſhatter'd bark,
Who gropes at noon, where others ſteer at dark?
Shall in Honduras Spaniards ſpill our blood,
And Twitcher ſay—"It's but a little wood."
Shall dull Oeconomy with high-bon'd cheek,
Feed ev'ry Scot and I not dare to ſpeak?
Shall M^c on M^c roll like the endleſs waves,
And the poor ſavage own the rods of ſlaves?
Will not our numerous liſts one man afford,
To rule that place he conquer'd with his ſword?
Shall Crauford, like a mole, St. Philip's mine?
Muſt Johnſon too be ſprung, or elſe reſign?
Shall this mean partial fiend unnotic'd paſs,
Roll'd in his plaid? and I ſo much the aſs,
Tamely go on, tamely my burden bear,
And tamely eat thoſe thiſtles meant his ſhare?
Tamely ſubmit to arbitrary ſway,
And not exert my parts, the power to bray.'

Good briſk bottled ale, maſter Soldier, and ſo good bye.

THE CRITICAL REVIEW.

For the Month of *September*, 1764.

ARTICLE I.

A Complete Hiſtory of the Engliſh *Peerage*; *from the beſt Authorities*: *By* William Guthrie, *Eſq*. *Illuſtrated with elegant Copper-plates of the Arms of the Nobility, blazoned in the Heralds Office, by the proper Officers*; *Copper-plates of the Premiers, in their Parliamentary Robes*; *and, at the Concluſion of the Hiſtory of each Family, Vignets, and other Ornaments, proper for the Subject*. 4*to*. *Vol. I. Pr. 1l. 10s*. Newbery.

THIS work is denominated a hiſtory, to diſtinguiſh it, as we ſuppoſe, from the jejune, ſkeleton, undertakings of this kind that have before appeared in the Engliſh language. Sir William Dugdale is the principal dealer in this walk of antiquity, and he has, where he could not avoid it, been ſo juſt as ſometimes to throw into his accounts of the noble families he treats of, the moſt ſtriking particulars concerning them that are to be met with in our common hiſtories. The reſt of his work is filled up with dry genealogical deductions of dates, perſons, and ſucceſſions, which, though indiſpenſably neceſſary in undertakings of this kind, are extremely tireſome to an unintereſted reader.

Mr. Collins followed, or rather copied, Sir William, ſo far as the period of the latter's work extended, which was, if we miſtake not, to about the middle of Charles the ſecond's reign; and he completed his peerage down to the year 1756, by a moſt painful application to public offices, where inquiſitions, deaths, burials, laſt wills, and the like aſſiſtances could be had, not without ſometimes receiving helps from the deſcendants or relations of noble Engliſh families. Both the above-mentioned works are fit rather to be conſulted than to be read, but the preſent is intended for both purpoſes.

To do the author juſtice, it muſt be allowed, that he has brought to light many particulars of the Engliſh peerage from manuſcript, as well as printed, authorities, of which former writers in this way were ignorant; that his work appears to be conſtructed upon an untouched plan, and may ſerve as a ſupplement to all the general hiſtories of England. The new lights he throws upon the peerage are ſupported with characters and reflections, to which this ſpecies of writing has always been a ſtranger. Of the former we cannot give a better ſpecimen than the character which this writer draws of his preſent majeſty's royal father, the late prince of Wales, of which the leaſt we can ſay is, that it is as juſt as it is elegant.

'His royal highneſs Frederick, prince of Wales, during the whole time of his reſidence in England, may, with great truth, be ſaid to have been the darling of his father's ſubjects; and he received early proofs of their affection, which he returned by reciprocal demonſtrations upon all occaſions, of his zeal and public ſpirit. On the eighteenth of June, 1729, the heads of the univerſity of Dublin having come to England, and waited upon him for that purpoſe, he accepted of their chancellorſhip, and was ſworn in accordingly. His paſſion for the encouragement of literary merit and ingenious men, in every uſeful branch of knowledge, was perhaps greater, than ever was known in any prince of his rank, who had ſo many other objects to engage his attention, as his royal highneſs had. He gave private, but regular and genteel, penſions to ſeveral authors of genius, who, he underſtood, had been but indifferently treated by great men; and his manner of behaving towards them was ſuch, that the public never ſuſpected they ſubſiſted by his bounty. What enhances the merit of this generoſity the more is, that he was thus liberal at a time of life, when any other prince in his ſituation, and with his income, would have thought he might have have omitted the exertion of ſuch munificence. He underſtood the fine arts; ſome of them he practiſed, and his taſte in every branch of œconomy and expence, was ſuch as became his high ſtation.

'His attachment to whatever was beautiful and becoming, carried his royal highneſs to the moſt amiable character and conduct in the higher ſpheres of life. It led him to give ſuch an education to his children, as to make their future dignity ſit eaſy and graceful upon them; becauſe it was founded upon the nobleſt principles of public, as well as of private, virtue. The love of their country was made the baſis of all their other accompliſhments, and it was early inculcated upon their tender minds, that they were born to be at once the ſupports and ornaments

naments of the Britiſh conſtitution, and the Proteſtant intereſt.

'But his royal highneſs, in no part of his character appeared with greater luſtre, than in his ideas of Engliſh liberty. Though pure, they were practical, though refined, they were rational. Such was his zeal for conſtitutional freedom, he did not think it ſufficient that his convictions ſhould lie within his own breaſt, and be confined to his own family and cabinet; for he took care, though in the moſt polite and obliging manner, to impreſs every one who had the honour to approach him, with the like ſentiments; and he had the peculiar happineſs of wording his anſwers to the public addreſſes that were made to him in ſuch a manner, as to convince all who heard and read them, that they came from the heart.

'He loved popularity without courting, far leſs, affecting it; for he diſcouraged all popularity that was not virtuous, and unambitious of every object but the public good. He conſidered the city of London as the great emporium of commerce, and he readily gave his patronage and protection to every ſcheme that was calculated for the improvement of trade and manufactures. This condeſcenſion, and the even, affectionate manner in which he received and entertained ſuch as applied to him for thoſe great national purpoſes, had prodigious effects, by ſtirring up an emulation both in planning and executing ſchemes of public importance; and he knew ſo well the abilities of thoſe he conſulted upon ſuch ſubjects, that he ſeldom was miſtaken in the judgment he formed. In the affairs of his own court, he was a generous maſter, and a firm friend, but with a quick, though reſerved, ſenſibility, when he thought he did not meet with ſuitable returns. In his political principles, he was perhaps more ſteady than any prince under ſuch temptations, to deviate from them, was ever known to be; and he was always obſerved to perform more than he promiſed.

'Having ſaid thus much of his royal highneſs, as a prince, a parent, and a patriot, the hardeſt taſk remains, which is to draw him as a huſband. I ſhould not have mentioned a ſubject which requires ſuch ſtrength, yet delicacy of execution, could I, even without inſult to his memory, have paſt over a part of his character ſo amiable and ſo ſtriking, that his affection for the excellent princeſs he married, and the returns he met with, formed a pair ſo completely happy, as to bring the conjugal virtues, even in this age, again into eſteem and practice. Their mutual tenderneſs was crowned with mutual felicity; and his royal highneſs in his more retired, and therefore unreſerved, hours, has been known to ſay it to thoſe who enjoyed moſt of his confidence, and who have repeated it to his honour, that

though he never ſaw the princeſs before their hands were joined in marriage, yet, he believed, if his royal parents had ſent him over the world in ſearch of a wife, he would have pitched upon no other; and that he would have made his choice from the elegance of her form, and the ſweetneſs of her countenance, even though he had been precluded from her converſation, which rendered her far more endearing.'

The account of the Norfolk family is accurate, and corrects ſeveral miſtakes in former writers, and may, of itſelf, be ſaid to contain a curious and entertaining hiſtory (great part of it not to be met with in other authors) of the times in which that illuſtrious name bore ſo great a ſway in the civil and military operations of England. The author has treated the injuſtice which the duke of Norfolk and his ſon the earl of Surry met with from Henry VIII. with great freedom and ſeverity; his reflections are ſtrengthened by ſome of the duke's letters, which he has publiſhed; and the caſe of the duke of Norfolk, who was beheaded for his connections with Mary queen of Scots, is put in a quite different light from what it has ever yet appeared in. The obſervation with which Mr. Guthrie cloſes it, is worth tranſcribing.

'I cannot, ſays he, end my account of this great man, without obſerving what has been omitted by our hiſtorians, that, though Mary had actually entered into ſuch engagements with him, that ſhe looked upon him as her huſband, and probably was contracted to him; yet it ſeems highly improbable, that any marriage had actually been performed, or conſummated, between them; becauſe Mary's former huſband, the earl of Bothwell, was ſtill alive in Denmark; nor do we know of any divorce that had been obtained between them from the pope. Some hiſtorians ſay, that a divorce was daily expected from Rome.'

This author's account of the family of Seymour duke of Somerſet is full of new and intereſting particulars, and ſupported by original family-papers, never before printed. His hiſtory and character of the famous Sir Edward Seymour, ſpeaker of the houſe of commons, and the great grandfather of the preſent duke of Somerſet, is drawn up with great accuracy and preciſion. After mentioning the impeachment ſent up againſt him in the houſe of commons, in the time of Charles II. the author proceeds as follows:

'To do juſtice, however, to this great man, it muſt be allowed, that he was a true and a ſincere member of the church of England; and, upon the main, a ſtrenuous aſſerter of the Engliſh conſtitution. Upon the acceſſion of king James he oppoſed the duke of Monmouth and his party, and ſtuck by the king,

king, while the king ſtuck by himſelf, that is, till his actions proved, that he was determined to extinguiſh both the civil and religious liberties of his people. When the complexion of this prince and his court is conſidered, and when we reflect how aſſiduous they were in their endeavours to bring every man of conſequence into their meaſures, it would be abſurd to attribute the coldneſs, with which ſo conſiderable a man as Sir Edward Seymour was received, to any other motives but to his principles. His adherence to the church of England rendered him far more diſagreeable to that monarch than if he had been a diſſenter or a quaker. Sir Edward, on the other hand, ſeems to have conſidered a lawful king, who made uſe of his prerogative as James did, to diſpenſe with law, as no better than a tyrant, and worſe than an uſurper. It was upon this principle that Sir Edward was one of the moſt early and eminent promoters of the revolution; and it would be doing him injuſtice not to acknowledge, that the ſucceſs of it was owing in a great meaſure to him.'

It is with great indignation that we obſerve the authors of the Gentleman's Magazine of July and Auguſt laſt, and ſome other papers, have tranſcribed, almoſt verbatim, from Mr. Guthrie's work before us, without acknowledging from whence they borrowed it, ſome very important anecdotes, tending to vindicate the memory of the laſt mentioned great man from two virulent charges brought againſt him by the authors of the Continuation of Rapin's Hiſtory. The one relates to Sir Edward's ſuppoſed enmity to general Ludlow, whoſe eſtate he had received by grant, which Mr. Guthrie unanſwerably proves to be a falſity. The other anecdote relates to the manner of his death, which this author likewiſe ſhews to be ridiculous and falſe. Thefts of this nature are of the moſt illiberal kind, becauſe the thief might enjoy his booty even though he confeſſed the perſon's name from whom he ſtole it.

In the hiſtory of the family of Somerſet duke of Beaufort, Mr. Guthrie has publiſhed, from the original, a long letter ſent by the famous marquis of Worceſter in the year 1652, to the powers then in being, offering them his ſervices. The author very reaſonably conjectures that this letter having fallen into the hands of the lord chancellor Clarendon, was one of the means that induced the marquis to give up that moſt unconſtitutional patent, inveſting him even with the regal powers which he obtained from Charles I.

The account of the family of Beauclerc, duke of St. Alban's, preſents us with ſome very important obſervations and letters printed from originals, which are partly in cyphers, and which throw

great lights upon the ſecret intrigues and management that brought about the reſtoration of Charles II.

We have, in the hiſtory of the family of Powlett duke of Bolton, a moſt curious hiſtory of his own life, never before printed, written by the celebrated marquis of Wincheſter, the anceſtor of that family, who enjoyed a longer and more uninterrupted courſe of power and favour in the high ſtation he held, than perhaps any man ever did, eſpecially when we conſider that he lived in the reigns of Henry VIII. Edward VI. queen Mary, and queen Elizabeth; and that he held the great office of lord high treaſurer of England, being no leſs than ninety-ſeven years of age at the time of his death.

Our author has illuſtrated the hiſtory of the family of Ruſſel duke of Bedford, from the rolls of parliament in Edward II.'s time, and other authentic evidences never before printed, which do great honour to his application. In the hiſtory of the ſame family, he has publiſhed, from the originals, which are extant in the Britiſh Muſeum, two letters from the firſt lord Ruſſel, in the time of Henry VIII. one of which is a ſtrong evidence of the high favour in which he ſtood with that monarch, who afterwards employed him in his moſt ſecret, but moſt arduous, affairs abroad. We meet likewiſe with many other curious anecdotes of the ſame family. The author's account of the ſhare which the lord Ruſſel (who was afterwards beheaded) had in the bill of excluſion, and the ſteps which brought on that nobleman's death, is clear and candid, and his cloſing reflection is as follows.

'This ſubſequent behaviour of the people of England, is the beſt vindication of lord Ruſſel's memory. The nation did not get rid of its fever of loyalty, and paſſion for ſlavery, during the remaining part of the reign of Charles II. The frantic behaviour of James at laſt awakened his ſubjects, and they adopted the very principles for which the lord Ruſſel had ſuffered, and had avowed at his death; ſo that, after the revolution, he was regarded as a martyr for public liberty. The parliament, to teſtify their ſenſe of the infamous proceedings againſt him, and, at the ſame, of his merit and innocence, paſſed an act on the 16th of March 1688-9, for annulling and making void his attainder.'

Mr. Guthrie, in his account of the family of Cavendiſh duke of Devonſhire, is miſtaken if he thinks that account drawn up by Elizabeth Cavendiſh never before appeared in print, though he, perhaps, is the firſt author that has publiſhed it from the original, which gives it a greater degree of authenticity and exactneſs. The author has done uncommon juſtice to the hiſtory and characters of the other heads of this illuſtrious family. The hiſtory

hiſtory of the Spencer family, (after that of Churchill duke of Marlborough is finiſhed) is enriched with many valuable pieces drawn from old records, eſpecially that part of it which concerns the two Deſpencers, father and ſon, who were favourites and miniſters to Edward II. Mr. Guthrie places their condemnation and execution in the following light, and we preſume the extract will be agreeable to every reader who prefers truth to prepoſſeſſion. Speaking of the elder Deſpencer, being made governor by Edward of the city and caſtle of Briſtol, 'The queen, who purſued him, laid ſiege to both; and the inhabitants being in her intereſt, Deſpencer, who was provided with no means of defending himſelf, was obliged to ſurrender the city, caſtle, and his perſon into the queen's hands. He was then above ninety years of age, and had, during the whole courſe of his long life, been irreproachable in every part of his conduct, excepting, perhaps, too great a partiality for his ſon. The queen no ſooner had him in her power, than, ſuch was her thirſt for his blood, ſhe ordered him to be brought before her, dreſt in his coat of arms, and other badges of diſtinction, as earl of Wincheſter. She inſtantly aſked him, "What he had to ſay, why judgment of death ſhould not paſs againſt him?" The old man's anſwer was, "Ah, madam, may God give us a good judge, and a good judgment; but, if we cannot have it in this life, we ſhall have it in another." Upon this, a charge againſt him was produced in writing, by Sir Thomas Wake, the marſhal of the army; and, without even the ſhadow of a legal proceeding, he was, to the indelible reproach of public juſtice, inſtantly condemned to death, and executed. I am now to attend his ſon.

'Froiſart, the French hiſtorian, ſays, "That the king, and his ſon, John of Eltham, and the younger Deſpencer, behold the earl of Wincheſter's execution, from a window in the caſtle of Briſtol; from whence they privately eſcaped on board a ſhip." The king's intention was, to have gone over to Ireland; but the wind proving contrary, he was forced to land in Glamorganſhire, and there he iſſued writs for raiſing troops in his name. His flight for Ireland gave the queen and her faction a handle to declare the prince of Wales, who, in the record, is termed duke of Acquitain, guardian of the kingdom; and the earl of Lancaſter was ordered to do all in his power to ſecure Edward's perſon, when it was known he was in Glamorganſhire. Walſingham, the hiſtorian, ſays, "That the younger Deſpencer eſcaped to the caſtle of Caerfilli, in Wales, which he held out till Eaſter." Be this as it will, it is certain, that the earl of Lancaſter, chuſing to proceed in the way of negociation with Edward, that unhappy prince was ſo much

intimidated, that he gave Deſpencer up into his enemy's hands, and he was brought to his trial at Hereford, where William Truſſel preſided as high juſticiary upon this occaſion, the queen herſelf being preſent. It does not appear, that the priſoner ſubmitted to the juriſdiction of the court; but we have in Knyghton, one of our old Engliſh hiſtorians, the ſpeech which Truſſel made, in which he loads him, and his father, with all kind of treaſon, when he pronounced ſentence of death upon him, to be hanged, drawn, and quartered. This ſentence was executed with the moſt ſhocking circumſtances of barbarity.'

It is with the moſt ſenſible regret that, in peruſing this excellent and expenſive work, we meet with many inaccuracies, ſome of them ſo groſs and ſo palpable, that they could only happen through an inadvertency that this author cannot be ſuppoſed to be guilty of, if he had reviſed the copy after it was tranſcribed for, and returned by, the noble perſonages to whom it was ſubmitted. We cannot help thinking, however, that he is partly blameable, even if that was not the caſe; and ſhall, in reviewing the ſecond volume of this work, point out the moſt material paſſages, and ſuch as affect the ſubject. In the mean time we recommend it to the author, as well as to the tranſcribers, printers, and all concerned in ſo elegant a publication, that they will, in the ſubſequent numbers, take ſuch care as will prevent all future complaints. We are in hopes that ſome attention of this kind is the reaſon why the work has been for ſome time diſcontinued; and we cannot help, once for all, giving it as our opinion, that no work which, like this, requires the utmoſt care and reviſion, ought to be publiſhed periodically. Any reader of ſenſe will diſpenſe with the delay of a few weeks, and think it well overpaid, if the work comes to his hands with greater accuracy, and more valuable information.

II. *Lettres, Memoires, & Negociations Particulieres du Chevalier* D'Eon, *Miniſtre Plénipotentiaire de* France *aupres du Roi de la* Grande Bretagne; *avec M. M. les Ducs de* Praſlin, de Nivernois, de Sainte-Foy, & Regnier de Guerchy, *Ambaſſadeur Extraordinaire, &c &c. &c. Imprimé chez l'Auteur, aux Dépens du Corps Diplomatique. 4to. Pr. 1l. 11s. 6d.* Dixwell.

PAtience, pliancy, and moderation, next to, at leaſt, a tolerable good underſtanding, have ever been allowed to be the moſt ſucceſsful talents for miniſters of a ſubordinate rank, who ought to have a retroſpect as well as a proſpect; and to ſuit

ſuit themſelves to the diſpoſitions of thoſe *for* whom, as well as thoſe *with* whom, they negotiate. The author or compiler of this voluminous production was the ſubſtitute of a ſubſtitute, and both of them, in their miniſterial capacity, were reſponſible to the tenant *in capite*, the duke of Praſlin, who was accountable to the lord paramount, the French king.

It is evident, from the publication before us, that the chevalier D——, by inſiſting upon his being *mathematically* right, was *prudentially* wrong. He did not conſider that a ſub-miniſter, as he was, is not to go to work with a ſquare and compaſs; and that the line of grace owes its effects to its gentle obliquity. On the very face of his oppoſition to the will of his ſuperiors, as laid down in this work, there is the ſtrongeſt reaſon why he could be no longer employed as a miniſter: they knew that the moſt promiſing proceſs of the political elaboratory may be blown up by too quick a fire, and that the optic which ſerves us for the uſeful purpoſes of ſeeing and reading, when employed as a burning-glaſs, may deſtroy a magazine or conſume a cabinet, be their contents ever ſo precious.

We are ſorry that the above reflections are neceſſary for introducing our review of this work, the publication of which muſt appear to every man of ſenſe and experience in life to be the reſult of impracticable abilities, which become not only uſeleſs but dangerous, when influenced by diſappointed ambition, or impelled by ungenerous reſentment. A ſhort ſtate of the chevalier D——'s caſe, as laid down by himſelf, will fully illuſtrate the propriety of our obſervations, and prove that though he might be right in every particular of what he advances, yet he muſt be wrong *upon the whole*, becauſe he was deficient in that *ſine qua non* of a ſubordinate miniſter, a due ſubmiſſion to the will of his ſuperiors, who were, in ſome degree, anſwerable for his conduct.

In the year 1755, after finiſhing his ſtudies, the chevalier D——'s deſtiny, as he tells us, drew him into embaſſies, while his inclination led him to war. Cruel fate! eſpecially conſidering the high pay and eaſy duty of a French ſubaltern in the field. He was ſent to Ruſſia, where he acted, we ſuppoſe, as ſecretary under one Douglas, a chevalier too, who, we are told, has been as ill rewarded as our author, and perhaps for a like reaſon. In April 1755, the chevalier D——, nauſeated with a court-life, left Peterſburgh, and carried to Vienna and Verſailles the acceſſion of Ruſſia to the treaty between thoſe two courts of May 1, 1756. The two miniſters who had then the great management of affairs at the French court, the duke of Belleiſle and the cardinal de Bernis, ſent him, contrary to his inclination, which led him to a martial life, back to Ruſſia

to ſerve under the marquis de l'Hopital, to whom he inſinuates he was not only ſecretary but tutor, as the marquis was a mere novice at Peterſburgh, where our author worked hard for three years, and refuſed great offers, if he would enter into the Ruſſian ſervice. Being afflicted by the ſcurvy, and threatened with the loſs of ſight, he left Ruſſia and came to Vienna, where the French ambaſſador, the count de Choiſeul, now duke of Praſlin, entertained him with the utmoſt humanity, (though he knew nothing more of him than that he was a Frenchman;) and cauſed him to be cured of all his complaints. Upon his return to Paris, that nobleman's couſin, the duke de Choiſeul, procured him a penſion of two thouſand livres a year, which enabled him to return to his poſt in the army, where, it ſeems, he was captain of dragoons, and one of marſhal Broglio's aids de-camp.

When the duke of Nivernois was nominated to be ambaſſador from the court of France to that of Great-Britain, he choſe the chevalier D—— to be his ſecretary; and was ſo paſſionately bent upon making his fortune, and ſpoke of him in ſuch favourable terms to his preſent Britannic majeſty, that he had the unuſual honour beſtowed upon him of being ſent over with the ratifications of the definitive treaty to France, where he received the order of St. Lewis and a pecuniary gratification. Returning to London, he was made miniſter, and then miniſter-plenipotentiary, as he ſays, without his knowledge; and from his conduct it appears, that he looked upon the latter diſtinction to be a kind of freehold eſtate, of which he had the life-rent.

From the chevalier D——'s deſcription of his own importance, an ordinary reader who ſwallows every thing that is French, or of French manufacture, muſt imagine, that a kind of indelible character is affixed to the name of ſecretary, miniſter, and miniſter-plenipotentiary. If he looks into Wiquefort, Lamberti, and other authors quoted by the chevalier D——, he will be confirmed in his notions; and to do our author juſtice, he ſeems to have ſtudied thoſe authors to great perfection. But who appointed them the diplomatic legiſlators? Is there the leaſt foundation for a legiſlation of that kind? None. As the law of nations is no other than the practice of nations, the laws of legation are no other than the practice of courts, and their conformity to any general rule is merely matter of conveniency. Notwithſtanding this, we cannot help thinking that ſomewhat more than a tacit arrangement of thoſe matters ought to be agreed upon among the European powers. But ſuppoſing that ſuch a conſtitution was actually to take place, it is ridiculous to imagine that it ought

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to affect the internal police of a court, or the prerogative which every prince ought to enjoy of being ſerved by what miniſters or in what manner he pleaſes.

After the count de Guerchy, upon the return of the duke de Nivernois to Verſailles, had been appointed ambaſſador-extraordinary to the court of Great-Britain, the chevalier D—— had the intendance of his houſhold (which ſeems to have been eſtabliſhed out of that of the duke de Nivernois) in London. The count, according to the chevalier's relation, and indeed by his own letters, was diſſatisfied with the expence of his houſhold before his arrival; though our author, by the current accounts he has publiſhed, ſeems to have been a very notable oeconomiſt, as muſt be evident to any one who is acquainted with the charges of houſekeeping in London and Weſtminſter, and who will take the pains to inſpect the ſeveral articles of his d'ourſements, as publiſhed in this work.

In the mean time, the court of Verſailles thought proper that, upon the count de Guerchy's arrival in England, Mr. D——'s functions, as miniſter extraordinary, ſhould ceaſe, and that he ſhould reſume his office of ſecretary to the embaſſy. We are aſhamed, in behalf of a gentleman who has ſome parts and learning, to particularize the abſurdities of conduct into which this degradation, as he thought it, of character, led the chevalier. As if he had been afraid of his own firmneſs, he writes to his friend the duke of Nivernois, in the true *Scudery* ſtile, that if he thought he ſhould be mean enough to change his mind (viz. in ſubmitting to his degradation) to-morrow, he would throw himſelf into the Thames to-night. In another letter he burleſques an anecdote told of Charles XII. when he was little better than an infant, that if he took a town, the devil ſhould not take it from him, by ſaying, "that if he was appointed a prelate againſt his will, the devil ſhould not deprive him of his biſhoprick." In ſhort, the chevalier adhered to his reſolution ſo firmly, and at the ſame time behaved ſo ridiculouſly and abſurdly, that the duke de Praſlin ſent him a letter of revocation, ordered him to repair to Paris, and there to wait for his commands, but prohibited his appearing at court. Mr. D—— refuſed to comply with this epiſtle, or to preſent his letters of revocation to his Britannic majeſty, for which he was very juſtly, by an authoritative notice given in the London Gazette, diſcharged from appearing at the court of Great-Britain. His reſentment of this uſage, unexceptionable as it was on the part of the French miniſtry, broke out into various indecencies *, and have been crowned by the

* See Critical Review, vol. xvii. p. 66.

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very extraordinary publication before us. As to the ſubſequent panics about being kidnapped, which the chevalier ſeems to be full of, and with which he attempts to alarm the people of Great-Britain, they are too improbable, and therefore too contemptible, to be particularized here.

The above, as to facts, is a true and conciſe ſtate of Mr. D——'s caſe, taken from the work we are now reviewing, which muſt ſurely fill every man of honour with indignation. The letters he publiſhes were confidential; and thoſe of the duke de Nivernois are the effuſions of a good, a friendly, and an unſuſpecting heart. Few correſpondencies, unreſerved as that between the chevalier and the duke is, could bear the fiery ordeal of publication; but, happily for his grace's character, it appears more pure from the trial; and the duke de Praſlin, from the teſtimony of thoſe letters, and from the apologies that our author makes for his own conduct, appears to be a very ſhrewd miniſter. Mr. D—'s letter of revocation abovementioned, is dated October 4, 1763. In this collection it is followed by an intellectual and perſonal portrait of that miniſter; but as we cannot anſwer for the likeneſs, we ſhall not tranſcribe it. After the above date, the chevalier, it ſeems, received letters from other perſons at the court of France, by which it appeared they were entirely ignorant of his revocation. This circumſtance he immediately laid hold of to pretend that there was ſome miſtake in the revocatory letter, and he therefore continued his functions; whereas this incident only proves the duke of Praſlin to be a miniſter, who, like all other great miniſters, carefully conceals the peculiar buſineſs of his own department; for it appears that he had not imparted the chevalier's revocation even to his friend and couſin the duke de Choiſeul.

It is the province of literature to be impartial, and characters of all nations ought equally to be under her protection. We can by no means agree that this publication can be of any diſſervice to the characters of the French miniſtry. The letters of the dukes de Choiſeul and Praſlin ſhew them to be men of ſenſe and honour, and we think they redound to their credit. Even M. de Guerchy is far from appearing in a contemptible light, from this collection. He might think, it is true, that there is no world out of France, and that all England is not worth the money of his appointments which the chevalier ſpent: but this we apprehend to be the epidemical notion of his countrymen, who never have reſided at London; for the duke de Nivernois, in one of his letters before us, very frankly ſays, that he can do more with 1500 l. in Paris than he can with 3000 l. in London. This, no doubt, appeared a moſt monſtrous

ſtrous paradox not only to the count de Guerchy, but to all the French court, which, for ſeven years before, had not had an ambaſſador in England; for M. de Buſſy was not inveſted with that diſtinction.

We ſhould ill acquit ourſelves as Reviewers, did we not exhibit ſome ſpecimens to juſtify the amiable character we have given of the duke de Nivernois, the tenderneſs of his friendſhip, and the goodneſs of his heart, towards the chevalier D——. The following letter from his grace to that gentleman, is dated the 9th, 10th, and 11th of September 1763.

'Pardieu, mon cher ami, c'eſt une terrible choſe qu'une tête de dragon, & quand cela ſe cogne contre une tête de miniſtre, (comme mon ami Praſlin) autant vaudroit ſe trouver à un tremblement de terre. Sérieuſement parlant, vous avez mal fait de lui écrire cette diable de lettre qui l'a tant ému, & vous avez mal fait auſſi, avec votre permiſſion, mon cher ami, de faire dépenſer à Guerchy près de la moitié des appointemens qu'il a par mois. Mais ce n'eſt pas le tout de gronder, il faut aller au fait & au reméde. Il y a deux choſes à mettre hors de ſouffrance.

1°. Votre état à venir, c'eſt-à-dire, à l'arrivée de l'Ambaſſadeur.

2°. La dépenſe actuelle à païer, *Sur ce dérnier point, je crois qu'une gratification, ſoit ſous votre nom, ſoit ſous celui de M. de Guerchy, mais dans l'un & l'autre cas au profit de celui-ci, ſervira à boucher le trou de vos diners, & on n'en parlera plus.* Quant au premier article, celui de votre exiſtence future à Londres, voici je crois [*mais je n'en ſuis pas ſûr*] comme cela s'arrangera, & ſi je ne me trompe bien fort, vous en ſerez content. *Vous ferez les fonctions & le travail d'un ſécrétaire d'ambaſſade, mais vous n'en prendrez point le titre. Vous reprendrez celui de réſident & on vous enverra pour cela de nouvelles lettres; attendu qu'il s'eſt gliſſé par mégarde, dans les premieres, une clauſe qui ne les rendoit valables que juſqu'à l'arrivée de l'ambaſſadeur. Lorſque l'ambaſſadeur partira au commencement de l'été de chaque année pour venir paſſer trois-mois à Paris, vous tirerez alors de votre poche votre réſidence, & vous ferez les affaires en cette qualité juſqu'au retour du pauvre Guerchy, que vous les remettrez en poche, & ainſi de même chaque année.* Après y avoir bien mûrement & amicalement réfléchi, je trouve que cet arrangement eſt fort bon pour vous. Car enfin vous ſerez, moïennant cela, réſident pendant quelques années à la plus importante cour de l'Europe; à votre egard, cela vous vaudra mieux que d'être miniſtre plénipotentiaire ailleurs, & vous ne ſauriez manquer d'arriver par-là, ou à une retraite fort honorable, ou à quelque belle & bonne place à Verſailles; or comme en toute choſe il faut conſidérer la fin, j'argue

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de tout ce que deſſus que vous devez être content. Quant aux appointemens, je penſe qu'il faut qu'on vous donne douze-mille-livres per an, ſoit comme appointemens, ſoit par forme de gratification ; & je penſe que, ſi on vous les donne, vous devrez encore être fort content du côté de la finance. A ce propos je vous prie, mon cher ami, de ſonger à une vérité que j'ai reconnue également vraie dans tous les païs : c'eſt qu' excepté dans le places, qui par elles-mêmes affichent la grande repréſentation, ce n'eſt point par la dépenſe que la conſidération s'obtient, c'eſt méme plutôt par la modeſtie & par l'œconomie. Cela eſt auſſi vrai à Londres qu'ailleurs, & notre ami le comte de Viry en eſt un bel example.

' Adieu, mon cher dragon follet, je vous embraſſe très tendrement & vous prie de dire mille-choſes pour moi au bon Maty. Ma famille & madame de Rochefort vous diſent mille choſes. Vous l'avez échappé belle de n'être pas au Luxembourg quand vous avez écrit votre belle lettre au miniſtre, car vous auriez eu les oreilles rudement tirées ; mais je crois qu'on les auroit baiſées après pour les guérir.'

We here ſubjoin, for the benefit of our readers who do not underſtand French, a tranſlation of the above letter.

" Egad, my friend, a dragoon's head is a moſt terrible thing, and when it encounters that of a miniſter, (ſuch as my friend Praſlin), produces ſomewhat like an earthquake. Seriouſly ſpeaking, you have done wrong in writing him that devil of a letter which has diſordered him ſo much ; and, by your leave, you are likewiſe in the wrong, in having made de Guerchy expend almoſt half of his monthly appointments. But we are not to grumble, the buſineſs is to apply to the point, and the remedy.—There are two things principally to be provided for :

" Firſt, your future eſtabliſhment, I mean after the arrival of the ambaſſador.

" The ſecond is, the actual expence to be defrayed. With regard to the laſt head, I believe that a gratification either under your name or that of Monſ. de Guerchy (but under whatever name it is, the profit muſt be his) muſt ſolder up the flaws in your dinners, and then they will be no more heard of. With regard to the firſt article, that of your future department at London, it will (though I am not very ſure) be ſettled in the following manner. You ſhall do the duty and work of ſecretary to the embaſſy, but you are not to take the title. You are to reſume that of reſident ; and for that purpoſe new letters of credence will be ſent you, ſuppoſing that, through inadvertency, a clauſe has ſlipt into the former, which renders them valid only till the arrival of the ambaſſador. When the ambaſſador, at the beginning of every year, goes to paſs two or three months

months at Paris, you are then to take your letters of reſidence out of your pocket, and aſſume that character till the return of poor Guerchy, when you are to put them into your pocket again. After having, in a deliberate and friendly manner, reflected on this diſpoſition, I think it will ſuit you extremely well, as you thereby become, for ſome months, reſident at the moſt important court in Europe. With regard to you, it will be better than your being miniſter plenipotentiary elſewhere, and thereby you cannot fail of obtaining an honourable retreat from buſineſs, or ſome fine ſnug place at Verſailles. Now, as in all things we ought to conſider the end, I argue that, upon the whole, you have reaſon to be ſatisfied. With regard to your income, I am of opinion they ought to give you 12,000 livres a year, either by way of appointments or gratuity; and I think, if they do that, you ought to be contented, with reſpect to your finances. Now, my dear friend, I beg that you would mark one truth, which I have found to hold equally true in all countries; and it is, that, excepting in places where magnificent appearances are neceſſary, it is not at all the expence, but the character, that is ſucceſsful; and that character is chiefly eſtabliſhed by modeſty and oeconomy. This holds equally true at London as elſewhere; and of this our good friend de Viri is a noble example.

"Farewell, my dear mad-headed dragoon. I moſt cordially embrace you, and beg that you will make a thouſand compliments for me to honeſt Maty. My family, and madam de Rochfort do the ſame to you. You had very good fortune in not being at Luxembourg when you wrote that curious epiſtle to the miniſter; for you would have had your ears finely pulled, though I believe they would have kiſſed them afterwards to have cured them."

All the other letters of the duke de Nivernois in this collection are in the ſame ſprightly, but rational, ſtrain; full of friendſhip, modeſty, and good ſenſe. As to thoſe of the chevalier, they are no other than commentaries upon the words *puis miniſtre, puis ſécrétaire, puis miniſtre.* The reaſoning of M. D—— upon this text is very good, but it is all built on a wrong-headed principle. He ſuppoſes a ſyſtem where none exiſts; he fancies wrongs when none are offered: and therefore we cannot be ſo unjuſt to our reader and the printer, as to employ the paper of the one, and the time of the other, in tranſcribing any of his letters, which, in point of compoſition, are by no means deſpicable. We cannot, however, put up with our author's pedantry, in pouring forth on all occaſions, very unappoſitely, the ſmatterings he has of claſſical learning, in alluſions and quotations.

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From reading the work before us, two national objects occur. The firſt is, the chevalier placing to account 195 l. diſburſed to ſeveral Engliſh artizans of both ſexes, belonging to the manufactures of printed linnens, inveigled by Monſ. Leſcallier from London and the adjacent places, to enable them to go abroad. We may think this poaching; but it is, in fact, fair game; it is what Engliſhmen often practiſe in other countries, and why was not Leſcallier to do the ſame in this? It ought, however, to put the government and the police of this kingdom upon their guard againſt ſuch practices, which are undoubtedly of the moſt dangerous and alarming conſequences to a trading nation.

The next conſideration we have to offer to the public is ſtill more important. No man of ſenſe who has read the hiſtory of Europe for two centuries back, can doubt that the French monarchy has owed its greatneſs to the univerſality of its language, more than the force of its arms. The latter, when oppoſed to Britons *ſingly*, has, by experience, been found to be deſpicable; when Britons have been joined by Dutch and Germans, they have been but too prevalent. Thoſe days, it is to be hoped, are now over; and the duke de Praſlin has recourſe to his country's ſurer ſource of aggrandizement; we mean the univerſality of her language, for, by the collection before us, we perceive that he has formed a project of a French Literary Gazette, towards which our work, among others, is to contribute.

This ſcheme is found to be worthy the attention of that court and miniſtry; and whatever its effects may be towards this nation, we cannot help thinking that it ought to dignify the duke de Praſlin with the appellation of a French patriot; and it would be illiberal in us not to own that diſtinction to be due to his merit.

It is, at the ſame time, with the utmoſt reluctance, that we acknowledge, from the publication before us, the French miniſtry to be men of ſenſe and moderation; that their nation ſeems to be making wide ſtrides towards liberty, which, if they ever ſhall attain to, we are afraid *actum eſt de nobis*; and that the author of the work before us has been all this while moſt miſerably, like the ſerpent in the fable, licking the file, and imagined his own blood to be that of the inſtrument.

III. *Examen*

III. *Examen des Lettres, Memoires, & Negociations particulieres du Chevalier* D'Eon, *Miniſtre Plenipotentiaire de* France, *aupres du Roi de la* Grande-Bretagne, *dans une Lettre à Mr.* N * * * *. 4*to*. *Pr.* 5*s*. Becket.

THOUGH the circumſtances of the gentleman whoſe work is examined in this pamphlet, ought to keep him ſacred from inſult, yet we are ſorry to obſerve, that he has incurred his misfortunes in a manner that entitles him to no favour from any of his countrymen, excepting thoſe who can make allowances for human frailty. The author of the performance before us treats him as a literary aſſaſſin; we wiſh there was not too much reaſon for the charge. He then endeavours to convict the chevalier of falſhood on the title-page of his book, which the latter ſays is printed at the expence of the 'corps diplomatique,' or the diplomatic body; meaning, we ſuppoſe, a common purſe made up by the ambaſſadors, and retainers or limbs of legation, in and about London. 'I have, ſays this author, great reſpect for the front of a book, but I believe this title-page begins with a lie.' 'I am, continues he, acquainted with all the miniſters reſiding now in England, who are too converſant in Ariſtotle's chapter of oeconomy not to know how to put their money to a better uſe. I can anſwer for the envoy of B——; I can almoſt engage for the miniſter of his P——n majeſty; and I'll lay a wager that the reſident of V—— never gave a ſhilling towards this publication. Perhaps, indeed, the ſecretary to the embaſſy from the crown of S—— may have thrown away a few pieces; but a ſecretary and a plenipotentiary can never conſtitute the diplomatic body: we might as well pretend that a curate and a clerk compoſe the clergy of France.'

This examiner then proceeds, but not in a very candid manner, to diſſect the reſt of M. D'Eon's work. He tells us, that the chevalier has very improperly inſerted the word *negotiations* in his title-page, and indeed we are of the ſame opinion. 'The word *negotiation*, ſays he, is only applicable to the affairs of crowned heads, eſpecially when made uſe of by the agents who actually negotiate them.'——'Our author, ſays the examiner in another place, has ſcarcely given us any thing of his own; 'tis the printer who has made his book.' This obſervation is virtually, though not literally, true. The chevalier gives us a great deal of his own; but we ſo far agree with this examiner, in thinking that five pages of his book might more than comprehended all he ſays. Our author then proceeds to examine what M. D—— calls *Pieces juſ-*

tificatives, or juſtifying pieces. Moſt of them, he ſays, are mere matters of form and indifference; and indeed it cannot be denied that the chevalier has ſtrained very hard to furniſh out materials for his book, ſometimes even to a ridiculous degree. The author, who, by the bye, writes in the epiſtolary ſtile, then gives us a ſketch of M. D'Eon's unmerited good fortune, the ſubſtance of which is to be found in the preceding article. We muſt obſerve, that this examiner writes like a Frenchman, to whom the honour of ſerving his crown and maſter ought to be a ſufficient reward for the moſt laborious fatigues of the field and cabinet; aud he entirely ſilences the chevalier by obſerving, that his fatigues in running all over Europe, from Moſcow to Vienna, from Vienna to Paris, from Paris to London, and forwards and backwards, and backwards and forwards, by order of the French miniſtry, have been rewarded with a penſion of 2000 livres. This is a *ſubſtantial argument* to convict the chevalier of ingratitude: for, even by his own account, after all the office-deductions are made, he might have put *very near* 70 l. ſterling a year into his pocket; a ſum which, we will venture to affirm, exceeds the income of ſome gentlemen's ſervants in England, even when we make the utmoſt allowance for their card-money, board-wages, and other perquiſites.

After all, we cannot admit this examiner to be quite fair in ſome part of his repreſentation of the chevalier's conduct. 'The ſieur D'Eon, ſays he, had no more hand than the doge of Venice in the peace of Europe: the duke de Nivernois took all the trouble upon himſelf.' By your leave, Mr. Examiner, this reaſoning is not concluſive. In the firſt place, we are to believe the duke de Nivernois rather than you, and his letters are full of encomiums upon the chevalier's zeal, diligence, and addreſs; which we cannot think he would have been ſo laviſh of, had D'Eon been deſtitute of all merit as a ſecretary. In the next place, whoever recollects the circumſtances of the juncture muſt know very well that the duke de Nivernois' legation here was a matter of form rather than buſineſs, all the thorny part of it having been adjuſted long before among the other miniſters of the two crowns. But notwithſtanding this obſervation, a ſecretary to a French embaſſy at London, will always find ſufficient buſineſs to employ him, and daily opportunities of exerting his experience and ſagacity.

'The aid-de-camp, ſays this examiner, was no ſooner named plenipotentiary, than his head was turned. Some days after his creation, when the miniſtry propoſed to him an alternative of titles, he haughtily anſwered, *Aut Ceſar aut nihil*, and

and he is become the latter.' We cannot help thinking that the tone of importance aſſumed by the chevalier, which the more firm it was appears ſtill the more ridiculous, expoſes him but too juſtly to the cenſure of his examiner. It is ſeldom ſeen that a French ſub-miniſter puts himſelf upon a footing with his principal; and indeed ſuch a conduct is abſurd in the miniſter of any nation. A public character conferred by the ſovereign is like clay in the hands of the potter; and we are of opinion that there is not a man of ſenſe in England employed by the government in the capacity which the chevalier D---- held, who would have heſitated one moment in embracing the alternative, and making his choice.

The author next attacks Mr. D—— for pretending that his misfortunes were owing to his having openly eſpouſed the cauſe of the duke de Broglio at the court of England; an allegation which is too ridiculous to be refuted. The illuſtrious perſonage who, as he pretends, drew that opinion from him, is too equitable to allow him to ſuffer for any confidential diſcourſe that paſſed between them. There was a plain and an inevitable reaſon for the chevalier's diſgrace, and the London Gazette announced it to all the world.

As we have been already ſo full in our review of Mr. D—'s work, we ſhall be the more ſparing of either praiſe or cenſure with regard to this examination. The author is a good writer, and his ſtile is ſuperior to that of the chevalier: but we cannot think it poſſible to acquire any reputation in refuting a work which refutes itſelf. Neither has the author acted fairly in retailing Mr. D——'s letters to his mother, whom, this writer ſays, he inſults in his negotiations, but, as we think, without foundation.

IV. *Inſtructions for young Ladies on their entering into Life, their Duties in the married State, and towards their Children. By Madame* le Prince de Beaumont. *2 Vols. 12mo. Pr.* 6*s.* Nourſe.

THE variety of attempts that have been made in the preſent age towards improving the education of youth, highly deſerves the public acknowledgment. This is particularly true in regard to young ladies, whom the prevalence of cuſtom has hitherto confined rather to the learning of modiſh follies, than to the acquiring of uſeful accompliſhments. Dancing, ſinging, ſpeaking French, playing at whiſt, quadrille, &c. are the excellencies of the fair ſex; while the cultivation

of the mind is almoſt totally neglected. Madam le Prince de Beaumont, author of the work now before us, has deviated from the common plan, in delivering her inſtructions for the education of young ladies. She does not pretend to teach them any new modes, or faſhionable ways of making a fortune or figure in the world, but to ground them in the principles of true honour and virtue; in ſhort, ſhe ſhews them how to love and ſerve God, to meditate on the Goſpel, to bring themſelves to a thorough knowledge of the purity of its morality, and of the neceſſity of practiſing it. Thus our author acts rather as an evangelical teacher, than as a modern ſchool-miſtreſs: and indeed ſhe is not aſhamed to acknowledge, that it has been her practice upwards of twelve years to teach children to love and ſerve God, and thus to obtain everlaſting life.

Yet what benefit has ſhe reaped from her new method of inſtruction? 'Nothing, ſhe ſays herſelf, but a few ſubſcriptitions extorted by importunity, and the title of a ridiculous prude, that has invented auſtere practices utterly inconſiſtent with the high life becoming perſons of quality.' 'But is it for that high life, ſhe ſays again, that God has brought us into the world? No, God has made us to know him, to love him, and to ſerve him, and not to learn languages, muſic, and dancing.' The reader will obſerve that this is a good deal in the ſtile of the Tabernacle: yet our author ſays ſhe does not take upon herſelf the title of a miſtreſs of morality; ſhe muſt have ſtarved with it; ſhe was obliged to ſhroud herſelf under that of a teacher of French, hiſtory, and geography. One would, indeed, imagine, from her talk, that ſhe had been a Jeſuiteſs; and that, under the cloak of teaching the profane ſciences, ſhe had a deſign of introducing the popiſh religion: yet, to do her juſtice, ſhe is very reſerved on that head; for, in the whole work, ſhe has ſcarce let any thing fall that can be ſaid to border upon popery, except the article of images, where ſhe clears her church (for ſhe acknowledges herſelf a Roman Catholic) from the imputation of idolatry. She ſays there is a wide difference between ſpeaking of religion to her ſcholars, and juſtifying it againſt any calumnies: that her church was injured: that it abhorred idolatry: that it did not believe any virtue reſided in the images: and that the honour ſhe paid them entirely related to the object repreſented by them. Had her ſcholars, ſhe adds, thought her capable of profeſſing a religion tolerating idolatry, they were too knowing not to have abhorred both her and her inſtructions. But here our author does not ſeem to expreſs herſelf with any kind of preciſion. If her religion does not tolerate idolatry, it tole-

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rates nothing but itſelf: indeed, we wiſh it were a greater friend to toleration; it would be much better for the good of religion, and the happineſs of ſociety. By tolerating idolatry, madam de Beaumont muſt certainly mean preaching up an idolatrous worſhip; and whether it does or not, we leave to our learned divines to determine. This we ſhall only obſerve by the way, that according to this lady's way of reaſoning, the generality of the pagans, or at leaſt the moſt ſenſible part of them, were not idolaters; for ſurely they did not believe any more than the Roman Catholics, that any virtue reſided in the images; and the honour they paid them muſt have been referred to the objects repreſented, and not to the repreſentation. But theſe ladies were ſo young, that they could not be called *knowing*; much leſs were they capable of judging of their miſtreſs, or of her religion: and even had they been capable, they would neither have abhorred her nor her inſtructions, provided theſe were not upon the ſubject of idolatry; and as for herſelf, were ſhe never ſo great an idolator, we apprehend it would rather have rendered her an object of pity than deteſtation. The truth we ſuppoſe to be this, that the young ladies knew madame de Beaumont to be a native of France, and looked upon her as a woman of good ſenſe and education, but gave themſelves no manner of concern about her religious principles. Perhaps it would better if this point were more attended to by parents, and the education of children were not committed to perſons of a different perſuaſion: it is often the cauſe of unſettling the minds of their pupils, and of rendering them indifferent about all religion.

In regard to the practice of morality inculcated in this work, our author will certainly appear too ſevere to the generality of her readers: the doctrine ſhe eſtabliſhes throughout is intirely inconſiſtent with the cuſtoms and maxims of the world: to practiſe it her pupils muſt renounce the gay part of life, and forego all faſhionable diverſions; there is no ſuch thing, ſhe ſays, as reconciling God and worldly pleaſures; no ſerving two maſters: and if you complain to her of the ſeverity of this doctrine, ſhe deſires you to expoſtulate with Jeſus Chriſt. He is the author of the goſpel; and all ſhe does is to perſuade her pupils to give attention to it. One would think they might as well give attention to Mr. W——f——d; but madame de Beaumont deſpiſes the cenſure of Engliſh critics; ſhe is gone back to Paris, far out of their reach; her health will require her to be abſent ſeveral years, and ſhe even doubts whether it will be ever given her again to behold the delightful banks of the river Thames.

So much for the religious part of this work. As to the method and form, it differs very little from this lady's other compoſitions, known all over Europe by the name of Magazines, and this, though it goes by another title, is properly a continuation of the Miſſes Magazine. It is written in the way of dialogue. The *Dramatis Perſonæ* are Mrs. Affable, (viz. Madame de Beaumont herſelf) and her pupils, Lady Senſible, Lady Witty, Lady Violent, Miſs Sophia, Miſs Bella, Miſs Rural, &c. She deſires the reader not to give himſelf any trouble in regard to the originals of her ſpeakers. The main part has been taken from the converſations of her ſcholars; the ground ſhe worked on was real; the embroidery is the fruit of her own fancy.

Theſe dialogues contain a whimſical intermixture of hiſtory, fable, romance, caſuiſtry, points of law, political debates, and religious diſcourſes. The converſation generally opens with the hiſtory of the New Teſtament, upon which Mrs. Affable makes her remarks. Then they proceed to the Roman hiſtory, where Mrs. Affable now and then entertains her pupils with a diſh of politics. If the converſation takes too ſerious a turn, ſhe enlivens it with a little ſtory, or novel, always containing ſome uſeful inſtruction. The dialogue, upon the whole, is ſprightly and animated; the characters very natural, and well ſuſtained. The obſervations are frequently judicious; and the reader is often entertained with pretty ſmart queries from the young ſpeakers. Sometimes a theological queſtion, or a caſe of conſcience, ariſes; and Mrs. Affable ſhews herſelf well ſkilled in caſuiſtry and divinity. One would think ſhe had read all the fathers and commentators; when, perhaps, ſhe has been aſſiſted by her father-confeſſor: for ſhe ſays, it is neceſſary to have a ſpiritual director, which is ſomething bordering upon the doctrine of auricular confeſſion.

The young ladies of the preſent age will never reliſh madame de Beaumont's caſuiſtry. She ſeems to be a rigid Janſeniſt; ſhe allows of no plays, balls, nor aſſemblies. But why ſo cruel to the young ladies? It is becauſe, ſhe makes anſwer, it is at balls, at play-houſes, and aſſemblies, the world generally erects its throne; there it is, that we contract ſo many maxims contrary to the goſpel. *As youth muſt take its pleaſure, it is the ſeaſon for merriments. Happy are the rich; it is a fine thing to be a man in power, &c.* Theſe places are, therefore, extremely dangerous; and when, through an indiſpenſable neceſſity, we cannot avoid being there, we ſhould go as to an infected place. Very auſtere indeed, Mrs. Beaumont! So, the young ladies of Great Britain are to look upon the theatres as places of infection. But if they are ſuch horrid places, why ſhould we go thither at all?

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Is there any reaſon to juſtify our expoſing ourſelves voluntarily to a dreadful contagion? But how comes the theatre to be a place of infection? Becauſe, ſhe ſays, it tends to foment the ſpirit of the world, and to intereſt us for perſons really vicious, though poſſeſſed of ſome apparent virtues. She gives us an inſtance in the tragedy of Douglas. Douglas's mother is overwhelmed with grief for the loſs of her only ſon, whom, at length, ſhe finds again; this ſon is a hero, that is, a man whoſe chief ambition is to diſtinguiſh himſelf in battle. This ſon is obliged to leave her, and in his behalf (for this lady is a Chriſtian) ſhe makes the moſt pathetic and moſt moving prayer. "If there be a Providence," ſhe ſays, "it is obliged to watch over her ſon, for he is a man of virtue." What noble ſentiments! A few minutes after this prayer, the ſon returns on the ſtage, juſt expiring, for one of his enemies has aſſaſſinated him. At this his mother falls into the moſt violent deſpair, breaks away from the company, and ſoon after news is brought that ſhe has thrown herſelf from a rock. Now, ſays Mrs. Affable, the heroine of this play is a mother doatingly fond of her ſon, ſo as to deſtroy herſelf on his account, and the hero a man who is a ſtranger to real virtue, and whoſe mind is engroſſed by exceſſive ambition. And yet we like the woman who killed herſelf; and are extremely concerned about her ſon. But Mrs. Affable does not conſider, or is not, perhaps, acquainted with, the end of tragedy, which is to purge the paſſions by terror and ſurprize. The heroes and heroines are not always propoſed as objects of imitation; but their tragical actions are repreſented on the ſtage, in order to produce a terror, which ſhould teach us to moderate ſuch paſſions as were the cauſe of thoſe diſmal cataſtrophes. This being the end of tragedy, that of Douglas will certainly be productive of ſuch an effect. We look upon the mother of Douglas as a parent exceſſively fond of her ſon, ſo as to loſe her reaſon upon ſeeing him die by the ſword of an aſſaſſin. This at once excites our compaſſion, and ſtrikes us with terror; it teaches us to moderate our paſſions, and to aſpire to ſuch a fortitude of mind, as may enable us to bear ſo heavy a loſs, rather than kill ourſelves through grief. But in the character of the ſon, there is nothing reprehenſible; he loved war, and was ſorry to die before he had diſtinguiſhed himſelf by ſome great victory. Such was the character of many of the great men of antiquity, who ſacrificed their lives in defence of their country, and whoſe names are tranſmitted in the records of different nations to the lateſt poſterity.

We have done with madam de Beaumont as a caſuiſt and a critic: we now come to view her as a philoſopher and divine; for indeed ſhe attempts to ſhine in every thing. And here we

muſt own, ſhe ſeems to have a knowledge above her ſex, a knowledge rather acquired by reading the works of ſchool-divines than by her own meditations. Speaking of the parable of the talents in the goſpel, ſhe ſhrewdly applies it to three ſorts of perſons. The five talents are the light of the goſpel, which is given to all Chriſtians. They who worſhip God and not Jeſus Chriſt, as the Turks and Arians, are they who have received the two talents. The pagans and the idolators, who are left to the law of nature, are thoſe who have only one talent given them. Now what does God require of theſe three ſorts of perſons? To improve the talents they have received; the Chriſtian in labouring daily after perfection, by the practice of the evangelical precepts; the Turks and Arians, in paying that worſhip to God, which conſcience dictates; and the pagan, in performing the duties of the law of nature, which God has planted in his heart. But what will be the reſult of this fidelity in practiſing what we know, and duly improving our talents? An increaſe of talents, ſhe ſays, that is, of light and knowledge. Hence God, were it neceſſary, would make his goſpel known by a miracle to him, who makes a right uſe of the ſingle talent which he received, and of the grace given him for its improvement. This ſhe pretends to confirm by the ſtories of Cornelius the centurion, of Philip and the eunuch, of St. Paul and Ananias; all taken from the Acts of the Apoſtles. But, leſt our female divine ſhould be ſuſpected of Pelagianiſm, in ſpeaking of the power of pagans to follow the law of nature, ſhe declares, that ſhe does not mean they can obſerve it by their own ſtrength, for of ourſelves we can do nothing that deſerves faith and ſalvation. They are gifts purely gratuitous, as we cannot obtain them but by the aſſiſtance of a preventing grace, which God gives to all men. He works in us the beginning and completion of our ſalvation.

But not ſatisfied with declaring that the pagans cannot follow the law of nature by their own ſtrength, ſhe goes further, and will not allow them to be capable of performing a virtuous action. After the moſt exact and impartial examination, ſhe has not been able to find in paganiſm one ſingle irreproachable virtue. According to her, the morals of the pagan philoſophers were depraved, and this depravation was a puniſhment for their impiety towards God, ſince having known him by his works, they did not glorify him. The ſages of paganiſm, with all their philoſophy, were bad men. And again, we ſhall find among the moſt moral pagans, vices honoured with the name of virtues; yet from the faithful practice of thoſe falſe virtues, we are not to conclude they were upright men. There was not one virtuous man in Sparta, becauſe they were attached to

the practice of vice, dignified with the name of virtue. Strange indeed! Mrs. de Beaumont. Are not a regard to old age, temperance, frugality, ſobriety, love of one's country, virtues? and were not theſe all practiſed by the Spartans? That does not ſignify, ſays our author, they were only good qualities; and of ſuch even the moſt wicked among us are not entirely deſtitute. An avaricious man may be chaſte and temperate, and may hate back-biting and ſlander; theſe are very good qualities; but they are only conditional; he ſhall only obſerve them while they do not claſh with his predominant paſſion: ſuppoſe an opportunity offers of gaining a large ſum of money, then farewel virtue, and all hatred of lying and ſlander. The miſer then will turn his back on thoſe virtues, which ſeem the moſt natural and dear to him, they always give way to his avarice. What then? Does that alter the nature of things? or hinder chaſtity, temperance, &c. from being really virtues, becauſe they ſometimes are obliged to yield to a man's predominant paſſion? Yes, ſays madame de Beaumont, virtue is ſingle, and but one, and cannot be divided; ſo that without loving all the virtues, we cannot, in reality, be poſſeſſed of any one. Then becauſe a man is not chaſte, he is a drunkard, a liar, an uſurer, a thief, and guilty of every vice? But how is this to be applied to the poor pagans? 'They are all ready, ſays our author, to ſacrifice their good qualities, (for you muſt not call them virtues) to their favourite paſſion or propenſity; and this hinder them from being really virtuous.'

The whole of this religious jargon, which denies the pagans to have been poſſeſſed of any real virtue, ariſes from a ſcrupulous delicacy of ſome Chriſtians in regard to the neceſſity of divine grace. They imagine that to allow any virtuous action in a pagan, would tend to an indiffence in religion, and to diminiſh the merits of a Redeemer. But we do not ſee how this conſequence at all follows; and if we may fairly ſpeak our mind in regard to the controverſy, which has made a great noiſe among Chriſtians in different ages, it ſeems to be only an ονοματομαχια, or verbal diſpute: for if by the word *virtue*, we mean no more than a moral habit, which inclines us to perform reaſonable actions, we do not ſee how it is poſſible to maintain that among the pagans there was no ſuch thing as real virtue. A perſon might as well attempt to prove that the pagans never performed any reaſonable actions, that is, ſuch as were agreeable to right reaſon; which would be much the ſame thing as attempting to prove that they were all mad. Some of the fathers, indeed, as St. Auſtin, have ſpoken contemptuouſly of the virtues of the pagans, as if they were only falſe virtues; but then they ſpoke of them only with regard to a future ſtate, and

eternal

eternal happineſs. They allowed them to be virtues, but not ſuch virtues as would lead them to heaven, but only deſerving of temporal rewards. St. Auſtin himſelf, in the fifth chapter of the 5th book of the City of God, ſays, that the Romans received that empire and dominion, which ſpread their name throughout the world, as a reward for their extraordinary virtues. If their virtues were no more than vices, according to the doctrine of ſome who pretend to think as St. Auſtin, it would follow that God had rewarded vice; which would be a great abſurdity.

But whatever St. Auſtin might think, for he is of no authority with us, it is impoſſible to ſuppoſe, that there was no real virtue among the pagans, without contradicting ſcripture and right reaſon. From ſeveral paſſages of the Old Teſtament, it appears that the moral actions of the heathens had ſome kind of merit. Thus, in Exodus, the two midwives, Shiphrah and Puah, received the divine bleſſing for ſaving the Hebrew men-children, whom Pharaoh ordered to be put to death. Thus the prophet Daniel adviſes king Nebuchadnezzar to break off his ſins by righteouſneſs, and his iniquities by ſhewing mercy to the poor. And St. Paul ſays, that the Gentiles which have not the law, do by nature the things contained in the law, for theſe having not the law, are a law unto themſelves. Shall we ſay, that the Deity rewarded evil actions? That Daniel adviſed the king to commit wickedneſs? That St. Paul ſpoke too much in favour of infidels? And would it not be ridiculous to pretend, that, among the pagans, a child who loves and reſpects his father does not perform a virtuous action? Or that a perſon who expoſes his life for the ſervice of his country, who relieves his neighbour in diſtreſs, or uſes violence to himſelf rather than indulge his unlawful paſſions, is not a good man, and worthy of praiſe and reward? Does the difference of religion alter the nature of the action, and make that to be a virtue in a Chriſtian, which was a vice in a pagan? or vice verſa?

But the foundation of this opinion is a moſt unjuſt and uncharitable preſumption, that all the good actions of the pagans proceeded from vanity and ſelf-love; whence it is inferred, that they were vicious at the bottom, and, of courſe, unworthy of bearing the name of virtue. But we deny that all the pagans without exception acted upon ſuch a motive; both reaſon and charity oblige us to have a better opinion of many of them, and believe that they embraced the ſide of virtue, only to render themſelves agreeable to the Deity: for they oftentimes made it a point of glory to deſpiſe glory; *gloriam qui ſpreverit, veram habebit.* Liv. dec. iii. l. 2. And Seneca, in one of his letters, obſerves, that a perſon truly virtuous ought to deſpiſe all

honour

honour and reputation, and trample it under his feet, when it comes in competition with his innocence; *juſtus eſſe debet cum infamia.* And in another place the ſame philoſopher affirms, that he who wants his virtuous actions to be trumpeted about, ſacrifices to glory and not to virtue, *qui virtutem ſuam publicari vult, non virtuti laborat, ſed gloriæ.* What foundation have we to believe, that Scipio's chaſte behaviour in regard to the fair captive, was entirely owing to a motive of vanity? Why ſhould not we rather think, that his intention was to do a thing agreeable to the Author of nature, and from a virtuous motive? And indeed God only is the ſearcher of hearts, and ſees our moſt ſecret intentions. For us to give a worſe interpretation to the action of others, than we ſhould chuſe they gave to ours, is unreaſonable and unjuſt. The ſame may be ſaid of all the other virtuous actions of pagans, recorded in hiſtory. Is it not unjuſt and abſurd to pretend that the friendſhip between Pithias and Damon proceeded from vanity rather than from affection? By the like way of reaſoning, a pagan might miſinterpret the virtuous action of Chriſtians, and impute them to the ſame ſelfiſh motive. Both imputations are equally unfair. There is no doubt but many pagans as well as Chriſtians performed good actions, to ſatisfy their conſcience, and becauſe they conſidered themſelves as bound ſo to act by the law of nature. All mankind have a ray of light, which excites them to the obſervance of that law. Whether this be ſufficient to lead them to ſalvation, is another queſtion belonging to the doctrine of grace, with which we have nothing to do: all we ſay is, that it is impoſſible to prove that the good actions of the pagans proceeded from motives of vanity and ambition; that if they were not owing to ſuch motives, they were virtuous actions, even though they might not lead to heaven. But ſurely if the pagan performs the duties of the law of nature, which God has planted in his heart, it is very hard to ſuppoſe that the performance of thoſe duties will not lead him to a ſtate of future happineſs. The late ingenious M. de Monteſquieu is ſaid to have written a treatiſe, to ſhew that the idolatry of moſt of the pagans did not deſerve eternal damnation; we could wiſh this treatiſe had been publiſhed, as he entered into the depths of this moſt important and delicate ſubject, with that judgment, decency, and juſtneſs, which diſtinguiſh all his writings.

But if madame de Beaumont is not the beſt philoſopher and divine in the world, ſhe is a very pleaſing writer, and has a pretty ſmattering in various branches of literature. Her particular excellence is her manner of telling a ſtory, which, indeed, is moſt agreeable and entertaining. Thoſe who underſtand

French

French will be better pleaſed with the original; yet the tranſlation is natural and eaſy. But what adds greatly to the merit of the work is its being enlivened with a number of excellent novels, from which the reader muſt receive both inſtruction and amuſement.

V. *The New Teſtament: carefully collated with the* Greek, *and corrected, divided and pointed according to the various Subjects treated of by the Inſpired Writers, with the common Diviſion into Chapters and Verſes in the Margin; and illuſtrated with Notes Critical and Explanatory. By* Richard Wynne, A. M. *Rector of* St. Alphage, London, *and Chaplain to the Right Honourable the Earl of* Dunmore. *In Two Volumes. 8vo. Pr. 12s. bound.* Dodſley.

AS the writings of the New Teſtament contain the hiſtory of our redemption, the rules of our duty, the diſcoveries of a future ſtate, and the like important ſubjects, they are of infinite conſequence to mankind, and therefore ought to be preſerved with integrity and care. The various lections ſhould be compared, and the moſt rational and authentic adopted into the text. The errors of men ſhould never be received for the wiſdom of God. Every palpable miſtake ſhould be rectified; every manifeſt interpolation rejected; or, if we may uſe the expreſſion, *every plant eraaicated which our Heavenly Father hath not planted.* This buſineſs, however, requires the greateſt ſagacity and judgment; and whoever undertakes to cultivate this holy ground, ſhould take particular care, leſt he root up the wheat, while he removes the tares. The punctuation, though perhaps it may be thought a trivial circumſtance, ſhould be carefully obſerved, as negligence in this particular will throw darkneſs over the cleareſt argument. Nothing, however, has been more injurious to the ſacred writings, than the common method of dividing them into chapters and verſes; by which means the chain of reaſoning is broken, the ſentences mangled, the eye miſguided *, the attention bewildered, the true meaning loſt, and ſtrange hypotheſes invented: for the groſſeſt abſurdities and the moſt flagrant blaſphemies have been frequently defended by fragments of ſcriptures.

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* 'The clergy, as Mr. Wynne obſerves, are not always attentive enough to the ſenſe, while the eye is ſtruck by thoſe blank ſpaces at the end of every verſe; and this is one reaſon why we have ſo many indifferent readers of the ſcriptures in our churches.'

2. Theſe

2. Theſe divine writings ſhould be tranſlated with accuracy and ſpirit. Our common verſion is, indeed, a valuable work, and deſerves the higheſt eſteem; but it is by no means free from imperfection. It certainly contains many falſe interpretations, ambiguous phraſes, obſolete words, and indelicate expreſſions, which deform the beauty of the ſacred pages, perplex the unlearned reader, offend the faſtidious ear, confirm the prejudices of the unbeliever, and excite the deriſion of the ſcorner. An accurate and elegant tranſlation would therefore be of infinite ſervice to religion; would obviate a thouſand difficulties and exceptions; prevent a multitude of chimerical tenets and controverſial queſtions; give a proper dignity and luſtre to divine revelation; and convince the world that whatever appears confuſed, coarſe, or ridiculous, in the holy ſcriptures, ought to be imputed to the *tranſlator*.

3. They ſhould be explained in a rational and conſiſtent manner. Since the firſt commencement of Chriſtianity we have had a multitude of writers on the New Teſtament; a cloud of expoſitors, commentators, harmoniſts, paraphraſts, &c. who have overwhelmed the original text with loads of learned lumber, and entertained the world with a critical ordinary

— "chew'd by blind old ſcholiaſts o'er and o'er."

Their compilations are *daily* repeated in a variety of different forms. A ſet of *taſteleſs editors* conſpire to reduce the Bible to the condition of a man who is plunged into the ſea with a mill-ſtone ſuſpended to his neck. But—*merſes profundo, pulchrior evenit*—its excellencies *will* appear. It has, indeed, been admirably illuſtrated by a ſmall number of truly learned and judicious annotators; and in time, perhaps, we ſhall have a complete commentary by ſome maſterly writer, who is perfectly ſkilled in the Greek and oriental languages, acquainted with the circumſtances and cuſtoms to which the authors allude, ſees the deſign and argument, conſiders the context and connection, diſtinguiſhes thoſe diſcourſes which were addreſſed to particular people from thoſe which are applicable to all mankind; who conſults reaſon, entertains worthy notions of God, diſregards theological ſchemes of faith, and * inveſtigates the genuine doctrines of Chriſtianity with critical ſagacity and manly freedom.

In what manner our author has executed the work before us, we ſhall now proceed to enquire.

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* This track has been happily purſued by Mr. Locke, Dr. Clarke, Dr. Sykes, Dr. Taylor of Norwich, the learned author of a Second Argument in defence of Chriſtianity, Mr. Edwards, in a Treatiſe on *Grace*, &c.

'My principal deſign, ſays he, in this edition of the New Teſtament, is to reſcue the ſacred writings from the confuſion into which they have been thrown by the modern diviſion of them into chapters and verſes.'—

'It is well known to the learned, that the moſt antient manuſcripts of the New Teſtament have no other diviſion but paragraphs, nor any blank ſpaces between the words, and but few points.'— †.

'Cardinal Hugo de S. Caro, who lived in the twelfth, [or rather the thirteenth ‡] century, firſt introduced the chapters now in uſe, which he ſubdivided by placing in the margin, at equal diſtances, the letters A, B, C, &c. for the conveniency of references and quotations. As for the preſent verſes, Robert Stephans, a French printer, was the inventor of them, in the year 1551. Henry Stephans, his ſon, informs us *, that his father made this diviſion of the New Teſtament on a journey [*inter equitandum*] from Lyons to Paris; ſo that it is no wonder, this diviſion ſhould be ſo inaccurate. This wild undigeſted invention was introduced into the ſubſequent editions of the New Teſtament, in all languages, and has continued to this time: but no other reaſon can be aſſigned for retaining this learned printer's innovation, which greatly obſcures the ſenſe of the ſacred writings, but its uſefulneſs in quoting and conſulting them. On that account I have inſerted the chapters and verſes in the margin, but without making a new ſection at the beginning of every chapter, or breaking off the line at the end of every verſe.'

'The Goſpels and Acts of the Apoſtles are here divided into ſections and paragraphs, according to the various tranſactions related by the Evangeliſts, and the Epiſtles agreeably to the ſubjects they treat of; without deſtroying the connection, or huddling together a variety of matter: in both I have, for the moſt part, followed Bengelius's method §, after having compared it with the Alexandrine manuſcript. As to the punctu-

† In order to give thoſe readers, who are unacquainted with antient manuſcripts, an idea of the manner in which they are written, our author ſubjoins a ſpecimen of the Alexandrian MS. which is ſuppoſed to have been written in the fourth century, and is now depoſited in the Britiſh Muſeum.

‡ Hugo de S. Caro died An. 1260.

* 'See his preface to the Concordance of the New Teſtament.'

§ 'Bengelius, after twenty years application, publiſhed the Greek Teſtament, differently *pointed* and *divided* from the common editions, in the year 1734.'

ation,

ation, I have been careful in correcting it, not only in the vulgar tranſlation, but alſo in the original, as appears by the notes, &c. Nor did I think the orthography to be neglected in a work of this kind: for I have avoided all abbreviations in the text, and thoſe modern refinements in ſpelling, which are inconſiſtent with the genius of our language.

'The text, in this edition, is ſomewhat different from the vulgar tranſlation, which, at firſt, I deſigned to copy *verbatim*: but, on comparing that verſion carefully with the original (tho' it is a good tranſlation upon the whole) I thought it requiſite to deviate from it ſometimes, and frequently to alter the language. For ſome of the words and phraſes, familiar to our anceſtors, are now grown ſo obſolete as not to be intelligible to the generality of readers: others are too mean, equivocal, or inadequate to the original, which perhaps is owing to the fluctuating ſtate of our language; and ſome paſſages are not ſo exactly rendered by our tranſlators, as a work of that kind required. In all theſe caſes, I made no ſcruple of differing from our public tranſlation; endeavouring, at the ſame time, to ſteer in a juſt medium between a ſervile literal tranſlation, and a paraphraſtic looſe verſion; between low, obſolete, and obſcure language, and a modern enervated ſtile. How far I have ſucceeded, the impartial public muſt determine: I ſhall only entreat the learned reader to compare this work with the original, before he condemns it; for, though it is far from being free from errors, I flatter myſelf, he will candidly own, that it is more juſt and accurate than any tranſlation of the New Teſtament in our language. The ſupplemental words, which are printed in the *Italic* character, will, I preſume, be found fewer in number in this than in any modern tranſlation; beſides, in our public verſion, the interpolations are frequently redundant, and ſometimes obſcure the ſenſe. I muſt farther obſerve that the Greek particles, which have a variety of ſignifications, and are ſometimes mere expletives, are often improperly rendered by our tranſlators; of this the tedious repetition of [*and*], which is almoſt the only copulative in our language, is a flagrant inſtance. They not only tranſlate the particles καὶ, δὲ, τε, &c. by *and*; but alſo render the Greek participles generally by a verb, and tack it to the ſucceeding verb by the copulative *and*, which the original by no means requires: for example, ὁ δὲ ἀποκριθεὶς εἶπε is rendered, AND *he anſwered* AND *ſaid*; not to mention numberleſs other inſtances of a ſimilar kind, which might be produced. *Which* for *who* is quite obſolete, and *of* for *by* is frequently equivocal, in the common tranſlation of the Bible; as in Pſal. cxi. 2. "The works of the Lord are great,

ſought

ſought out *of* all them that have pleaſure therein;" *i. e. inveſtigated by all thoſe who take pleaſure in them.*

'As for the notes, they are partly ſelected from the beſt critics and commentators, and partly occurred to me by a careful peruſal of the original; but I have only inſerted the ſubſtance of the former, without troubling the reader with the names of the authors, or diſtinguiſhing them from the latter: this would have been of no ſervice to the unlearned; and the learned will be at no loſs to diſtinguiſh the one from the other. However, it would be unjuſt in me not to mention the learned and pious Dr. Doddridge, whoſe Family Expoſitor has furniſhed me with many excellent notes, and illuſtrations of obſcure paſſages in the New Teſtament. Some of the critical notes may perhaps appear oſtentatious, or of little moment, to a curſory reader; but I thought them neceſſary, as they ſerve for a kind of vouchers for deviating from the vulgar tranſlation, which has acquired a juſt veneration among us for its age and authority. For the ſame reaſon I have inſerted its rendering of ſome paſſages in the notes, that the learned reader may judge for himſelf, without the trouble of collating the two tranſlations with the original; and cited others, to ſhew the inaccuracy or obſcurity of it.

'The Revelation of St. John I have not ventured to explain, and therefore have written but very few notes upon it; that prophetic book being involved in clouds and obſcurity by Providence, for wiſe and good ends. However, I have juſt hinted at the general opinion of Proteſtant divines concerning that myſterious book, in a ſhort introduction, to which I refer the reader.'

Our author has prefixed to the Goſpels, Acts, &c. a ſhort account of the ſacred writers, and ſome other preliminary remarks.

The reader will be able to form an idea of the tranſlation from the following extract.

LUKE IX.

28 'And it came to paſs that about eight days after this
diſcourſe, He took Peter, and John, and James, and went
29 up to a mountain to pray. And as he was praying, the
aſpect of his countenance *was* altered, and his raiment *was*
30 white as lightning. And, behold, two men converſed
31 with him; theſe were Moſes and Elijah, who appeared in
glory, and ſpoke of his exit which he was ſoon to accom-
32 pliſh at Jeruſalem. But Peter, and they who were with
him were weighed down with ſleep; but being awakened,
they ſaw his glory, and the two men who were ſtanding with
33 him. And it came to paſs, that as they were departing
from

from him, Peter ſaid to Jeſus, Maſter, it is good for us to continue here! and let us ſet up three tents, one for Thee, and one for Moſes, and one for Elijah; not knowing what he ſaid. While he was ſpeaking thus, there came a cloud, 34
and overſhadowed them; and they feared as they entered into the cloud. Then a voice came out of the cloud, ſay- 35
ing, This is my beloved Son! hearken to him! And while 36
the voice was uttered, Jeſus was found alone. And they were ſilent, and told no man, in thoſe days, any of thoſe things which they had ſeen.'

Mr. Wynne's diviſion by chapters is, in many places, very different from that of the common tranſlation. In ſome inſtances it is very proper, in others capricious: *e. g.* The 21ſt verſe of the 2d chapter of St. Luke, (wherein we are informed that our Lord was circumciſed eight days after his birth) makes one diviſion, or chapter; but the paſſage above-cited is not thrown into a ſeparate diviſion, though there is the ſame interval in the hiſtory. The 12th verſe of 1 John, chap. 2.—"I write to you, dear children," &c. is the concluſion of one chapter; the next verſe,—"I write to you fathers,"—is the beginning of another, as if it was a diſtinct addreſs to the fathers; though the words which immediately follow overturn this hypotheſis.

Inſtead of ſubjoining the notes which attend the paſſage we have here extracted, we ſhall collect a variety out of both volumes, which perhaps will be more ſatisfactory and entertaining to the reader.

Mat. ii. 3. "When king Herod heard *theſe words* he was alarmed," &c.

— '*Troubled*, vul. tranſl. but ταρασσω is to cauſe a great emotion in the mind either by fear, joy, or admiration. Herod, who was jealous for his crown, might be *troubled* at the news; but the inhabitants of Jeruſalem, whom he oppreſſed, would rather conceive hopes of deliverance from the birth of the Meſſiah.'

— V. 13. "And when they were departed, behold, an angel of the Lord appeareth to Joſeph," &c.

'*The* angel, v. tr. But there is no article in the original; though our tranſlators have often inſerted it in the N. T. and frequently omitted the article when it is expreſſed in the original; I have endeavoured to remedy this defect here, and in ſeveral other places, without taking notice of it in the margin.'

— V. 16. "Herod—ſlew all the male children that were in Bethlehem, and all the territories thereof."

'Τους παιδας ſignifies boys, or males, in this place, as appears from the maſculine article τους.'

This tranſlation may be right, becauſe Herod had no occaſion to ſlay the females; but the reaſon aſſigned is not concluſive. Mr. W. we dare ſay, would not, for the ſame reaſon, tranſlate τους αγιους, male ſaints, 1 Cor. xvi. 1. &c.

Mat. iii. 12. "Whoſe fan is in his hand; and he will throughly cleanſe his floor, and gather his wheat into the granary."

'διακαθαριει, *purge*, v. tr. an Engliſh word improperly applied to a threſhing-floor: he will *cleanſe* the floor with his fan, or van, an implement of huſbandry uſed for winnowing corn.'

We ſhall have no critical idea of the πτυον εν τη χειρι, &c. if we take our notions from the modern *van* and *threſhing floor*.

—— iv. 8. "The Devil—ſheweth him all the kingdoms of the world," &c.

'*i. e.* ſheweth him in idea, according to ſome; or ſhewed him all the provinces of the Land of Canaan, according to others: but the word Κοσμος will hardly bear this ſenſe.'

It is not to be ſuppoſed that the devil gave our Saviour an actual view of the whole earth. The meaning of Κοσμος, οικουμενη, &c. muſt always be *aſcertained* by the context. They are often uſed to ſignify a very inconſiderable part of the world. [See Joh. xii. 19. Rom. i. 8. iv. 13. Luke ii. 1. Acts xi. 28. xix. 27.] We will ſuppoſe, therefore, that the tempter ſhewed our Lord the principalities [See Luke iii. 1.] of the circumjacent country, and [δεικνυσιν] *diſplayed* their glory; offering him, with peculiar artifice, all the *Land of Promiſe*, [Gen. xvii. 8.] and the throne of David, which a falſe Meſſiah would certainly have accepted, as the moſt effectual means of accompliſhing his intentions.

—— v. 21. "Ye have heard that it hath been ſaid to thoſe of old," &c.

'*i. e.* It is a precept of the law delivered to your anceſtors by the adminiſtration of Moſes [Ex. xx. 13.] and not *ſaid by*, &c. as in the vulg. tranſlation.'

—— xiii. 31. "The kingdom of heaven is like a grain of muſtard-ſeed, which—becometh a tree."

'The Talmud mentions a muſtard-tree ſo large that a man might ſit in it; and another whoſe branches covered a tent, &c.'

Our author has omitted ſome curious particulars concerning the magnitude and produce of theſe muſtard-trees in the Talmud. The ſtory, however, would have been more to the purpoſe, and equally credible, if the rabbins had informed us that in one of theſe wonderful trees there was a rookery.—— Why do men of ſenſe adopt ſuch legendary traſh? Plants of the larger kind, which grow to the ſize of ſhrubs, are uſually called

called by botanical writers, *plantæ arboreſcentes.* The word δενδρον, in this place, means nothing more: for, according to our Lord's account, *when it is grown it is but the greateſt among herbs,* and only ſaid to afford a reception for *birds.*

—— xiv. 27. "But Jeſus immediately ſpoke to them, ſaying, Take courage!"

'θαρσειτε, *confidite:* have confidence. Thus the French ſay, *courage!*'

This notable remark, we ſuppoſe, is to convince the reader that our author is an adept in Engliſh, Latin, Greek, and French.

—— xxiii. 33. "*Ye* ſerpents! *ye* progeny of vipers!"

'*i. e.* You painted ſerpents, which outwardly appear beautiful, but within are full of the poiſon of the viper.'

We can by no means ſuppoſe, with our annotator, that our Lord alludes to the beauty of a *painted* ſerpent. We ſee not, in the text, the leaſt appearance of ſuch an affected alluſion.

—— xxvi. 45. "Do you ſleep on ſtill, and take *your* reſt?"

'I have rendered this ſentence interrogatively, as it is more conſiſtent with the ſequel, Riſe, let us be going! &c.'

Mark iii. 21. "He is tranſported beyond himſelf."

—'He is too intent on his buſineſs, εξεστη: his friends were afraid leſt his fervent zeal ſhould be injurious to his health.'

—— x. 30. "He ſhall receive an hundred-fold, now in this time," &c.

'*i. e.* in this preſent life, he ſhall have all the comfort he could naturally have in houſes and relations, from the delights of a good conſcience,' &c.

Theſe manifold advantages were more probably to ariſe from the affection, benevolence, and multitude of Chriſtian converts, brethren in Chriſt.

—— xi. 13. "The time of figs was not *yet.*"

'*i. e.* it was already ſummer (the paſſover, which now approached, being generally in April, a hot month in that climate) though the time of *gathering* figs was not yet come; ſo that our Lord might reaſonably expect to find fruit on it, as the beſt figs are ripe in Judea, the beginning of ſummer.'

—— xiii. 32. "As for that day and hour, no man knoweth it; not even the angels who are in heaven, nor the ſon," &c.

'*i. e.* (ſays our author) with reſpect to his *human nature.*'

Luke ii. 37. "— Departed not from the temple," &c.

'She never quitted Jeruſalem; but living near the temple, ſhe conſtantly attended the hours of prayer, &c. and ſpent a great part of the night, as well as of the day, in religious exerciſes.'

Our author frequently gives us a note where there ſeems to be no occaſion; telling us, for inſtance, that to *be* in Egypt, is to *remain* in Egypt; that Peter ſtretched out his hand *to his ſword*, when he ſtretched out his hand, and drew his ſword; that to deſtroy Jeſus, is to have Jeſus put to death; that having crucified him, is having fixed him to the croſs; that having a notorious priſoner, is having a notorious criminal in cuſtody; and that Judas was called the *traitor*, becauſe he afterwards betrayed his maſter, &c. If commentators would never attempt to explain what is evident, nor prove what is indiſputable, the literary world would not be peſtered with ſo many volumes of trifling annotations.

Luke iv. 10. "He ſhall give his angels a charge, &c."

'Compare Pſ. xci. 11, 12. Satan here quotes SS. by ſcraps, omitting the words *in all thy ways*. Thoſe who follow the example of the father of lies, often injure the cauſe of truth and common ſenſe by ſuch unfair quotations.'

—— xvi. 8. "And the maſter praiſed the unjuſt ſteward becauſe he had done prudently."

'Ο Κυριος, the lord, vulg. tranſl. is ſomething equivocal. It was the lord of that ſervant that praiſed him for acting prudently, with regard to his own intereſt; though he diſcharged him for fraudulent practices.'

John ii. 4. "O woman, what have I to do with thee?"

'Τι εμοι και σοι; which may be rendered, *what is that to me and thee? q. d.* ſince we are only gueſts at the feaſt, what concern is it of ours? for the time for manifeſting myſelf by working miracles is not yet arrived.'

The ſame form of words occurs, Mat. viii. 29. Mark i. 24. v. 7. 2 Sam. xvi. 10. xix. 22. 1 Kings xvii. 18. &c. where it will not admit of the latter conſtruction; our tranſlation, therefore, is not altogether wrong, though the original has certainly a more reſpectful appearance, and might, perhaps, not improperly be rendered, *what have you to ſay to me?* —Γυναι, ανδρες αδελφοι, ανδρες Αθηναιοι, &c. were common ancient forms of addreſs.

—— vi. 44. — "unleſs the Father draw him."

'*q. d.* Your prejudices againſt me are ſtrong, and, without the influence of divine grace, will prove invincible and fatal; for ſuch is the blindneſs and degeneracy of human nature, that none can come to me, unleſs my Father draw him with the cords of his love, and the powerful influences of his holy ſpirit.'

God might be ſaid to draw men to Chriſt, when he prevailed upon them to become his diſciples, by miracles, promiſes, arguments, perſuaſions, inſtructions, &c. See the next verſe.

John

John xiv. 28. "My Father is greater than me." [than I; *i. e.* than I am.]

No note upon this paſſage.

—— xv. 6. "Without me ye can do nothing."

'*i. e.* Separate from me ye can do nothing acceptable to my Father.'

Or, nothing with regard to the converſion of the world, the purpoſe for which the apoſtles were choſen. See verſe 16.

Rom. v. 11. "By whom we have now received the reconciliation."

As this is the only paſſage in the N. T. where καταλλαγη is rendered *atonement* in the common tranſlation, the orthodox divines, in the firſt tranſport of zeal, will certainly exclaim againſt our author for ſubverting a fundamental tenet. But—*ne ſævi, magne ſacerdos*—he is a faithful ſon of the church. Ιλαστηριον, Rom. iii. 25. he tranſlates *propitiation*, and ιλασκεσθαι, Heb. ii. 27. he renders to *make an atonement*.

1 Cor. xi. 29. — "drinketh judgment to himſelf."

'Κριμα, damnation, v. tranſl. is a very harſh expreſſion, and wide of the apoſtle's meaning; who tells the Corinthians, in the next verſe, that many of them were *weak* and *ſick*. He afterwards ſays, verſe 32, we are *judged, i. e.* corrected, as the apoſtle explains it in the ſame verſe, that *we may not be condemned*. Hence it plainly appears that *judgment* here implies paternal chaſtiſements.'

—— xii. 31. "Now, you contend earneſtly about the beſt of gifts, and yet I ſhew you a way of the higheſt excellence."

'To render this ſentence imperatively, as the vulg. tranſl. and others have done, is, in effect, to make the apoſtle contradict himſelf.'

Suppoſe we take Beza's tranſlation—*ſed affectate dona potiora, et porro iter ad excellentiam vobis indicabo.*—Where is the contradiction? Does not the apoſtle, ch. xiv. 1 & 39. adviſe the Corinthians to be deſirous of ſpiritual gifts? And are not all his recommendations of charity, his exhortations to that virtue, and his directions in regard to the conduct of ſpiritual perſons, and the right uſe of theſe extraordinary gifts, conſiſtent with this advice? An attentive reader may perceive ſeveral difficulties attending Mr. Locke's interpretation, which our author has here adopted.

—— xv. 29. — "baptiſed in the room of the dead?"

'*i. e.* Thoſe who are juſt fallen in the cauſe of Chriſt, but are ſucceeded by new converts, who fill up their places, as ranks of ſoldiers advance to the combat in the room of their companions who have fallen in their ſight.'

M. Le Clerc, &c: have endeavoured to ſupport this interpretation of the prepoſition υπερ, by a paſſage in Dionyſius of Halicarnaſſus, lib. viii. c. 87. in which the hiſtorian tells us, the Roman conſuls propoſed to levy other ſoldiers υπερ των αποθανοντων.

James ii. 14. "If any one ſay that he hath faith," &c.

'The apoſtle, by the word *faith*, here means ſimply an aſſent to the truth of the goſpel, without determining whether it be, or be not, efficacious; and then declares, that if this aſſent does not produce good works, *i. e.* the ſolid virtues of the heart and life, it cannot be accepted by God for juſtification. See ver. 17. But St. Paul by *faith* means a cordial and vital aſſent to divine truths, which influences the heart to a holy temper, and which, according to the covenant of grace, entitles a man to divine acceptance, without obſerving the Moſaic ceremonial law, and previous to thoſe good works, which will naturally be the fruit of it.'

When St. Paul, Rom. v. 1. ſpeaks of Chriſtian converts, δικαιωθεντες *, *having been juſtified* by faith, he only means, that they had been received into a ſtate of pardon and acceptance with God under the goſpel, upon a profeſſion of faith in Chriſt, without regard to *any previous* works. But when St. James aſſerts, that a man is juſtified by works and not by faith only, he ſpeaks of the final juſtification of mankind at the laſt day. This two-fold acceptation of the word *juſtification* obviates at once the ſeeming contradiction of the two apoſtles.

We ſhall not trace our author through any more of his notes; this ſpecimen, we believe, is ſufficient. He generally follows the *beaten* track. Little points in typography he has adjuſted, but great points in divinity he has left untouched.

This, however, is by no means a deſpicable performance. The tranſlation, in many inſtances, is more perſpicuous and exact than the common tranſlation. The notes are clear and conciſe; extremely well calculated for the improvement of young divines, and readers of moderate erudition. The author offers his book to the public with great modeſty and candour; and therefore it deſerves a favourable reception.

VI. *The Times. A Poem. By* C. Churchill. *4to. Pr. 2s 6d.* Flexney, *&c.*

WE do not remember, during the courſe of our undertaking, to have entered upon the review of any work with ſo much reluctance, as upon the performance be-

* See Rom. v. 9. Tit. iii. 7. 1 Cor. vi. 11. where the word refers to ſome time paſt, and ſhould therefore be tranſlated as above.

fore

fore us: however, we ſhall endeavour to preſerve that decency from which its author has too often deviated.

Cicero, in his pleading for Roſcius of Ameria, extols the judgment of his countrymen, we think, at the expence of their morals. He tells us, they knew there was no crime but might enter into the heart of man, and therefore they invented a puniſhment for parricide, a ſpecies of guilt which the Greeks had not guarded againſt, becauſe they could not ſuppoſe it to exiſt. If there is a crime either in, or out of, nature, the commiſſion of which is incredible, it is that which is the principal object of this ſatire, and which, were it not proved by legal convictions, a virtuous mind would never ſuſpect to have a being. Indeed, we cannot think ſo ill of our own country as to imagine this, more than infernal, vice is ſo prevalent amongſt us as Mr. C—— repreſents; and if we examine his performance by the beſt models of ſatire, he is perhaps indefenſible in this publication. A man who is ſo far loſt to nature, decency, and virtue, as to commit ſuch a deteſtable crime, is not to be reformed by a *ſong*, which he cannot feel, and which may ſuggeſt to others ideas that perhaps might never have otherwiſe occurred. A neighbouring nation, we mean the Dutch, have that noble and well-judged delicacy to puniſh the execrable practiſers of this crime in the night-time and in ſilence, by ſewing up the offenders in a bag, and throwing them into the ſea.

Sorry we are, that the times afford too much food for ſatire. Such a writer as Horace would not have gone out of his way in ſearch of uncommon ſins, when he had plenty at hand. The Nauſidiani, the Tigelli, and ſuch vermin as he bruſhes from the skirts of the public, ſwarm as much at London as they did at Rome; but, without derogation to Mr. C—, that poet *made the moſt deſperate paſſes when he ſmiled*, an art of which our bard is utterly ignorant. Juvenal, in all his outrageous fury againſt vice, attacks no crimes that were puniſhable by the laws of his country. Perſius, who was more moral than either, diſſects the imperial pedant, the bad taſte of his times, the private hypocrite, the indolent man of quality, the flattery of courtiers, the crimes of the tyrant, (ſome of which are the ſame with thoſe which Mr. C—— laſhes in this poem) the ſlavery of vice, and the abuſe of riches: but tho' we cannot help being of opinion that Rome was far more wicked then than London is now, he is more ſober than Mr. C—— in his ſatire. Perſius poſſeſſes one beauty, which we never remember to have ſeen pointed out by any preceding critics, and which, of all the ancients, is peculiar to himſelf, namely, the happy art of throwing vice into a deep ſhade by the amiable emanations of his own good heart. Among the moderns,

Boileau, who in literary matters was ſpleen and prepoſſeſſion itſelf, was ignorant of this art, and Mr. Pope ſometimes affects it too much; for he cants and laſhes at the ſame time. He knows not how to ſmile like Horace, or to inſtruct like Perſius, tho', upon the whole, he was perhaps the beſt ſatiriſt that ever wrote.

Mr. C —— ſets out in the hackneyed track of general ſatire againſt the preſent age, and unjuſt panegyric upon the laſt. The following lines will fully evince the truth of the latter part of this aſſertion.

'Was one then found, however high his name,
So far above his fellows damn'd to ſhame,
Who dar'd abuſe and falſify his truſt,
Who, being great, yet dar'd to be unjuſt,
Shunn'd like a plague, or but at diſtance view'd,
He walk'd the crowded ſtreets in ſolitude,
Nor could his rank and ſtation in the land
Bribe one mean knave to take him by the hand.
Such rigid maxims (O might ſuch revive
To keep expiring Honeſty alive)
Made rogues, all other hopes of fame denied,
Not juſt thro' principle, but juſt thro' pride.'

We ſhould have been greatly obliged to Mr. C—— if he had been a little more preciſe in pointing out this happy period of national virtue. Donn, Dryden, and the ſatiriſts of former times, declaim with as great virulence as Mr. C—— againſt the depravity of the age in which they lived. In ſhort, if the above is a picture of former times, it is of times before the diſcovery of letters in Great-Britain. A ſatiriſt ought to preſerve ſome probability: the violation of it has always been experienced to be an enemy to reformation. The following character is a true object of ſatire, and falls very properly within a ſketch of the times.

'Faber, from day to day, from year to year,
Hath had the cries of tradeſmen in his ear,
Of tradeſmen by his villainy betray'd,
And, vainly ſeeking juſtice, bankrupts made.
What is't to Faber? Lordly as before
He ſits at eaſe, and lives to ruin more.
Fix'd at his door, as motionleſs as ſtone,
Begging, but only begging for their own,
Unheard they ſtand, or only heard by thoſe,
Thoſe ſlaves in livery, who mock their woes.
What is't to Faber? he continues great,
Lives on in grandeur, and runs out in ſtate.

The helpleſs widow, wrung with deep deſpair,
In bitterneſs of ſoul, pours forth her pray'r,
Hugging her ſtarving babes with ſtreaming eyes,
And calls down vengeance, vengeance from the ſkies.
What is't to Faber? he ſtands ſafe and clear,
Heav'n can commence no legal action here,
And on his breaſt a mighty plate he wears,
A plate more firm than triple braſs, which bears
The name of *privilege*, 'gainſt vulgar awe,
He feels no conſcience, and he fears no law.
'Nor think, acquainted with ſmall knaves alone,
Who have not ſhame outliv'd, and grace outgrown,
The great world hidden from thy reptile view,
That on ſuch men to whom contempt is due,
Contempt ſhall fall, and their vile author's name
Recorded ſtand thro' all the land of ſhame.
No——to his porch, like Perſians to the ſun,
Behold contending crowds of courtiers run;
See, to his aid what noble troops advance,
All ſworn to keep his crimes in countenance.
Nor wonder at it——they partake the charge,
As ſmall their conſcience, and their debts as large.'

The picture which Mr. C—— draws in the ſubſequent lines, can never tend to reformation.

'Worn out with luſt, her day of letch'ry o'er,
The mother trains the daughter which ſhe bore
In her own paths; the father aids the plan,
And, when the innocent is ripe for man,
Sells her to ſome old letcher for a wife,
And makes her an adultereſs for life,
Or in the papers bids his name appear,
And advertiſes for a L———;
Husband and wife (whom av'rice muſt applaud)
Agree to ſave the charge of pimp and bawd;
Thoſe parts they play themſelves, a frugal pair,
And ſhare the infamy, the gain to ſhare,
Well-pleas'd to find, when they the profits tell,
That they have played the whore and rogue ſo well.'

True ſatire was never known to adopt uncommon crimes as the growth of the age, and we will venture to affirm there are not three couple in England who can charge themſelves with the crime Mr. C—— has laſhed in the preceding lines. We are even ſomewhat doubtful whether it is fair for a ſatiriſt to attack crimes that are capital by law. Mr. C——

him-

himſelf would make a poor figure in a ſatire againſt houſe-breaking, murder, highway-robbery, or any of the crimes that are daily puniſhed at Tyburn. Crimes that are not puniſhable, ſuch as that of a great man holding up privilege againſt a juſt debt, his bartering for a place or a penſion the liberties of his country, his betraying innocence or neglecting merit, are fair game for ſatire; and the following lines cannot be deemed improper or unſeaſonable.

'France hath afforded large and rich ſupplies
Of vanities full-trimm'd, of poliſh'd lies,
Of ſoothing flatteries, which thro' the ears
Steal to, and melt the heart, of ſlaviſh fears
Which break the ſpirit, and of abject fraud——
For which, alas! we need not ſend abroad.'

Speaking of Spain, our author goes on to obſerve, that

'Spain gives us pride——which Spain to all the earth
May largely give, nor fear herſelf a dearth——
Gives us that jealouſy, which, born of fear
And mean diſtruſt, grows not by nature here——
Gives us that ſuperſtition, which pretends
By the worſt means to ſerve the beſt of ends——
That cruelty, which, ſtranger to the brave,
Dwells only with the coward and the ſlave,
That cruelty, which led her chriſtian bands
With more than ſavage rage o'er ſavage lands,
Bade her without remorſe whole countries thin,
And hold of nought but mercy as a ſin.'

We own we cannot perceive that pride, jealouſy, ſuperſtition, and cruelty, are, at preſent, in any degree characteriſtical of the Engliſh nation; and we muſt be of opinion, that Mr. C—— has here exhibited the wantonneſs of imagination without one grain of virtuous ſatire. If the Engliſh are guilty of vices, they are the reverſe of the vices he cenſures; and perhaps he would have ſhewn more judgment, had he repreſented his countrymen as verging towards weakneſſes that tend to oppoſite extremes. His picture of Italian degeneracies next ſucceeds, and he ſeems to have laboured it with more than common aſſiduity; for which reaſon we ſhall extract part of it, for the benefit of our readers.

'Italia, nurſe of ev'ry ſofter art,
Who, feigning to refine, unmans the heart,
Who lays the realms of Senſe and Virtue waſte,
Who marrs whilſt ſhe pretends to mend our taſte,

Italia, to complete and crown our ſhame,
Sends us a fiend, and LEGION is his name.
The farce of greatneſs, without being great,
Pride without pow'r, titles without eſtate,
Souls without vigour, bodies without force,
Hate without cauſe, revenge without remorſe,
Dark, mean revenge, murder without defence,
Jealouſy without love, ſound without ſenſe,
Mirth without humour, without wit grimace,
Faith without reaſon, Goſpel without grace,
Zeal without knowledge, without nature art,
Men without manhood, women without heart,
Half men, who, dry and pithleſs, are debarr'd
From man's beſt joys—no ſooner made than marr'd—'

Dryden, Pope, or Young, never would have admitted into their compoſitions (whatever rage they might entertain) ſuch a line as

'Jealouſy without love, ſound without ſenſe.'

Critical diſcernment is not Mr. C———'s province; and, great as his talents are in one walk of poetry, he does not poſſeſs genius ſufficient to ſet him up as the founder of a new ſect in verſification. Diſſonance of numbers cannot be cloaked under the pretext of variety; for harmony may be ſo diverſified, as to keep the reader awake, without doing violence either to his ear or taſte.———We are ſorry that decency here obliges us to cloſe our review of this performance, as we are unwilling to be deemed guilty of the error we cenſure in another. Mr. C—— ought to have

—— —— remember'd *K*——'s end,
Wedg'd in the *bawdy* that he ſtrove to rend.

VII. *Eſſays on Huſbandry. Eſſay I. A general Introduction; ſhewing that Agriculture is the Baſis and Support of all flouriſhing Communities;—the antient and preſent State of that uſeful Art;—Agriculture, Manufactures, Trade, and Commerce juſtly harmonized;—of the right Cultivation of our Colonies;—together with the Defects, Omiſſions, and poſſible Improvements in* Engliſh *Huſbandry. Eſſay II. An Account of ſome Experiments tending to improve the Culture of* Lucerne *by Tranſplantation: being the firſt Experiments of the Kind hitherto made and publiſhed in* England: *from whence it appears, that* Lucerne *is an Article of great Im-*

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portance in Engliſh *Husbandry. The Whole illuſtrated with Copper-plates and Repreſentations cut in Wood.* 8*vo.* *Pr.* 5*s.* Johnſton.

TO recommend the culture of lucerne according to a new method lately diſcovered, namely, by raiſing the plants in a nurſery, and afterwards tranſplanting them, with certain precautions, into a field prepared for their reception, ſeems to be the principal aim of the author whoſe Eſſays are now under our conſideration. It adds no ſmall value to this gentleman's performance, that all the experiments he relates were made under his own inſpection, more eſpecially as at this particular period we have very few writers on the ſubject of husbandry whoſe obſervations can be depended on, moſt of the late publications on agriculture being rather the reſult of reading and theory than practice.

Before we enter upon our critique of this treatiſe, we ſhall permit our author to ſpeak for himſelf, by preſenting our readers with the following paſſages, which occur in his firſt eſſay.

'In behalf of my own eſſays, ſays our author, I ſhall not preſume to ſay a ſingle word. If they are good, they will work their own way ſooner or later; if they are bad, nothing can defend them. Beſides, every apology made by authors, is little more than arming an ill-natured critic to their diſadvantage.

'I had two principal intentions in writing this and the following eſſay. The *firſt* was to exhort the inhabitants of my native country to carry on and maintain *that* ſuperiority in huſbandry, which they have hitherto poſſeſſed without a rival; and continue to advance, in proportion as our buſy neighbours the French, are emulous to overtake us: and the rather, as we muſt all be ſenſible, that induſtry in agriculture will render all nations more happy, populous, wealthy, and virtuous.

'My *ſecond* intention was to try, if it were poſſible to enrich the poor honeſt induſtrious husbandman; and that particularly in the culture of lucerne. My attempts in this reſpect (in regard to them) have not hitherto anſwered the earneſtneſs of my wiſhes: for, after various and repeated trials, it is to be feared, from the very nature of the plant, that more induſtry and expence are required, than ſuch perſons are willing, or able to give. But, at the ſame time, there is good reaſon to hope, that future cultivators (with greater skill, and with the ſame kind intentions) may happily hit upon ſome expedient, which may effectuate, with cheapneſs and facility, what I have hitherto in vain ſought for.

'I have ever looked upon the poor laborious husbandman, as a moſt uſeful being in all ſocieties; and happy would it be,

if

if we could contribute to enrich him and the land-poſſeſſor at the ſame time; which muſt always happen, if husbandry be carried on in the manner it *ought* to be. I am here ſpeaking chiefly of the loweſt claſs of husbandmen, the little farmers, who rent 30 or 40l. a year. Such a man works and fares harder, and is, in effect, poorer than the day-labourer he employs. An husbandman, thus circumſtanced, is, beyond diſpute, a worthy object of our commiſeration and aſſiſtance. He is an uſeful, though inviſible, wheel in the machine of ſtate.

'Venerable Thomas à Kempis goes farther upon this article; "The poor husbandman, ſays he, who lives honeſtly, and cultivates his land induſtriouſly, is better than a proud philoſopher, who neglects himſelf and ſtudies the motions of the heavenly bodies." Or, as the paſſage has been imitated by a modern hand,

> 'The *men of ſcience* aim themſelves to ſhow,
> And know juſt what imports them not to know;
> Whilſt the *poor peaſant*, that with daily care
> Improves his lands, and offers Heav'n his pray'r,
> With conſcious boldneſs may produce his face
> Where proud philoſophers ſhall want a place.'

'As to what is called the NEW HUSBANDRY, I have in many inſtances recommended it ſtrenuouſly, adding only here and there a few diſſuaſives upon ſome particular occaſions; and *that*, for a plain reaſon aſſigned by Varro, *Ne, in arce, ſumptus fructum ſuperet.* On this laſt account, I have been fearful of recommending it *univerſally* for the culture of corn; yet, at the ſame time, it is incumbent on me to acknowledge, that I would always prefer *drilled* corn for *ſeed*; as the plants will have enjoyed more ſpace, air, and ſunſhine, and the grain will be larger, healthier, and ſtronger. Bread particularly from *drilled* wheat will be better taſted than from wheat raiſed by random-ſowing: the crop alſo at the ſame time being leſs infeſted with weeds. But, in the other parts of husbandry, relating to the food of cattle, I would recommend *drilling* or *tranſplanting*, as occaſion requires, in the culture of lucerne, particularly ſainfoin, turnips, burnet, carrots, trifolium fibrinum, fenugreek, (Roman); falſified cytiſus, ſweet melilot, and many other wholeſome, well-taſted plants mentioned in my Poſtſcript.

'Men, through the force of prejudice and cuſtom, entertain unreaſonable apprehenſions of the difficulties, expences, and minute attentions that belong to the *New Husbandry*; but a few ſlight ſhort trials will ſoon reconcile them to the practice of it: Machiavel's obſervation being as true in husbandry, as in politics; namely; "That things which *ſeem to be, and are not*,

not, are more feared afar off, than when they are *near at hand*, or *actually experienced*."

'Some perhaps may imagine, that we have introduced too many paſſages from Scripture into theſe eſſays; but the truth is, we were deſirous to interſperſe ſome few important hints of a ſerious caſt, and render theſe diſcourſes on husbandry (incidentally at leaſt, and ſo far as lay in our power) THE GEORGICS OF THE MIND, as lord Bacon expreſſes himſelf.'

Having laid theſe neceſſary extracts before the reader, we ſhall now proceed to analyſe the contents of our ingenious and learned author's firſt eſſay, which, in our opinion, may not undeſervedly be ſtiled, An Hiſtorical Sketch of the Progreſs of Agriculture, ſince it contains a more ſatisfactory account of the different writers, ancient and modern, on that important and uſeful ſubject, than we ever remember to have peruſed before.

Our author ſets out with an apology for his preſent undertaking, by modeſtly aſſigning the reaſons which induced him to write on the ſubject of husbandry, alledging, that 'one large part of the preſent work was originally nothing more than the ſubſtance of anſwers to ſeveral letters from curious gentlemen who requeſted the author to give them his advice and directions concerning the new foreign method of tranſplanting lucerne, and that as long ſince as the year 1757.' In another place he tells us, that one reaſon for his publiſhing theſe Eſſays was, to ſave him the trouble of anſwering many letters on the ſubject, all which could only have contained repetitions of the ſame inſtructions. He acknowledges, that though England claims, not without reaſon, the pre-eminence in the art of husbandry, yet he thinks, and we believe with great juſtice, that it might be improved, at leaſt, a ſixth part more. He then propoſes, in order to effect theſe important improvements, the allotment of public premiums from the government, or provincial ſubſcriptions from individuals, to the beſt productions of grain, graſſes, &c.: he would alſo have directors of national husbandry appointed in different parts of the kingdom.

Having mentioned theſe hints, our author next lays before his readers the many advantages which are derived to a ſtate from encouraging agriculture, illuſtrates theſe arguments by examples drawn from the practices of the modern Italians and Spaniards, and the Romans in the declenſion of the empire; and then particularizes ſeveral inſtances of neglect in this point, and the natural conſequences that followed this omiſſion. In order ſtill farther to illuſtrate this ſubject, he gives us examples of induſtry in the Iſraelites, who, though they were confined within very narrow limits in a country not remarkable

able for its fertility, were yet never apprehenſive of a ſcarcity or famine; for agriculture being highly eſteemed amongſt them, they carried it to all the perfection they were capable of giving it; and this afforded them a plentiful ſubſiſtence, tho' no nation occupying the ſame extent of ground was more populous.

The next point this ingenious gentleman enlarges on is the Flemiſh husbandry. He points out to us the particular departments of agriculture in which they excelled, and propoſes them as a pattern worthy of imitation. He proves, beyond all doubt, that husbandry is the natural and only true ſupport of commerce, trade, manufactures, &c.: but at the ſame time he finds it neceſſary to urge, that for this ſcience to be improved or flouriſh to any conſiderable degree, it muſt meet with the patronage of the great; and hence he takes occaſion to mention ſeveral inſtances, collected from ancient authors, in which we find that monarchs have often honoured this moſt uſeful of all ſciences with their favour and protection.

In the courſe of this firſt eſſay, the author frequently draws compariſons of the advantages to be derived from agriculture, and thoſe which are experienced to be conſequences of an extended commerce, a flouriſhing trade, and an abundance of manufactures; but he always makes the ſcale preponderate in favour of agriculture, and convinces us by reaſons and authorities which cannot, indeed, be eaſily controverted, that it merits more of the government's attention than all the other advantages abovementioned; for they, by a ſudden event, may all be loſt to a nation, while agriculture can never be totally ſuppreſſed. As our author imagined that this part of his ſubject might naturally want to be more fully illuſtrated by example, he very judiciouſly lays before his readers the great error of Colbert the French miniſter, in eſtabliſhing ſuch elegant manufactures, and diſcouraging the cultivation of corn by prohibiting the exportation of wheat, from a miſtaken notion that his manufacturers would thereby be ſupplied with plenty of bread at a cheaper rate.

Our ingenious and ſenſible author next preſents his readers with a detail of the ſimplicity of the huſbandry of the firſt ages, with the improvements which were gradually made, and the coercive cauſes of thoſe improvements. This naturally leads him to the recommendation of a ſtill more correct and accurate ſort of agriculture by tranſplantation, the advantages of which he demonſtrates under two diſtinct heads, in order to induce our country-gentlemen to make the attempt; for he ſeems, throughout the whole courſe of the work, to be of opinion that they are the only proper perſons to introduce, by their

their example and practice, new improvements in agriculture; farmers being in general too timid as well as too poor to hazard a temporary increaſe of their cuſtomary expences, though it might ſecure to themſelves and their brethren a perpetual advantage.

Notwithſtanding this ingenious writer is an avowed friend to what is generally called the new huſbandry, yet is he an advocate for the increaſe of manures, and conſequently for the cultivation and improvement of natural and artificial graſs: he alſo obſerves that the multiplication of cattle will produce a multiplication of manures and dreſſings, and will, at the ſame time, increaſe the quantity of food for man.

Next follows an hiſtorical account of the ſeveral writers on the ſubject of huſbandry, with the periods in which they flouriſhed, and the works they publiſhed; by which it plainly appears, that, upon the whole, this uſeful ſcience had been declining from the days of Virgil and Columella till the time of Conſtantine the fourth, and then lay in a kind of dormant ſtate till about the middle of the reign of Henry VIII. when it was rather revived than improved: and indeed agriculture even in England did not flouriſh till the exportation of corn was allowed in the reign of Charles the ſecond. But the ſecret ſpring which gave new motion to agriculture, and preſerved that ſuperiority we juſtly boaſt of at preſent, was the bounty which immediately after the Revolution was granted on the exportation of wheat, and this was ſoon followed by other proportionable bounties on the exportation of rye, barley, malt, oatmeal, &c. inſomuch, that, in the year 1750, though the price of grain at home was then extremely moderate, the bounty money amounted to *l* 325 405.

Our author, in the next place, makes it appear, that England, in a fruitful harveſt, can produce corn enough to ſupport its inhabitants four years. This is a ſufficient argument in favour of exportation, the great advantages of which cannot but be evident, when, in five common years, namely, from 1745 to 1750, incluſively, we find that England ſhipped off in grain of all ſorts, to the amount of 7,405,786*l.* ſterling.

The next capital improvements in Engliſh huſbandry our author obſerves, are draining of fens and moraſſes, recovering lands from the ſea, and incloſing downs, heaths, and commons; though this laſt the populace, blind to their own intereſt, are, in general, averſe to. He adds, that many royal foreſts and chaces might be applied to much better huſbandry uſes than they anſwer at preſent; the more profitable part of the timber being ſtill preſerved. He alſo enforces the planting of quick-

ſet

ſet hedges, and the encloſing and dividing arable common fields.

In conſidering the general ſtate of agriculture in England ſince the Reſtoration, the author of theſe Eſſays compliments Mr. Miller, Dr. Hill, whom he ſtiles the Engliſh Linnæus, and the very ingenious and accurate Mr. Stillingfleet, as the chief improvers of this uſeful ſcience. He then lays before his readers the preſent ſtate of agriculture in Scotland, whence he proceeds in progreſſive order to Ireland, France, and Italy, where, under the article of Naples, he mentions two very remarkable circumſtances relative to the late queen, daughter to the late king of Poland. One is, that ſhe founded workhouſes for employing the poor in every province in the kingdom, which houſes, in the year 1758, were become flouriſhing manufactories; inſomuch, that a beggar was ſcarcely to be ſeen in the ſtreets. The other circumſtance is, that this princeſs ſcarcely uſed a ribband, or a pin, but what came from England; ſo that a captain of our nation, who conſtantly traded to and from Naples, gained a little fortune by ſupplying her with millenery goods and trinkets.

Our ſenſible and ingenious author next takes notice of the preſent ſtate of agriculture in Savoy and Sardinia; to theſe ſucceed Poland, Holland, Switzerland, Sweden, Denmark, the duchy of Wirtemberg, Saxony, Hanover, and Spain; under which laſt head he obſerves, that Spain, though naturally inactive upon theſe occaſions, has invited Linnæus, with the offer of a large ſalary, to ſuperintend a college founded for the purpoſe of making enquiries into the hiſtory of nature, and the art of agriculture.

Our author, after ſo long a journey, returns to England, and makes it appear, that our ſtate of agriculture might ſtill be greatly improved: his reaſonings on this truly national point are well worthy the attention of the reader; particularly thoſe that relate to the preſent and poſſible encreaſe of wheat, where he takes occaſion to recommend the introducing amongſt us new ſorts of corn, particularly that kind of wheat which may be ſown in ſpring, and maize, or Indian corn; the laſt of which, he obſerves, was raiſed very good in the field by —— Dehany, Eſq. at Hungerford Park, Berks, in the years 1760 and 1761.

The next ſubject this writer mentions is, as he ſays, of great conſequence, namely, that there are many uſeful ſucculent annual plants, that draw their nouriſhment more from the air and influences of the atmoſphere than the earth. He afterwards adviſes the importation of various articles which might be of uſe, and amongſt others, what ſeems rather foreign to the

ſubject, the Italian Sedan chair, carried upon ſhafts by two mules, and conducted by a muleteer on foot. He omits not to mention the inconvenience of allowing corn to be ſold rather by meaſure than weight, and recommends the introducing into our plantations the aphernouſly-tree of Switzerland, being a very hardy ſpecies of pine or pinaſter that grows on the Alps.

After mentioning ſeveral trees which have been naturalized in various countries, he treats more at large of the management of bees, and the advantages to be derived from keeping them, ſpecifying the particular ſorts of food they are moſt fond of. He then reſumes the ſubject of quick-ſet hedges, deſcribing ſeveral methods of making them; and here takes occaſion to cenſure the laws for the better preſervation of the game, which he terms, not unaptly, "certain remains of Gothic ſovereignty."

National granaries this writer is an enemy to, though he allows of private granaries, in which the farmer may reſerve his corn for a more advantageous market.

After taking a ſlight notice of our neglect in not diſcovering more materials for making water-colours and tinctures for dyers, he makes ſeveral remarks on the nature and culture of the indigo plant and wax tree, which naturally enough lead him to the conſideration of the great improvements to be made in our new acquiſitions of Canada and Florida, in the culture of native and foreign vines; in the articles of horned cattle of the beeve kind; introducing horſes and ſheep, goats and chevereuils; encouraging the fur-trade, planting timber-trees, maize, olives, cotton, indigo, tobacco, ſaffron and hemp; he mentions alſo the uſes to which ayac-wood, achetchy, plat de bois, ſalſaparilla, ſaſſafras, bearded liane, &c. may be applied; and obſerves, that marle, gypſum, of which plaſter of Paris is made, and fine clay abound there.

Returning to European improvements, our author treats of the culture of the larch-tree, and argues pretty largely on an incombuſtible quality aſcribed to the timber of it, at the ſame time recommending the cedar of Libanus, a ſpecies of juniper-tree in the Antilles, and the red pine of Labradore.

We have before obſerved, that this writer thinks it neceſſary that there ſhould be directors of our national huſbandry; as an addition to this ſcheme, he now propoſes that there ſhould be ſchools of agriculture eſtabliſhed in our counties; as to attain any notable degree of improvement, better heads and better hands muſt co-operate with thoſe of the farmer and common cultivator.

The next immediate objects of our author's attention are the ſeveral oeconomical ſocieties eſtabliſhed in Europe, to which he gives

gives all due praiſe; obſerving, however, that ſocieties ought to be eſtabliſhed for promoting agriculture alone; and in this we heartily join with him.

We could wiſh this ingenious writer had diſpoſed his ſubjects in a more regular order; we find a great deal worth attention, but the ideas are too much diſperſed: for he now again reſumes his favourite topic reſpecting the ſuperiority of agriculture over commerce and manufactures, and thence proceeds to make ſome obſervations on the injuries which the poſſeſſion of the Peruvian mines have really done to Spain; chiefly owing to the neglect of agriculture and uſeful arts which enſued.

Towards the concluſion of the firſt eſſay, the reader is cautioned not to give the name of modern improvements to antient practices of huſbandry upon their being revived amongſt us, as neither we nor our neighbours in foreign countries have made ſo many diſcoveries and improvements, for a century paſt, as one is apt to imagine at firſt ſight; after which he examines into the title which ſeveral things, as the drill-plow, &c. have to being called new improvements. A ſlight cenſure is then paſſed on the theoretic writers in huſbandry, ſome vulgar prejudices are pointed out, and a few rules laid down reſpecting the ſureſt method of inducing farmers to adopt improvements in agriculture; and next follows a ſtrong recommendation to country gentlemen, perſuading them to embark with a hearty good-will in that cauſe on which the future well-being of themſelves and their families ſo much depends. This, with a few apologies for ſcripture quotations, already taken notice of, concludes the firſt eſſay.

We muſt acknowledge that our author has a true taſte for reſearches in agriculture; he ſeems indefatigably induſtrious, and has quoted more important authorities, antient and modern, in ſupport of his opinions, than we have yet ſeen collected in one point of view on this ſubject. We own he has abilities; he appears to have read the moſt valuable remains of the Greek and Roman authors who have written on huſbandry; nor have the moderns eſcaped his notice: and he has, in the courſe of his travels through the greateſt part of Europe, made actual obſervations on the practice of other countries. Add to theſe, that he has good ſenſe, and experience, at leaſt in one branch of agriculture.

Upon the whole, it muſt be allowed, that he was guilty of a great error in judgment in making ſo unneceſſary a diſplay of his learning, by his very frequent and untraſlated quotations, &c. He ſays he writes for the uſe of farmers; yet we will venture to aſſert, there are ſcarcely three farmers in the kingdom capable of underſtanding his eſſay, as to this end they muſt, if

we miſtake not, have a knowledge of the Greek, Latin, Italian, French, Spaniſh, and Engliſh languages. Gentlemen of education will, however, in this eſſay, find a valuable fund of entertainment and inſtruction; to ſuch, therefore, we recommend it, and ſhall, in our next Number, proceed to the examination of the ſecond eſſay, which is more profeſſedly practical.

[*To be continued.*]

VIII. *A Charge delivered to the Clergy of the Archdeaconry of* Berks, *at the late Viſitation, in* May, 1764. *By* William Dodwell, D. D. *Archdeacon of* Berks. *Printed at the Requeſt of the Clergy.* 8*vo.* *Pr.* 1*s.* Whiſton *and* White.

IN this Charge the author points out the difficulties which have attended the paſtoral office, under ſeveral periods of the Chriſtian church. He firſt exhibits a view of the dangers which encompaſſed the miniſters of the goſpel in the days of perſecution, and the temptations to which they were afterwards expoſed by the civil eſtabliſhment of religion. He then proceeds to conſider the ſeveral adverſaries with which the clergy of the church of England are ſurrounded, viz. The *minute philoſophers*, atheiſts, and ſceptics; the avowed enemies of revelation; the profeſſed patrons of natural religion; the corrupters of the evangelical diſpenſation, who have deprived the goſpel of 'every thing which diſtinguiſhes it from a good ſyſtem of ethics;' the papiſts, the diſſenters, and the irregular enthuſiaſts; and laſtly, the libertines in our own communion. He ſuggeſts 'the proper principles and practices by which the clergy may beſt hope to ſupport their inſults, and defeat their influence.' His obſervations on theſe topics are as comprehenſive as 50 pages will admit, and, in general, important and judicious.

Though we ſhould be glad to applaud every ſentiment of this able defender of the church, yet as we are no ſlaves to ſyſtematic divinity and popular notions, we are not altogether of his opinion in the following extract.

— 'Every thing peculiar to this diſpenſation as a new covenant, as a ſcheme of reconciliation of offending creatures to their offended Creator, is exploded even by ſome who pretend to receive the Bible; and force is offered to the expreſs letter of ſcripture, and to the common ſenſe of every impartial reader of it, to explain away whatever is ſaid upon or implied in the doctrine of redemption. The foundation of it in the fall of man, and the corruptions of his nature, is poſitively denied; the neceſſity of it is evaded by attempts to prove that repentance

ance and amendment for the future, is a ſufficient expiation for paſt offences; the ſubſtitution of a vicarious ſacrifice is repreſented as injuſtice; the notion of any ſatisfaction to be made to the honour and juſtice of the divine Lawgiver is ridiculed; and the efficacy of that which we are taught, and are to teach others, was actually made by the meritorious atonement offered by the eternal Son of God, is invalidated by diſowning his divinity. Thus our Saviour is deprived of every thing but an unmeaning name; his diſciples of every valuable hope in and through him; and his religion of every thing which diſtinguiſhes it from a good ſyſtem of ethics. To repreſent to you the principles and proofs by which theſe notions, whether proceeding from real or diſguiſed ſentiments, are to be refuted, would be to tranſcribe almoſt every page of the New Teſtament. An impartial deiſt would allow that the doctrine of redemption by a divine Saviour is therein contained; for which reaſon he fairly rejects them together; but the inconſiſtency certainly is the greater in thoſe who allow the authority of the ſacred pages, and yet reject the contents of them. Here we have nothing more to do than to accept the conceſſion of fair enemies, and for the conviction of unfair ones to appeal to the ſacred writings themſelves; to ſhew that the lapſed ſtate of nature, the inſufficiency of repentance, the neceſſity of a propitiatory atonement, the actual appointment of one by the eternal Father, the meritorious completion of it by the eternal Son, and the effectual ſanctification of our fallen nature by the eternal Spirit, are very clearly therein taught.'

In this paragraph our author ſeems to have been too far tranſported by religious zeal; and to have exaggerated the charge againſt thoſe writers, or at leaſt the *chief* of thoſe writers to whom he alludes: for if the goſpel is only allowed to contain the authentic revelation of a future ſtate, it is thereby acknowledged to be more than a good ſyſtem of ethics; and a redemption by a divine Saviour is certainly admitted by all who receive the New Teſtament, though the nature of this redemption, or the meaning of ſcripture on this article is diſputed. In what manner then is the controverſy to be decided? Our author tells us, 'We have nothing more to do than to ſhew that the lapſed ſtate of nature, the inſufficiency of repentance, the neceſſity of a propitiatory atonement, &c. are very clearly taught in the ſacred writings.' That is to ſay, a ſcheme of doctrine being ſettled and preſcribed, we have nothing more to do, than to take our Bibles, and make it out. Suppoſe, however, that, upon a candid and impartial enquiry, any of theſe poſitions are not to be fairly deduced from the words of revelation; are the clergy to retain them at all adventures, to torture and accommo-

date the ſcriptures to the notions they have previouſly embraced, and allow nothing to be orthodox which does not coincide with their own hypotheſis? Has not this procedure been the ſource of a thouſand abſurdities, and the greateſt part of thoſe objections which unbelievers have made againſt the revelation of Chriſt?

By this method the errors of popery were eſtabliſhed. An hypotheſis was founded in miſtake, modelled according to the dictates of intereſt or caprice, made an article of faith, and then varniſhed over with ſcripture colours; an hundred texts, diſtorted from their plain and obvious meaning, were *compelled to come in*, and defend the doctrine of the church. This *ignis fatuus* was purſued through all the labyrinths of ſchool divinity, and the light of the goſpel totally diſregarded. Inſtead of this prepoſterous method of inveſtigating religious truth, a method which will always bias the judgment, the Chriſtian divine ſhould forget, if poſſible, all theological ſyſtems and preconceived opinions, diveſt his mind of party-prejudice and diſputatious zeal, read the ſacred text with impartiality and freedom, and explain it by ſober ſenſe and rational criticiſm. Then (no matter what becomes of human ſyſtems) the truth would be diſcovered, the Chriſtian revelation would appear rational and conſiſtent, and we ſhould ſee who are the corrupters of the goſpel.

IX. *Philoſophical Tranſactions, giving ſome Account of the preſent Undertakings, Studies, and Labours, of the Ingenious, in many conſiderable Parts of the World. Vol. LIII. for the Year* 1763. 4*to*. *Pr.* 12*s*. Davis *and* Reymers.

THE colours of a regiment, however tattered they may be, are ſtill honourable for the corps that carries them; and though ſome flowers in the garland of natural philoſophy which our Royal Society has ſo long worn, appear to be a little faded, yet we are pleaſed to ſee that ſhe ſtill maintains her prerogative right of primogeniture in all the branches of her firſt inſtitution, and that freſh wreaths are produced every day to adorn the brows of her members. Some of them, indeed, are little better than daiſies, and ill nature may call others of them weeds: but true philoſophy rejects no object as being too mean for her inſpection.

In reviewing this work, the article would be ſwelled to an unmeaſurable length, ſhould we do no more than tranſcribe its contents; the reader, therefore, muſt be ſatisfied with the ſelection of a few. The firſt is, An account of the ſun's diſtance from the

the earth, deduced from Mr. Short's obſervations relating to the horizontal parallax of the ſun: in a letter from Peter Daval, Eſq; V. P. of R. S. to James Barrow, Eſq; V. P. of R. S. "If we divide, ſays the ingenious author, 593,011,308 by 6, 283,185 the quotient, which is very nearly, 94,380,685, will give the mean diſtance of the earth from the ſun in Engliſh miles." The next article of any importance we meet with is, 'Obſervations upon the effects of electricity applied to a tetanus or muſcular rigidity, of four months continuance. In a letter to the Royal Society. By William Watſon, M. D. F. R. S. Member of the Royal Colleges of Phyſicians of London and Madrid, and Phyſician to the Foundling Hoſpital.' This appears to have been a deplorable caſe, and is inveſtigated with great judgment and learning by Dr. Watſon, who was, it ſeems, aſſiſted in this electrical cure by his friend Dr. Morton. We are miſtaken, however, if we have not read of the electrical ſtroke being applied to other patients in like caſes, without any ſenſible effect. In N°. 22 ſome new experiments in electricity are communicated in a letter from Mr. Ebenezer Kinnerſley to Benjamin Franklin, LL. D. F. R. S. which will deſerve the notice of the curious enquirers into this branch of natural philoſophy. The twenty-fourth article contains 'Remarks on ſwallows on the Rhine: in a letter from Mr. Achard in Privy-Garden, to Mr. Peter Collinſon, F. R. S.' As the ſubject of the ſwallows ſleeping is too hard of digeſtion for many ſceptic philoſophers, we ſhall give this ſhort article in the words of the author.

'In the latter end of March I took my paſſage down the Rhine to Rotterdam: a little below Baſil the ſouth bank of the river was very high and ſteep, of a ſandy ſoil, ſixty or eighty feet above the water.

'I was ſurprized at ſeeing near the top of the clift ſome boys tied with ropes hanging down doing ſomething: the ſingularity of theſe adventrous boys, and the buſineſs they ſo daringly attempted, made us ſtop our navigation to inquire into the meaning of it. The waterman told us they were ſearching the holes in the clift for ſwallows, or martins, which took refuge in them, and lodged there all the winter, until warm weather, and then they came abroad again.

'The boys, being let down by their comrades to the holes, put in a long rammer with a ſcrew at the end, as is uſed to unload guns, and, twiſting it about, drew out the birds. For a triſle I procured ſome of them. When I firſt had them, they ſeemed ſtiff and lifeleſs. I put one in my boſom, between my ſkin and ſhirt, and laid another on a board, the ſun ſhining full and warm upon it. One or two of my companions did the like.

'That in my boſom revived in about $\frac{1}{4}$ of an hour; feeling it move, I took it out to look at it, and ſaw it ſtretch itſelf on my hand, but perceiving it not ſufficiently come to itſelf, I put it in again: in about another quarter, feeling it flutter pretty briſkly, I took it out and admired it. Being now perfectly recovered, before I was aware, it took its flight, the covering of the boat prevented me from ſeeing where it went: the bird on the board, though expoſed to a full ſun, yet, I preſume from a chillineſs in the air, did not revive to be able to fly.'

The twenty-fifth article treats of the properties of the mechanic powers demonſtrated, with ſome obſervations on the methods that have been commonly uſed for that purpoſe: in a letter from Hugh Hamilton, D. D. F. R. S. and fellow of Trinity-College Dublin, to Matthew Raper, Eſq; F. R. S. The ſubject of this diſcourſe is very ingenious; but being illuſtrated by figures it can admit of no extract here; neither do we clearly ſee in what manner it can contribute to the practical part of mechanics.

The twenty-ſixth article turns upon a moſt curious and intereſting ſubject to all lovers of antiquity, and contains 'An account of ſome ſubterraneous apartments, with Etruſcan inſcriptions and paintings, diſcovered at Civita Turchino in Italy: communicated from Joſeph Wilcox, Eſq; F. S. A. by Charles Morton, M. D. S. R. S.' This article is ſo remarkable and ſo new in its kind, that we think proper to lay the whole of it before our readers.

'Civita Turchino, about three miles to the north of Corneto, is an hill of an oblong form, the ſummit of which is almoſt one continued plain. From the quantities of medals, intaglio's, fragments of inſcriptions, &c. that are occaſionally found here, this is believed to be the very ſpot where the powerful and moſt ancient city of Tarquinii once ſtood: tho' at preſent it is only one continued field of corn. On the ſouth eaſt ſide of it runs the ridge of an hill, which unites it to Corneto. This ridge is at leaſt three or four miles in length, and almoſt entirely covered by ſeveral hundreds of artificial hillocks, which are called, by the inhabitants, Monti Roſſi. About twelve of theſe hillocks have at different times been opened; and in every one of them have been found ſeveral ſubterranean apartments cut out of the ſolid rock. Theſe apartments are of various forms and dimenſions; ſome conſiſt of a large outer room, and a ſmall one within; others of a ſmall room at the firſt entrance, and a larger one within: others are ſupported by a column of the ſolid rock, left in the centre, with openings on every part, from twenty to thirty feet. The entrance to them all is by a door of about five feet in height, by two feet and an half in breadth. Some of theſe have no other light but from the door, while

while others ſeem to have had a ſmall light from above, through an hole of a pyramidical form. Many of theſe apartments have an elevated part that runs all round the wall, being a part of the rock left for that purpoſe. The moveables found in theſe apartments conſiſt chiefly in Etruſcan vaſes of various forms; in ſome indeed have been found ſome plain ſarcophagi of ſtone with bones in them. The whole of theſe apartments are ſtucco'd, and ornamented in various manners: ſome indeed are plain; but others, particularly three, are richly adorned; having a double row of Etruſcan inſcriptions running round the upper parts of the walls, and under it a kind of frieze of figures in painting: ſome have an ornament under the figures, that ſeem to ſupply the place of an architrave. There have been no relievos in ſtucco hitherto diſcovered. The paintings ſeem to be in freſco, and are in general in the ſame ſtile as thoſe which are uſually ſeen on the Etruſcan vaſes: though ſome of them are much ſuperior perhaps to any thing as yet ſeen of the Etruſcan art in painting. The paintings, though in general ſlight, are well conceived, and prove that the artiſt was capable of producing things more ſtudied and more finiſhed: though in ſuch a ſubterranean ſituation, almoſt void of light, where the delicacy of a finiſhed work would have been in a great meaſure thrown away; theſe artiſts (as the Romans did in their beſt ages, when employed in ſuch ſepulchral works) have in general contented themſelves with ſlightly expreſſing their thoughts. But among the immenſe number of thoſe ſubterranean apartments which are yet unopened, it is to all appearance very probable that many and many paintings and inſcriptions may be diſcovered, ſufficient to form a very entertaining, and perhaps a very uſeful, work: a work which would doubtleſs intereſt all the learned and curious world, not only as it may bring to light (if ſucceſs attends this undertaking) many works of art, in times of ſuch early and remote antiquity, but as perhaps it may alſo be the occaſion of making ſome conſiderable diſcoveries in the hiſtory of a nation, in itſelf very great, though, to the regret of all the learned world, at preſent almoſt unknown. This great ſcene of antiquities is almoſt entirely unknown even in Rome. Mr. Jenkins, now reſident at Rome, is the firſt and only Engliſhman who ever viſited it.'

We wiſh the ingenious author of this article had favoured the public with his opinion concerning the meaning of the outlined figures he has exhibited. To us, they appear as if the two firſt plates repreſented a religious proceſſion, in which the genii, or ſupernatural beings and mortals, are promiſcuouſly repreſented; the former have wings affixed to their ſhoulders. Part of the ſecond plate very poſſibly is deſigned for a Mercury conduct-

conducting departed ſouls to the manſions below. The third plate is more correct in its deſign that any thing that we believe has been diſcovered of Tuſcan painting. That the whole is a repreſentation of ſacred ceremonies, ſeems probable from the frequent repetition of the *litui*, tho' under various forms, in the hands of the figures.

The twenty-eighth article contains 'Obſervations on two Roman inſcriptions diſcovered at Netherby in Cumberland: in a letter to the Right Rev. Charles lord Biſhop of Carliſle, F. R. S. from the Reverend John Taylor, L. L. D. canon reſidentiary of St. Paul's, and chancellor of the dioceſe of Lincoln.' The firſt of thoſe inſcriptions was engraved either in the 226th, or the 229th year of the Chriſtian æra, under the emperor Marcus Aurelius Severus Alexander. The reverend author of this article very properly takes notice, that though Lampridius, the hiſtorian of Alexander Severus, aſſerts that this emperor *Dominum ſe appellari vetuit*, that is, forbid himſelf to be called lord; yet this inſcription is a ſtanding evidence that his ſubjects did call him ſo. This furniſhes us with a very uſeful obſervation, that the monuments of antiquity are the beſt evidences of hiſtory. In the Engliſh annals, as well as in the Roman, authentic deeds and letters ought always to be credited ſooner than the ſtrongeſt affirmation of the beſt intentioned hiſtorian.

This author obſerves, that whatever inclination Alexander Severus might have towards Chriſtianity, yet it appears by the Netherbeian inſcriptions, that his ſoldiers in Great-Britain were the groſſeſt of all pagans. The author then gives us extracts from Lampridius, which favour the opinion of Alexander's tendency towards Chriſtianity. Fifteen hundred years hence, when ſome of the inſcriptions on the ſtatues of Lewis XIV. ſhall be dug up, our poſterity may be diverted and edified by the diſſertation of ſome future Hardouin or Vaillant to prove, that either he or his ſubjects, or both, were arrant pagans, becauſe, among other blaſphemous compliments, he is called *Viro Immortali*.

[*To be continued.*]

X. *A Defence of the Majority in the Houſe of Commons, on the Queſtion relating to General Warrants. In Anſwer to the Defence of the Minority.* 8vo. *Pr.* 1*s.* Wilkie.

NO ſpecies of reaſoning is ſo plauſible, but, at the ſame ſo deceitful, as that from facts. When a gentleman affirms a fact, no man has a right to contradict him upon ſuppoſitions and probabilities; and few people, in matters of indifference to themſelves, ſearch for farther evidence than a man of honour's

honour's affirmation. In our laſt Review (p. 144.) we gave the author of the Defence of the Minority very fair play, and applauded his candour in his deductions from the facts he had ſtated. The author of the pamphlet before us ſtarts up, and tells us that *thoſe facts were not* ſo, and appeals to the ſame evidence which the minority-advocate produces, we mean the Votes of the Houſe of Commons. If this evidence was good from the pen of the minority-advocate againſt the letter-writer in the Gazetteer of the 23d of May laſt, it muſt operate equally in the hands of this majority-advocate againſt his opponent; and if the minority-man moſt unmercifully triumphs upon his antagoniſt's having miſtaken facts, he, at the ſame time, furniſhes weapons to be turned againſt himſelf by this writer for the majority.

We are pleaſed to ſee the author of the performance before us following the advice we have ſo often recommended, and, indeed, exemplified in our review of the Defence of the Minority, we mean that of allowing to his opponent the proper degree of merit as a writer. Why ought authors to be worſe than the butchers of men or beaſts? Two generals, or officers, before or after a battle, generally compliment each other on their courage and military abilities; and a carcaſe-butcher never ſlaughters a beaſt that he does not recommend to his brother-butcher for ſpecial good meat. This writer has beſtowed ſome pages upon the literary *etiquette*, in which, we think, he acquits himſelf very genteely. The reader will find, in the page above-quoted, the minority-man's ſtate of the famous queſtion concerning general warrants. 'The author, ſays this writer, will give me leave to tranſcribe it as it ſtood amended on the 17th, to which the debate had been adjourned; which I have my reaſon for inſerting, as he had doubtleſs his reaſons for omitting it: "That a general Warrant for apprehending and ſeizing the authors, printers, and publiſhers of a ſeditious and *treaſonable* libel, together with their papers, is not warranted by law; *although ſuch warrant hath been iſſued according to the uſage of office, and hath been frequently produced to*, and *ſo far as appears to this houſe, the validity thereof hath never been debated in the court of King's-bench, but the parties thereupon have been frequently bailed by the ſaid court.*"

'Thus ſtood the queſtion, as amended by the conſent of thoſe who moved it; it was therefore ſuch as they had adopted; it was the only queſtion under conſideration of the houſe, when they voted to adjourn it for four months. The public will judge how fairly it has been repreſented by the defender of the minority. I will only obſerve, that it was ſo altered, in order to give the public a true idea of the caſe upon which this queſtion was agitated; that the warrant of lord Hallifax was not

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for a ſeditious, but for a *ſeditious* and *treaſonable* libel; and that the circumſtance of having admitted to bail perſons apprehended under ſuch warrants, inſtead of giving them their full diſcharge, is of ſo much importance to the queſtion of the legality of the warrants, that in the opinion of an old, experienced, and able lawyer upon that occaſion, who will ever be eſteemed an honour to the profeſſion, it implies no leſs than an imputation of perjury, to ſuppoſe ſuch practice to have prevailed in the court of King's-bench, unleſs the legality of the warrants had been at the ſame time acknowledged by that court.'

This defender of the majority then proceeds to examine the reaſoning of his opponent upon the queſtion. Here we cannot think that his arguments are concluſive.

'Had the motion been general, as ſtated by the Gazetteer, "Whether a general warrant from a ſecretary of ſtate be warrantable by law or not? it ſeems the author is of opinion, that it would have been ſuch, as a thinking and honeſt man might very fairly and conſiſtently have voted *againſt*, though he had voted *for* the motion limited only to the caſe of ſeditious libels." I moſt readily agree with him, that the two propoſitions are highly different; as different as an honeſt zeal for the liberties of the ſubject (though perhaps in my judgment, as well as that of the defender himſelf, a miſtaken one), and a captious and partial pretence, calculated to ſerve no purpoſes but the purpoſes of party; to amuſe the public with the ſound of liberty; to obtain, under that ſpecious plea, a larger diviſion in parliament; and by an *ex poſt facto* reſolution, that could extend to reach no farther than to a particular and recent inſtance, to ſquint a cenſure of blame, oppreſſion, and innovation upon the uninterrupted practice of office, juſtified by precedents produced from the time of the Revolution, reaching back, perhaps, to the remoteſt times, and combined with the very eſſence of government. The two propoſitions are ſo different to my apprehenſion, that the one takes away from the executive power, an authority which may frequently be found eſſential to the very being of the ſtate; the other is merely trifling with the public, by profeſſing to give them a ſecurity to their liberties, when, in fact, no ſuch ſecurity was intended.'

This quotation is ſucceeded by a note, to ſhew that a ſecretary of ſtate was mentioned amongſt the firſt officers of ſtate above 200 years ago. *Amicus Socrates, ſed magis amica veritas*; and as no one can ſuſpect us of diſaffection to the government, we ſhall be the more free in declaring our diſapprobation of this quotation. We are of opinion that the more numerous the precedents were in favour of general warrants, the practice called the more aloud for redreſs; and that the doctrine of the fitneſs to

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veſt an extraordinary power in any ſecretary of ſtate, or officer of the crown, whatever the pretext may be, is dangerous, if not unconſtitutional. It is true, an exigency may happen, where all property ought to ceaſe, as in the caſe of a conflagration, where it is neceſſary to blow up a ſingle houſe to prevent a whole city from being conſumed. There requires no reſolution in either houſe of parliament to eſtabliſh this neceſſity, which, as Cicero ſays, is drawn *ex intimis naturæ fontibus*; "from the deepeſt reſources of nature:" but no Britiſh miniſter ought to be veſted with any other diſcretionary power.

The author next (and we think very fairly) convicts the minority-man of ſomething more than a miſtake in ſtating his fact.

'Let us now examine, whether he has been more truly zealous in the ſecuring the liberties of the individual, and "defending the undoubted and undiſputed birth-right of the ſubject." The motion, take it as it was moved by Sir W. M——h, and ſeconded by Sir G. S——lle, on the 14th, or as it ſtood amended in the adjourned debate on the 17th, contains what? it contains the reſolution of one houſe of parliament, which therefore is only a declaration of their ſenſe of the law, not a judicial determination of law, which might be pleaded in a court of judicature, that a general warrant for ſeizing authors, printers, and publiſhers of a ſeditious (and treaſonable) libel, together with their papers, is not warranted by law. This reſolution then would have been the only medium that could be found; the exact and preciſe remedy to the evil complained of; which, "without ſtirring captiouſly ſo delicate a queſtion of government, as that which they are with ſo little candour charged with," would have been ſufficient to have quieted the fears that had been ſo induſtriouſly infuſed into the minds of men upon this illegal and arbitrary proceeding. Let us ſee then what real ſecurity this reſolution would have given; and whether, with all the care, accuracy, and nicety with which it was drawn, the cenſure of it might not poſſibly have been evaded by ſome future ſecretary of ſtate in ſimilar inſtances. If he granted the warrants general, and for ſeizing the papers, he would, I confeſs, ſtand condemned under this reſolution; but ſuppoſe, as a poſſible caſe, he ſhould have granted a particular warrant, deſcribing the perſon, for the ſeizing the papers, and a general warrant for apprehending the authors, printers, and publiſhers; I would be glad to know whether either of theſe warrants would fall under this reſolution; or whether, if the words treaſonable practices were inſerted (and endeavouring to excite to treaſon, I ſhould ſuſpect to be a treaſonable practice) whether, in that caſe, a general warrant might not paſs uncenſured, including both the perſons and papers. If theſe evaſions could

could indeed fruſtrate that reſolution, as I conceive they would, I hope I may be pardoned in having aſſerted, that this reſolution was offering a ſecurity to liberty, which theſe very gentlemen themſelves, if ever they ſhould be ſo happy as to become miniſters, were left at full liberty to fruſtrate and evade, as often as they ſhould ſee occaſion, and would conſequently amount, in effect, to juſt no ſecurity at all.'

But tho' the above quotation is a full anſwer to the reaſoning of the minority-defender, yet it is with ſome concern we perceive, that the writers on both ſides of this argument have concurred in leaving the poiſonous ſting in the queſtion. Pleaſe your lordſhip, ſays a poor culprit of an author, my caſe is bailable. I am committed only for a *falſe* and *malicious* libel. So I think too, ſays the judge; let Mr. Attorney-General attend to-morrow, when the man is to be bailed. Away goes a pick-thank to the ſ——y of ſt—e, and tells him that the delinquent will be bailed, becauſe the word *treaſonable* is not in the warrant. Oh, ſays his lordſhip, if that is all, we ſhall ſoon make out another warrant; which is done upon the ſpot, and ſerved upon poor author by way of detainer. A judge of ſpirit will pay but little regard even to the formidable word *treaſonable*, and another alarm is brought to his lordſhip. What's to be done now—the fellow will certainly be bailed—Why nothing more eaſy—make your warrant for HIGH-TREASON, and ſee what judge dare bail him. The one coſts no more than the other. We ſhould be glad to ſay that this was not a fact that actually happened under a whig ſ——y of ſt—e. We ſhould be ſorry were it repeated; and at the ſame time, according to the ſtate of the argument as admitted by both parties, it may happen to-morrow, were the ſeals of office lodged in weak or wicked hands.

We have but one more obſervation to make upon this pamphlet. The author ſuppoſes the motion, as amended on the 17th, to be amended with conſent of both parties. A minority-man may perhaps ſay, (and, if we miſtake not, it has been ſaid), that the amendment was done by mere dint of majority. We are, however, of opinion that this is a moſt ſhameful plea. Why is the minority to move a queſtion to which they are impelled by force? Had the queſtion been carried, where was their victory?

Upon the whole: though we think the majority-man has clearly the advantage of his opponent, it is evident to us that both of them have induſtriouſly ſtood clear of what ought to be the main queſtion; the veſting diſcretionary, and conſequently unlimited, powers in any officer of ſtate or law. We cannot help concluding this article with an obſervation, that neither party has been candid enough to lay bare the true

grievance, or to probe it to the quick. Can, or cannot, ſ——s of ſt—e commit a man without an oath that the perſon committed is, or *probably* is, the author of the libel in queſtion? That they have done ſo, is paſt all diſpute; and according to the preſent management of the queſtion concerning warrants, it appears to us that the minority-men are not more in earneſt than the majority-men are, to have the ſhocking abuſes of office removed.

XI. *An Attempt to reſtore the Supreme Worſhip of God the Father Almighty. For the Uſe of Poor Chriſtians. By* George Williams, *a Livery Servant.* 8*vo. Pr.* 6*d.* Becket *and* De Hondt.

THIS pamphlet is ſaid to be written by a livery-ſervant, and, to ſay the truth, it is a production not unworthy one of the fraternity of the Rainbow. Prefixed to this precious performance, is not only an advertiſement addreſſed to unitarian chriſtians, of all denominations; but a preface dedicated to chriſtians in general, in which the author attacks all thoſe who believe the Trinity, in the following very extraordinary, but inſtructive manner, as it teaches us what value we ought to ſet upon works written by enthuſiaſts, who profeſs their chief aim is to guard againſt enthuſiaſm.

'The method the learned Athanaſians have taken, is to pervert and darken the holy ſcriptures, and with ſophiſtry and art to defend what cannot be defended: I appeal to their writings for the truth of this. But what is this but fighting againſt God, and throwing duſt in our eyes, and ſinking themſelves below their level to which they can never riſe again?

'Believe me, I have no other motive than the glory of God, the advancement of the true Chriſtian religion, and the good of mankind; and if any expreſſion ſhould be thought uncharitable, lay it to my zeal for the cauſe: for I can (I thank God) ſay from the bottom of my ſoul, that I am in love and charity with all men.

'It will be objected, why ſhould we *hearken* to ſuch an illiterate perſon when we have a multitude of *learned* teachers? I have no inclination to detract from the characters of learned men, many of whom have employed their talents for the advancement of true religion. But let the apoſtle Paul's obſervation be duly conſidered, when the goſpel was firſt preached to the Jews and Heathens, 1 Cor. i. ver. 26, 27.—ver. 29. Ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called. But God hath

hath choſen the fooliſh things of the world to confound the wiſe; and God hath choſen the weak things of the world, to confound the things which are mighty.—That no fleſh ſhould glory in his preſence.'

As to the performance itſelf, it is no other than a rant againſt the Athanaſian Creed, deſtitute of coherence or reaſoning, not without ſome ſtrictures upon the Apoſtles Creed. Our author ſays, addreſſing himſelf to chriſtians,

'Therefore be ſure to omit the Athanaſian Creed; have nothing to do with that damning hereſy. Omit alſo two expreſſions in the Nicene Creed, viz. *Being of one ſubſtance with the Father*; and,—*Who with the Father and the Son together is worſhipped and glorified:* but I rather think, you had better omit the whole creed; for one good creed is ſufficient, and I think the Apoſtles Creed a very good one; if the words, *He deſcended into Hell*, were left out it would be better.—You ſhould alſo omit the third and fourth petitions of the Litany; the firſt is addreſſed to the Father Almighty, and the ſecond to our Saviour as Mediator; both very right: but the third, to the Holy Ghoſt, is wrong, becauſe the Holy Ghoſt is no where in ſcripture called either God or Lord, nor ſo much as one prayer is put up to him. The fourth is put up to the three Perſons and one God, like the Athanaſian Creed; and therefore falſe: there is no ſuch thing as a trinity of Gods in one. You ſhould alſo be careful to omit the doxology; becauſe in the beginning it was not ſo, and therefore falſe.—All the prayers and collects, which end thus, *Who liveth and reigneth with thee and the Holy Ghoſt ever one God, world without end*, be ſure you never repeat, nor ſay Amen to it, becauſe that is giving your conſent to a lye.'

We ſhould not have detained our readers upon ſo trite and ſo contemptible a production, were it not that we are afraid it may be a precedent, unleſs guarded againſt, for every impertinent footman to ſet up as a reformer of manners. The whole of this pamphlet is no other than a jumble of incoherent quotations; and though a learned prelate has ſaid that he wiſhed he could get decently rid of the Athanaſian Creed, yet we cannot help ſaying of the Attempt before us,

Non talis auxilio, non defenſoribus iſtis
Tempus eget —— —— ——

FOREIGN

Foreign Literary Intelligence.

XII. FRANCE.

PARIS. *Discours sur l'Histoire Ecclesiastique. Par M l'Abbe Fleury, &c.* That is, *Discourses on Ecclesiastic History. By the Abbé* Fleury, *Prior of* Argenteuil, *and Confessor to the King. A new Edition, enlarged with Discourses on the* Hebrew *Poetry, the Sacred Scriptures, and the liberties of the* Gallican *Church. To which is added, a Discourse on the Renewal of Ecclesiastic Studies since the 14th Century, by the Abbé* Goujet, *Canon of* St. Jaques de l'Hopital. *At* Paris, *for* Heriſſant, 1763. 1 *Vol in* 12*mo.*——The discourses of the famous abbé Fleury are well known, and greatly esteemed; but having been published long ago, should not have been mentioned in this present Review, had it not been for the new discourses inserted in this edition, which render it far superior to any of the preceding.

Nouvel Abregé de l'Histoire de France, à l'Usage des jeunes Gens, &c. That is, *A new Abridgement of the History of* France, *containing the remarkable Events from* Pharamond, *in* 420, *to the 1st of* January 1763. *With a Geographical and Historical Idea of the* French *Monarchy, and Reflections on the Nobility, Feudal Tenures, Titles, Dignities, and the Institution of Parliaments. In* 12*mo. for* Charpentier.

Memoire sur une Question Anatomique relative à la Jurisprudence, dans lequel on etablit les Principes pour distinguer, à l'Inspection d'un Corps trouvé perdu, les Signes du Suicide d'avec ceux de l'Assassinat. Par M. Louis, &c. That is, *A Memoir concerning an Anatomical Question relative to a Point of Law, wherein certain Principles are laid down to distinguish the Marks of Suicide from those of Assassination, upon inspecting a dead Body. By M.* Louis, *of the Royal Academy of Surgery, at* Paris, *in* 12*mo.*——The misfortune which happened at Toulouse in the month of March, 1762, gave rise to this dissertation. The father of young Calas being accused and convicted of having hanged his own son, died by the hands of a common executioner. In an affair of that nature, the deposition of the physician and surgeon, who were upon the spot, and immediately inspected the dead body, was of great weight with the magistrates in passing judgment: hence a question is proposed, whether there are any plain signs or tokens, by which a physician and surgeon, upon being called in at such a crisis, may be enabled to pronounce that the deceased hanged himself, or suffered violence from some other person?

Zacchias, Alberti, Bohnius, Valentini, &c. have indicated the signs by which a physician may determine, whether a person who is found hanging, really died of the suspension, or was

hanged up after he had died of some other death; but they do not meddle with the present case. Hence it is, that in Mr. Lewis's dissertation the question is entirely new. Though M. Lewis has not solved this problem, which we may deem insoluble, as to the possibility of finding in a man that has hanged himself such particular signs as shall distinguish him from a person murdered by another; still this is a most curious and interesting performance. The author, with extraordinary sagacity, shews how greatly a surgeon ought to distrust his own abilities, and with what circumspection he should proceed, when he is to give an opinion by which the estate, life, and reputation of a fellow citizen are to be determined.

De l'Utilité des Voyages relativement aux Sciences et aux Moeurs; Discours prononcé par M. l'Abbé Gros de Besplas, &c. à Paris, chez Bertier. That is, *The Utility of Foreign Travel, in relation to Learning and Manners, a Discourse pronounced by the Abbé* Gros de Besplas, *of the College of* Sorbonne, *and Vicar General of the Diocese of* Bezançon. *At* Paris, *for* Berthier, 1763.——This is an eloquent piece, but more remarkable for the sallies of imagination, than for solidity of argument.

Traité des Devoirs des Gens du Monde, & sur tout des Chefs de Famille. Par M. Collet, Docteur en Theologie, in 12*mo.* 1763. That is, *A Treatise on the Duties of the Laity, and especially Heads of Families. By M.* Collet, *Doctor of Divinity, in* 12*mo.* 1763. *For* Bure *and* Heriſſant.——In this pretended philosophical age, works that treat of the duties of a Christian are but too commonly slighted, as the productions of visionaries, methodists, and priests; but this shall not discourage us from recommending a work of great merit, and plainly calculated for the advancement of practical morality. The author, being a Roman Catholic, proper allowance must be made for the prejudices in favour of his own religion. In the introduction, which he entitles, Motives for strengthening our belief in Christianity, he makes great use of the excellent dissertation of the present lord bishop of Glocester, concerning the attempt of the emperor Julian to rebuild the temple of Jerusalem, and the miracle by which it was prevented.

Tactique Navale, ou Traité des Evolutions et Signaux, avec Figures en Taille douce. Par M. le Vicomte de Morogues, Capitaine des Vaisseaux du Roy, &c. à Paris, chez Guerin & Latour, 1763. *in* 4*to.* That is, *Naval Tactics, or a Treatise of Evolutions and Signals, with Cuts. By M. the Viscount* de Morogues, *Captain of the King's Ships, Chief of the Brigade of the Royal Body of Artillery, Member of the Marine Academy, &c. At* Paris, *for* Guerin *and* Latour, *in* 1763, *in* 4*to. To be had at* Nourse's, *and* Vaillant's, *in the* Strand.——This is a work of great reputation among the

French. It contains the art of drawing up their fleets in line of battle, an art called Tactics, from a Greek word which ſignifies *ars ordinandi*. Naval tactics is, therefore, the art of drawing up a fleet, or ſquadron, at ſea, in order of battle. What is very extraordinary, the French, before this time, had no other treatiſe on this ſubject than the Evolutions of Father Hoſte, a Jeſuit, who had attended ſeveral of the French admirals the ſpace of twelve years on their different expeditions. But to write a work of this kind, a perſon ſhould have been a ſea-officer; and therefore it is that M. de Morogues was ſo much better qualified for the undertaking. The commiſſaries of the academy, who examined the performance, declare, that M. de Morogues, from his extenſive knowledge, was extremely capable of collecting into one body, and diſpoſing in the propereſt order, the beſt evolutions and ſignals, to the end that the public might have a clear view of all that can be ſaid on the ſubject.

LYONS. *Traité de Phiſiologie, dans lequel après avoir établi des Theſes ſur le Mechaniſme de nos Fonctions, on donne une Explication courte des Phenomenes du Corps Humain. Par M. Jean Ferapie Dufieu, à Lyon, 2 tom. in 12mo.* That is, *A Treatiſe on Phyſiology, in which, after eſtabliſhing certain Theſes on the Mechaniſm of our Functions, a ſhort Explanation is given of the Phenomena of the Human Body. By M.* John Ferapie Dufieu, *Doctor of Phyſic, and Surgeon to the great Hoſpital at* Lyons, *for* Claude Jaquenode *the Son.* 1763, 2 *vols. in* 12*mo.*——Were we to judge of the degree of perfection to which a ſcience is arrived by the number of treatiſes to which it has given riſe, we ſhould look upon phyſiology, or, which is the ſame thing, that part of phyſic which treats of the uſes and functions of the human body, as advanced to a perfect ſtate, ſo as to leave very little room for further diſcoveries: yet this is far from being the caſe; and, notwithſtanding all that has been written theſe forty years, a good treatiſe on phyſiology is ſtill wanting. It requires a man that has ſtudied hard, ſeen a great deal of practice, followed the medical art in its full extenſion, and moreover has attained to an age in which the mind, ſtill in its vigour, diveſted of prejudices, ſees and repreſents objects with the ſole view of inſtructing, without any regard to intereſt or reputatation, and without fear of criticiſm. This cannot be ſaid of Mr. Dufieu, whoſe time was chiefly employed in the practice of ſurgery; and who ſeems not to have the *præcognita* requiſite for undertaking a work of this nature.

XIII. ITALY.

LEGHORN. *Saggio Sopra l'Academia di Francia ch'é in Roma. Livorno*, 1753. *Per Marco Coltellini, in 8vo.* That is, *An Eſſay on the* French *Academy at* Rome, *in 8vo.*——This eſſay was written by the late count Algarotti, who addreſſes it to Thomas Holles, Eſq. member of the Royal Society, and of the Society of Antiquarians. The deſign of the whole performance is to refute thoſe authors, who pretend that the French academy eſtabliſhed at Rome by Lewis XIV. is of no ſervice to the pupils, whom the French academy ſend every year to improve themſelves in painting and ſculpture. Their arguments are, 1. That there is at preſent a ſufficient number of Italian paintings, and of antique ſtatues, in France, for the inſtruction of young artiſts. 2. That France at all times has had excellent artiſts who never ſet foot in Italy. M. Algarotti propoſes to refute theſe arguments by ſhewing, that, in order to carry the art to its higheſt perfection, it is neceſſary to view and to examine thoſe great maſter-pieces, which are to be found in the ſeveral cities of Italy.

LUCCA. *Stephani Baluzii Tutelenſis Miſcellanea novo ordine digeſta, & non paucis ineditis Monumentis opportuniſque Animadverſionibus aucta, opera ac ſtudio Jo. Dominici Marſi Lucenſis. Tom.* 3. *continens Monumenta diplomatica & Epiſtolaria. Lucæ*, 1763. *apud Vincent Juactinum, in Folio.*——The appendix to this work, publiſhed by M. Marſi, contains ſeveral tracts, that never appeared in any other edition.

VENICE. *Il Lettorile, Poema eroico del Signor Nicol. Boileau Deſpreaux, tradotto del Franceſe dal N. V. D. Carlo Giov. Bap. Cacherano Co. d'Oſaſio, di Canterana, della Rocca, &c. in Venezia*, 1762. *preſſo Paolo Colombani, in 8vo.*——This is a tranſlation of Boileau's Lutrin into Italian.

VERONA. *Opuſcula Phyſiologico-Pathologica, Diſſertationes tres exhibentia.* 1. *De affectionibus infantiæ & pueritiæ.* 2. *De affectibus ſenectutis.* 3. *De Viſionis Senſorio, Authore Antonio Fracaſſini, Med. Veron. Acad. Bonon. Socio, &c. Veronæ*, 1763.

TURIN. *Melanges de Philoſophie et de Mathematique, de la Société Royale de Turin; à Turin de l'Imprimerie Royale.* That is, *Philoſophical and Mathematical Miſcellanies, by the Royal Society of* Turin. *At the King's Printing Houſe*, Turin.——Theſe miſcellanies contain ſeveral ingenious memoirs publiſhed in the year 1760 and 1761. Among the reſt are the chevalier Daviet de Foncerac's treatiſe on the fundamental principles of mechanics, Algebræ Philoſophicæ in uſum artis inveniendi ſpecimen primum Ludovici Richeri; and M. Carena's Obſervations on the courſe of the river Po.

The

The latter is a moſt curious and intereſting diſſertation on the ſucceſſive alterations of the bed of this river, effected ſometimes by art, and at other times by nature. The reſearches of the author muſt greatly tend to the improvement of geography and natural hiſtory. The ancient hiſtorians make mention of two iſlands called Electrides, at the mouth of the Eridanus, or the Po. Neither Strabo nor Pliny could find in their time any veſtiges of thoſe iſlands, nor of the Electrum or Amber, from whence they derived their name. On one of thoſe iſlands the Pelaſgi founded the town of Spina, which gave its name to the mouth called Spinetica. The denomination of this town is taken from a Greek word which ſignifies a ſpark, and ſhews the nature of the ſoil, which was full of pyrites, or fire-ſtones, according to the teſtimony of Ariſtotle. Plutarch relates, that in the country formerly inhabited by the Celts, a ball of inflammable matter being thrown into the air by an eruption, fell into the Eridanus, which quenched the flames. Valerius Flaccus mentions the ſame thing;

Acer & Eridani trepidum globus ibat in amnem.
Argon. lib. v. ver. 430.

Hence we have an explanation of part of the celebrated fable of Phaeton, and a freſh inſtance of thoſe eruptions, which, at ſundry times, have produced ſuch changes on the ſurface of the terreſtrial globe.

Scylax, who wrote towards the year 500 before the vulgar æra, ſays that the town of Spina was ſituated near the river of the ſame name (Spinus or the Eridanus) about 20 ſtadia, or two miles and a half from its mouth. In Strabo's time, that is, in the beginning of the firſt century, Spina, which this author ſtill calls a maritime town, was ſeated on the continent about 90 ſtadia (eleven miles and a quarter) from the ſea. Thus in the ſix centuries which elapſed from the time of Scylax to that of Strabo, the river muſt have waſhed away a ſufficient quantity of mud and ſlime down to where it empties itſelf into the ſea, to lengthen the continent the diſtance of nines mile; which would be giving it a mile's increaſe every ſixty-ſix years. Following this progreſſion, the author thinks he might place the Adriatic ſhore, after the deluge, within a mile above Codrea. With regard to the exact ſituation of Spina, if we ſubmit to the authority of Spreti and Alberti, it muſt have been in a part of the moor of Comacchio, near the ſpot where Magin's map places *Porto di Primaro* and *Punta di Humana*.

In Strabo's time the Po was divided into ſeven branches; for it did not begin to enter the bed of the *Po Grande* till the twelfth century. In proceſs of time, its ſtream was divided into ſeveral

channels, ſome of which are now dried up. Auguſtus Ceſar had dug a canal, which ſeparated from the branch Spinetica above Ravenna. This city was then waſhed by the Adriatic; but towards the end of the ſixteenth century, it was diſtant four miles from the ſea. King Odoacer cauſed another canal to be dug, which joined that of Auguſtus to a branch of the Po, and which was ſtill navigable in the fourteenth century. Some authors of the middle ages call this branch Baderinus; but its true name was Padarenus. Priſcian Pellegrin deſcribes an ancient canal called Foſſa Boſia, which from the village of Conſaldo conveyed part of the waters of the *Primaro* into the Po of *Volano* at Medelana: this was the ancient bed of the *Sandalus*, which took its name from one *Boſius*, by whom it was cleanſed.

The firſt diviſion of the Po was made at Codrea, the right branch was the Eridanus, the left was called Sagis. Pliny ſays, that the Olana was the firſt of the ſubſequent branches formed by art. Polybius takes notice only of the Paduſa or Eridanus, and the Olana. Towards the commencement of the eighth century, the inhabitants of Ravenna dug a canal, to which they gave the name of *Foſſa*, or Padus Foſſæ: and now it is called Po di Ferrara, or Po Morto, from the ſmallneſs of the ſtream. From the left of the Eridanus a branch was alſo opened in proceſs of time, known to the ancients by the name of Vergens Fluvius, now by that of *Vergeneſe*, which is very ſhallow, and loſes itſelf in the moor of Comacchio; its mouth, which Pliny calls *Cæproſiæ oſtium*, is the preſent Porto di Magna-Vacca.

All theſe branches or canals, thoſe which the Tyrrhenians dug in order to divert the waters of this river into the marſhes of Adria, called *Septem maria*; the different rivers which diſembogued themſelves into the ſea, when the Adriatic ſhore was above Codrea, and which afterwards mixed their waters with the Po; all theſe cauſes conjoined, have waſhed down a prodigious quantity of mud and ſlime towards the gulph, by which means the ſea-ſhore has been removed to its preſent diſtance from the above places.

After mentioning theſe changes in the Po, M. Carena makes a few obſervations on the ſource, and on ſome of the rivers which empty themſelves into it; and laſtly, he points out the effects of the extenſion of the continent at the mouth of rivers. He thinks, that as the mud thus protruded down the ſtream raiſes the ſurface of the ſea by the extenſion of the continent, the conſequence is, that the ſea muſt overflow ſomewhere elſe, and drown thoſe maritime parts which happen to be lower than the ſea-waters. The ſurface of the earth muſt at long run be a greater

a greater loſer than gainer; and if revelation did not inform us that it is to be no more overwhelmed by a deluge, but deſtroyed by a conflagration, we ſhould conclude, that in a long ſeries of years it would be all covered with water.

XIV. GERMANY.

HALLE. The excellent account which the illuſtrious Linnæus has publiſhed in the Swediſh language, of his voyage in 1741, to the iſlands of Oeland and Gothland, has been lately tranſlated into the German language, and makes a volume in octavo, printed for J. Cuſt, 1764.

BERLIN. *Diſcours moraux pour ſervir de ſuite au Philoſophe Chretien, par M. Formey.* That is, *Moral Diſcourſes, being a Continuation of the Chriſtian Philoſopher. For* John Jaſperd, 1764, 12*mo.* —The ſermons which compoſe the four volumes of the Chriſtian Philoſopher have had a very extraordinary ſucceſs. This perhaps was owing to the form in which they made their public appearance; for a great many readers, who little imagined they were peruſing a clergyman's ſermons, would have diſdained to look at them, if inſtead of the motto's taken from profane authors, they had ſeen texts of ſcripture at the head of thoſe diſcourſes. But M. Formey has not uſed that innocent artifice in theſe moral diſcourſes; they appear in the form of ſermons, with the ſcriptural texts, and the other characteriſtics of that ſpecies of writing.

LEIPSIC. Profeſſor Boehm, a gentleman celebrated for his profound knowledge of hiſtory and polite literature, has publiſhed ſom e months ago, *Acta pacis Olivenſis inedita, Tom.* I. *in quo Joachimi Paſtorii ab Hirtenberg aurora pacis, Diarium pacificationis, ex bibliotheca Zaluſkiana nunc primum prolatum, & Oliva pacis, continentur. Recenſuit, illuſtravit, tabulas publicas & obſervationes adjecit Joh. Gottlob Boëhmius, hiſtoriographus regius. Hiſt. P. P. Lips. Wratiſlaviæ apud Kornium & Gampertum* 1763. This new preſent which M. Boehm makes to the public, will be the more acceptable, as the original pieces, which through his care make their firſt appearance in print, are illuſtrated with a great variety of remarks, all relating to the hiſtory of the treaty of Oliva. The reader will be particularly pleaſed with the characters of the miniſters who concluded that treaty, and of ſeveral other ſtateſmen of that time.

Antonii Wilhelmi Platzii, pro Cancellarii, tractatus de plantarum virtutibus, ex ipſarum charactere haudquaquam addiſcendis, Liſſæ, 1764, *in* 4*to.*

Ξενοφωντος Απομνημονευματων Βιβλια Δ. *Xenophontis memora-*

morabilium Socratis Dictorum Libri IV. *Quartum recenſuit, emendavit, illuſtravit, et Indicem adjecit Joan. Aug. Erneſti. In Officina Fritſchiæ*, 1763. 8*vo*. The various readings and the new notes with which this edition of Socrates's Dicta Memorabilia is enriched, render it far ſuperior to the three preceding editions publiſhed by the ſame learned gentleman.

STRASBURG. *Diſſertatio medica de Cicuta, quam ſolemni eruditorum examini proponit Auctor Projectus Joſephus Ehrhart, Rederſhemenſis Alſata, &c.* That is, *A Phyſical Diſſertation on Hemlock, by M.* Project Joſeph Ehrhart, *of* Rederſheim *in* Alſace. *At* Strasburg, *for* Jonas Lorenzo, 1763, *in* 4*to*. Among the ſeveral pieces that have appeared on the uſe of hemlock ſince the publication of Mr. Storck's treatiſe on this ſubject, none have been more deſerving of our attention than the diſſertation before us. The author to a very profound erudition has joined an excellent analyſis of this plant, with ſeveral curious obſervations concerning its uſe. His diſſertation may be divided into five parts: in the firſt he inquires into the names by which hemlock was diſtinguiſhed by the Greeks and Romans; in the ſecond he gives a deſcription of the plant, with the different names by which it has been diſtinguiſhed by modern botaniſts; the third contains its analyſis; the fourth mentions the fatal effects that aroſe from it when taken in too large a doſe, which was the reaſon of its having been hitherto conſidered as a poiſon by all the faculty; and the fifth treats of the good effects it has produced either before or ſince Mr. Storck rendered the uſe of it ſo familiar. Some of theſe obſervations are new, and extremely intereſting.

XV. UNITED PROVINCES.

AMSTERDAM. *Lettres à Mr. Rouſſeau, pour ſervir de Reponſe à ſa Lettre contre le Mandement de M. L'Archevêque de Paris.* That is, *Letters to M.* Rouſſeau, *in Anſwer to his Letter againſt the Paſtoral Letter of the Archbiſhop of* Paris. Amſterdam, *for* Michael Rey, 1763. *in* 8*vo*. The author of this performance is M. L'Abbe Yvon.

Analyſe raiſonnée de la Sageſſe de Charron. That is, *A rational Analyſis of M.* Charron's *Treatiſe on Wiſdom. At* Amſterdam, *for* Michael Rey, 1763, *in* 12*mo*. 2 *Vols*. Charron is one of the moſt original writers in the French language. He greatly reſembles his friend Montaigne, in freedom and boldneſs of ſentiment. Charron was born at Paris in 1541, and died in that city Nov. 16, 1603. His treatiſe on wiſdom has been always held in high eſteem, and has undergone two tranſlations

ſlations in our language. The analyſis before us is a kind of abridgment of that excellent work; and the author thereof has inſerted ſome notes, in which he ſometimes oppoſes M. Charron's opinions.

UTRECHT. *Henrici Cannegieter de Gemma Bentinckiana, item de Iſide ad Turnacum inventa, necnon de Dea Eurorina ad ampliſſimum Virum Wilhelmum Pauli ſupremæ Hollandorum, Zelandorum, & Friſiorum Curiæ Senatorem Trajecti ad Rhenum, apud Guliel. Hen. Kroon*, 1764. This is a ſhort but curious diſſertation, written in a very elegant ſtile, replete with erudition, and worthy of the author as well as of the learned magiſtrate to whom it is inſcribed. The firſt article is a fine ſapphire in the poſſeſſion of count Bentinck. The author conſiders it as an antiquarian, and, after many learned reſearches, proves it to be a repreſentation of the Jupiter Serapis of Egypt. By the way he obſerves, from Pliny the Elder, that it was in this philoſopher's time they began to wear gems in rings, repreſenting either Hippocrates, or ſome other Egyptian deity. In the ſecond article the reader will find whatever the ancients have advanced in regard to Iſis, her worſhip and attributes. This is done in ſo conciſe and maſterly a manner, that it is not poſſible to abridge it; ſo that we muſt refer the reader to the diſſertation itſelf. The third article is an inſcription lately found at Domburg in Zealand, which the author reads, *Deæ Burorinæ quod votum eſt Malius votum ſolvit pro ſe ſuiſque.* This Burorina he ſuppoſes to be a local or tutelary goddeſs, like the Nymphs of the Greeks and Romans; probably the neighbourhood of Domburg was under her protection. The author founds his conjecture on the etymology of the word *biuer* in Dutch, which ſignifies a neighbour, from whence *buren* to viſit, *burer* a viſitor, and thence might have been formed *Burorina.* Beſides this inſcription, he explains two others relative to the above article; and his explications are ſupported by ſuch erudition and delicacy of taſte, as intitle him to the acknowledgment of the reader.

The ingenious oration which M. Hennert pronounced the 6th of February this year at his entering upon the profeſſorſhip of philoſophy, mathematics, and aſtronomy, was lately printed by Biddelet with the following title; *Johannis Frederici Hennert Oratio inauguralis, de Ingenio Mathematici, dicta publice A. D.* 11 *Feb.* 1764. *quum extraordinariam Philoſophiæ, Matheſeos, & Aſtronomiæ Profeſſionem, in illuſtri Trajectina Academia auſpicaretur. In 4to. pp.* 40.

MONTHLY

16. *A Reply to the Counter-Addreſs; being a Vindication of a Pamphlet entitled, an Addreſs to the Public, on the late Diſmiſſion of a General Officer.* 8vo. *Pr.* 1*s.* Nicoll.

THE reader, in our laſt Number *, may find an account of the pamphlet to which this is intended as an anſwer. We are ſorry to repeat our obſervations, that perſonal ſcurrility is unworthy of gentlemen; but we cannot help ſaying, with regard to the controverſy before us, that the Counter-addreſſer gave the firſt blow, which is moſt ſeverely returned in this Reply; and, for that reaſon, we ſhall omit giving any ſpecimens of what we moſt ſincerely condemn, and wiſh to be baniſhed from all writing.

We foreſaw that the motto would become an object in the controverſy, and therefore we tranſlated it; we hope not for the uſe of the Addreſſer, though his manner of reprinting it is ſomewhat ſuſpicious, if the Addreſſer and the Replier are the ſame; though we rather ſuppoſe it an error of the preſs. Both antagoniſts ought to have obſerved that Salluſt is not accountable for the maxim laid down in the motto, which is indeed no more than a prudential, but very juſt, obſervation thrown out by Cæſar in the debate concerning the puniſhment of the Catalinarian conſpirators. We readily acknowledge the ſuperiority of our author, in point of writing, to his antagoniſt, and he has very fully vindicated the propriety of the late diſmiſſion of a general officer. The ſhameful expedition to Rochefort ought never to be forgot; and had the Replier been furniſhed with ſufficient information, he might have aſked, with a malicious ſneer, Who inſinuated, that the ſucceſs of the attempt upon Rochfort was improbable, and adviſed a deſcent upon another part of that coaſt, for this very notable reaſon, becauſe the ſalt-works there were defenceleſs?

Having thus done juſtice to both writers, we owe ſome to ourſelves, and wiſh that the author of this Reply had given us an opportunity of praiſing his candour as well as his capacity, which we ſhould moſt willingly have done, had he acknowledged his obligations to the author of the 19th article of the Monthly Catalogue in the Critical Review of laſt month. A gentleman may be above paying, but he ought not to be above acknowledging, a debt.

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* Critical Review for Auguſt, 1764, p. 146.

17. *An*

17. *An Enquiry into the Queſtion, Whether Juries are, or are not, Judges of Law, as well as of Fact; with a particular Reference to the Caſe of Libels.* 8*vo.* *Pr.* 6*d.* Wilkie.

We remember in the time of the rebellion of 1745, a number of hawkers and newſmen got together in expectation of an extraordinary Gazette; but they were diſappointed of the publication, and conſequently of their ſuppers. In Butcher-Row they held a chapter, where it was moſt learnedly debated, in preſence of their printer, whether they ſhould have a *terrible apparition*, or a *barbarous, bloody, and inhuman murder*, to make amends for their diſappointment. We cannot look upon the authors of ſuch pieces as this before us in any other light than that of hawkers and newſmen. They wait for a popular topic, ſuch as that of juries, judges, general warrants, or the like. They lug out all that has been ſaid upon the ſubject by former writers, and behold here is a pamphlet, ſuch as that under conſideration, which does not contain a ſingle word of juries being judges of the law as well as the fact, that has not been again and again enforced by creditable writers. The practitioners of law might, perhaps, think themſelves diſhonoured ſhould we ſuppoſe this work to come from the pen of an attorney's clerk in the third year of his apprenticeſhip.

18. *A Letter to the Public Advertiſer.* 8*vo.* 1*s.* Almon.

Never were authors reduced to ſuch wretched ſhifts as ſome of our preſent political writers. This letter ſeems to be wrote by a perſon who is afraid to quit his hold of acts of parliament, and the practice of courts; and therefore dares not ſtep one inch into conſtitutional argument. His deſign in this publication, is to abuſe a great and reſpectable character, and to compare him to the execrable Jefferies. Lord M. has fully and candidly vindicated himſelf from all imputation of laying it down as a doctrine, that *a jury are not judges of the law as well as the fact*, IF THEY PLEASE TO TAKE IT UPON THEMSELVES.

19. *A Letter to the Peace-maker, on the Infraction of the Peace by the* French *and* Spaniards. 4*to.* *Pr.* 1*s.* 6*d.* Burd.

This is a moſt importantly ſtupid arraignment of the late peace, addreſſed to the noble Lord who is ſuppoſed to have had the principal hand in making it. The author rambles about from age to age, from hiſtory to hiſtory, to juſtify the perſonalities which he heaps upon the noble perſonage. The principal error in the plan of our undertaking is that of being obliged, *nolentis volentes*, to reſcue from oblivion,

oblivion, pieces that muſt inevitably ſink, were it not for our labours.

20. *Conſiderations which may tend to promote the Settlement of our new* Weſt-India *Colonies, by encouraging Individuals to embark in the Undertaking.* 8vo. *Pr.* 1*s.* Robſon.

This writer's conſiderations are confined to the iſlands of Grenada, the Grenadines, Dominica, St. Vincent, and Tobago, all ſituated in the neighbourhood of Barbados. He gives us an account of each, both geographical and civil; their intended conſtitutions are well laid down; and the plan of their government is, in a great meaſure, juſtified. The author tells us, in a note, that the number of French inhabitants in Dominica and St. Vincent amount to near 4000, and their ſlaves to upwards of 12,000. Upon the whole, this performance ſeems to have been written under the eye of ſome of the new appointed governors, as it gives us a very advantageous idea of our late acquiſitions in preference to our old ſettlements.

21. *The Preſent State of Navigation on the* Thames *conſidered; and certain Regulations propoſed. By a Commiſſioner.* 4to. *Pr.* 1*s.* Rivington.

This is an honeſt pamphlet, and, in our opinion, ſenſible and rational; but as the whole of it depends upon facts, of which we cannot have an opportunity to be judges, we can enter into no detail of it farther than ſaying, that, if the facts are properly ſtated, the object recommended is very deſerving of the public conſideration.

22. *The Lives of all the Earls and Dukes of* Devonſhire, *deſcended from the renowned Sir* William Cavendiſh, *one of the Privy Counſellors to King* Henry VIII. *Illuſtrated with Reflections and Obſervations on the moſt ſtriking Paſſages in each Life: Interſperſed with ſome Particulars of the Lives, Characters, and Genealogies of ſeveral great and eminent Men, their Contemporaries; to which is added, a ſhort Account of the Riſe, Progreſs, and Preſent State of the High Court of Chancery. By Mr.* Grove, *of* Richmond. 8vo. *Pr.* 6*s.* Nourſe.

Mr. Grove of Richmond is a kind of a Harlequin hiſtorian. He ſets out to write the lives of the earls and dukes of Devonſhire. In an inſtant he ſtrips off his frock, converts himſelf to a cheeſemonger, a conjurer, or an old woman, and runs rambling after all the earls and dukes of the creation. In ſhort, excepting our friend the hiſtorian of the parliament of Great-Britain,

tain *, we do not know a more ſtupid plagiary than Mr. Grove. But peace to his *manes*. Poor Grove had no party-conſiderations in his head. He wrote from two principles of enthuſiaſm. The one was, that cardinal Wolſey, and all who had the leaſt dependence upon him, (as the anceſtor of the preſent Cavendiſh family, who was gentleman of his bed-chamber) were the greateſt and beſt men in the world. The other principle was, that he was the greateſt and beſt hiſtorian that ever took pen in hand. After all, there is inſtruction even in artleſs compilation; nor ſhall we deny Mr. Grove of Richmond that merit.

23. *A Pronouncing and Spelling Dictionary, &c. By* William Johnſton, M. A. 12*mo*. *Pr.* 3*s*. 6*d*. Johnſton.

Let no Ariſtarch of learning diſdain performances of this kind. We look upon that before us in a patriotic light; becauſe, as we have obſerved on other occaſions, the extenſion of language is an extenſion of influence. France owes her power to her language, and we ſhould be glad to find that the next turn ſhould fall to England. A man born and bred up in Middleſex or Oxfordſhire may be ignorant of the utility of ſuch a work as this, becauſe it tells him no more than what he knows before. That is not the caſe with foreigners; nay, we will venture to ſay with three-fourths of the inhabitants of Great-Britain, who are totally ignorant of the principles and practice of ſpelling and pronouncing. What pains did not ſome of the beſt writers and critics in France take upon this ſtudy, before their language became ſo univerſal as it is now! Quintilian himſelf, who was incomparably the fineſt writer, and the beſt critic, of his own or any other age, has deſcended lower than Mr. Johnſton has done in the work before us. Our author has eſtabliſhed clear practicable rules for articulation, and conſequently for facilitating to foreigners the pronouncing and ſyllabification of the Engliſh language; and that upon principles which are in common to all languages. In ſome points, however, we affirm (for it is no matter of opinion) that he is miſtaken. "No genuine Scotchman ever pronounced the word *maſter* like *maiſter*." This would be a ſmall miſtake, were it not that the greateſt part of the doctrine of pronunciation depends upon the analogy of words and languages; nor can it indeed be rendered intelligible in any other manner.

24. *The Complete* Engliſh *Spelling Dictionary; upon an entire new Plan, &c. For the uſe of Schools. Small* 8*vo*. *Pr.* 3*s*. Nourſe.

This is another well-meant attempt for aſcertaining the pronunciation and purity of our language. We do not per-

* See Critical Review for laſt Month, p. 150.

ceive that its principles differ materially from thoſe of Mr. Johnſton. For the reaſons expreſſed in the former article, we recommend it to the encouragement of the public. *Hæ nugæ in ſeria ducunt.* What can be more ſimple than the data and axioms of Euclid; and yet into what an immenſity of reaſoning they lead us! The ſame may be ſaid of language. Its elements are ſimple; but upon thoſe elements a moſt noble ſuperſtructure may be raiſed.

25. *The Lyrick Pacquet. Containing moſt of the Favourite Songs, ſerious and comic, that have been performed for three Seaſons paſt at* Sadler's Wells, *&c. By* T. Mozeen. *8vo. Pr. 2s 6d.* Dixwell.

Ladies and Gemmen (that we may do credit to our friend Clark, in Sir Launcelot Greaves, and his brothers of the Bedford) here's a lot—Mr. T. Mozeen,—a jewel of an author—the greateſt that ever was, or ever will be. He is not contented, ladies and gemmen, to be the Pindar and Horace, the Butler and Boileau of the age; but here he has toſt you up a preface, where he diſcovers himſelf to be the Theophraſtus, the Rochefoucault, the Bacon, and the Bruyere, of Great-Britain. A jewel of a man, ladies and gemmen, put in the lot at your own price.—So ſays the poetical auctioneer; and far be it from us to underbid for the works of Mr. T. Mozeen, eſpecially when publiſhed under ſo reſpectable a patronage as that of Mr. Thomas Roſoman, proprietor of Sadler's Wells. A ſtory lies in our way, as Falſtaff ſays, and we have found it. One Mr. John Banks (who had been formerly a weaver) a genius, as near as we can gueſs, parallel to that of Mr. T. Mozeen, and much of the ſame caſt, ſent the late Mr. Pope propoſals for printing his works, with ſpecimens annexed. The arch bard, who was not very liberal either of praiſe or money, ſaw good humour, good nature, and ſome ſprinklings of wit interſperſed in the pacquet that came to his hand; and it mollified, tho' it did not overcome, his cynical diſpoſition. He ſent back the propoſals to Mr. Banks with half a guinea (the ſubſcription-money) wrapt up in a paper containing the following lines:

May theſe put money in thy purſe,
For take my word for't, I've read worſe.

We aſſure Mr. Mozeen that he ſhall never be the worſe for our word.

26. *Satire, a Poem. 4to. Pr. 1s.* Nicoll.

The verſification of this piece is not abſolutely deſpicable; but we own we cannot find out its meaning, or what vice it is intended to ſatirize, unleſs it is the author's own want of taſte, diſcernment, and preciſion.

27. Homer

27. Homer Traveſtie: *Being a new Burleſque Tranſlation of the Ten Firſt Books of the* Iliad. *By the Tranſlator. Vol. II. Small 8vo.* 2*s.* 6*d.* Hooper.

We not only confirm the pardon which we iſſued * in favour of this author, but moſt heartily thank him for the very laughable entertainment he has afforded us by the publication of this ſecond volume, which we think in many reſpects ſuperior to the firſt, and we moſt earneſtly recommend it to all the true ſons of Comus. Witneſs our hands,

(L. S.) *The* CRITICAL REVIEWERS.

28. *An Elegiac Poem, occaſioned by the much lamented Death of the Rev. Mr.* Phocion Henley, *&c.* 4*to. Pr.* 6*d.* Hood.

When a young practitioner in literature compoſes an elegy, or a funeral ſermon, on the death of a friend, he is apt to miſtake a warm affection for poetical fire, and piteous lamentation for pathetic expreſſion. While the fervour continues, he ſends his compoſition to the preſs. The world receives it with a perfect inſenſibility; and the author, when he grows cool and impartial, repents of his haſty publication. The elegy before us is of this kind: the author will receive no great honour by his performance; and the late worthy rector of Black Friars (though this eſſay is intended 'to perpetuate his memory') would have derived more poſthumous reputation from a wooden monument near a country church. Take a ſpecimen:

'With ſoul ſerene the ſummons he receiv'd,
And God's unfailing promiſes believ'd:
That who in Wiſdom's paths delight ſhall take,
He'll never leave, his mercy'll ne'r forſake.'

29. *The Uſefulneſs and Abuſes of Philoſophy in Matters of Religion. A Sermon preached at the Viſitation of the Right Reverend* William *Lord Biſhop of* Glouceſter, *holden at* Stroud-Water, *on* Wedneſday, May 30, 1764. *By* John White, D. D. *late Fellow of* All-Souls College, Oxford. *Publiſhed by Deſire of the Biſhop. 8vo. Pr.* 6*d.* Rivington.

The author has taken for his text the following words, from Col. ii. 8. "Beware leſt any man ſpoil you through philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt." In illuſtrating this paſſage, he obſerves—That 'there were, in the days of the apoſtles, ſome bold oſtentatious men, who, from the traditionary opinions of the antient ſages, and the enthuſiaſm of their own conceits,

* See Critical Review, vol. xiii. p. 519.

had

had framed a motly compoſition of philoſophical and religious tenets, which they were fondly zealous to ſupport; and having moreover, from the prevalence of the faith, and the curioſity of their own temper, adopted ſome ſuperficial notions of Chriſtian doctrine; they thought themſelves amply qualified to commence lecturers and reformers of the church; and under the pretence of ſuperior knowledge, and *underſtanding all myſteries*, obtruded many baneful hereſies and perplexing ſuperſtitions upon the minds of the primitive converts;' and that 'as ſoon as St. Paul had intelligence of this confuſion, he, with an honeſt indignation, oppoſed himſelf to the occaſions of it, and endeavoured to purify the hearts of thoſe who had been corrupted by theſe ſplendid fallacies; and to reconcile them *to the ſimplicity of the goſpel, as the truth is in Jeſus.*'

The doctor writes like a man of learning; and endeavours to aſcertain the proper limits of reaſon and pholoſophy, like a good orthodox divine.

30. *Buſy-Bodies Anatomized: or, A Succinct Deſcription of one of the moſt Miſchievous Characters of the Preſent Age. With a Prefatory Addreſs to the Public. By* James How, M. A. *Rector of St.* Margaret's Lothbury, London; *and of* Milton *next* Graveſend, Kent, *and Author of the Reformed Prodigal.* 8vo. *Pr.* 1*s.* Dilly.

The text which our author has prefixed to theſe diſcourſes is very laconic; it is——*Buſy-Bodies.* He ſhortened it, he ſays, to make it *portable:* for the ſame reaſon he ſhould have ſhortened his book. He informs us, that he preached theſe ſermons nine years ago; and therefore, gentle reader, you may expect to find them very correct. He muſt indeed, according to his own account, have taken abundance of pains; for he has *conſidered, decyphered, delineated, endeavoured, painted, expoſed, anatomized, and made an end of,* this miſchievous character.

We ſhall preſent our readers with a part of it.

When theſe buſy bodies 'have talked their talk out, done pumping and pumped the pump dry, aſked as many rude and impertinent queſtions as their buſy heads can ſuggeſt, and loaded themſelves with all the filthy intelligence they can pick up at one houſe, away they wander to another, full of buſineſs and yet having nothing to do, I mean that would be of ſervice to them, and there they begin again, and run on much in the ſame impertinent manner as before; and ſo from one houſe to another, prating all day long, till they have run themſelves out of breath, and their ſpirits are quite exhauſted with the toil of the day.'

We ſhall not attempt to expreſs our ſentiments in regard to the merit of this performance; for, if we ſhould, the author would call us——*Buſy-Bodies.*

THE CRITICAL REVIEW.

For the Month of *October*, 1764.

ARTICLE I.

The Modern Part of an Univerſal Hiſtory, from the Earlieſt Account of Time. Compiled from Original Writers. By the Authors of the Ancient Part. Vol. XLII. *8vo. Pr.* 5*s.* Millar.

WE are now to review the laſt volume of the hiſtorical part of this long-continued work; and when we conſider its extenſive nature, we cannot accuſe the authors of having exceeded the bounds neceſſary to do it juſtice. The volume before us renders it comprehenſive as well as extenſive, which will appear from an impartial review of its contents.

The hiſtory of the German empire is the moſt difficult of any other to execute, on account of its intricacy. That great body is compoſed of ſeveral ſtates, which, with regard to their internal conſtitutions, are ſovereign and independent, but connected together by a political confederacy, the head of which is the emperor. The preſervation of this confederacy is the only principle by which the heads of thoſe ſovereign ſtates are amenable to the imperial, or any other, tribunal; and even in the caſes where they are ſo, they have the privilege of being judged by their peers, as the real power of the emperor over them is very inconſiderable, and extends only to the executive part of the juridicature. From this general view of the Germanic conſtitution, it neceſſarily follows, that the hiſtories of the principal of thoſe ſovereign ſtates contain very intereſting matters, and were indiſpenſible in this undertaking.

The archduchy of Auſtria is no electorate, but its head is miſtreſs of two kingdoms, which, at certain periods, have made very diſtinguiſhed figures in the hiſtory of Europe; we mean Hungary and Bohemia: the latter of which is an electorate, but many great and intereſting events fall within its annals, that

could, with no propriety, be introduced into the general hiſtory of Germany, which we have already reviewed*. The ſame may be ſaid of the other ſecular electorates, the hiſtories of which are here exhibited, in a clear compacted manner, without having recourſe to tireſome repetitions. Germany, it is true, contains other ſtates, which, in themſelves, are powerful and important; but our authors, to avoid an endleſs prolixity and confuſion, have, with great judgment, confined themſelves to Hungary, ſix ſecular electorates, and Mecklenburgh. After this they proceed to bring down their hiſtory to the preſent times, from the years at which their accounts of the ſeveral monarchies and ſtates it contains, break off.

This volume begins with the hiſtory of Hungary, which, we are told, was ſubdued by Charlemagne, who encouraged its inhabitants to become Chriſtians, by freeing it from tribute, and building a church for their uſe without the walls of Buda. The Hungarians, however rebelled againſt the deſcendants of Charlemagne, and about the year 889, in the reign of the emperor Arnold, they over-ran Germany, which they deſolated by plundering the houſes, burning the churches, and putting the inhabitants to the ſword. After committing the like ravages in France, they defeated the emperor Lewis the third, and made irruptions into Italy, and, by means of ſome boats which they built, they became maſters of Venice. The above ſhort ſketch of the Hungarian hiſtory comprehends whatever is to be found in authentic records till the reign of Stephen the Apoſtolic, who is ſaid to have been its firſt Chriſtian king. Till that time, a continual viciſſitude of wars, devaſtations, invaſions, victories, and defeats, fill up their annals with very little variety. Stephen, at the beginning of his reign, reduced his ſubjects who had rebelled againſt him on account of his attachment to Chriſtianity, and in this he was aſſiſted by his German auxiliaries: he afterwards defeated the Bulgarians, who had invaded his kingdom. He obtained, in reward of his zeal for Chriſtianity, from Sylveſter the ſecond, the title of Apoſtolic, which has been lately revived in the perſon of her preſent Hungarian majeſty.

In 1034, Stephen was ſucceeded by his nephew Peter, who was depoſed on account of his partiality towards the Germans. One Ovo then filled the throne, which he loſt for his cruelty; and being killed, Peter was reſtored to his crown, from whence he was again expelled, becauſe he continued to favour the Germans. Being taken priſoner, his eyes were put out, and he died in confinement. He was ſucceeded by one Andrew, of the blood royal; but he was defeated and killed by his brother Bela, who

* See Critical Review, vol. xi. p. 421.

then

then mounted the throne, and is ſaid to have coined gold and ſilver money. Upon his death, Andrew's ſon Solomon was reſtored, and he reigned in conjunction with Geyſa, the ſon of Bela. Geyſa expelled Solomon, who did homage for Hungary to the emperor Henry the fourth, while pope Gregory the ſeventh inſiſted, that none but the holy ſee had a right to that homage, Stephen having ſubjected his kingdom to one of his predeceſſors. We find Ladiſlaus, the brother of Geyſa, next filling the throne of Hungary, but without the title of king, the exile Solomon being ſtill alive. This Ladiſlaus, about the year 1087, defeated the Poles, and took Cracow, when he engaged to ſerve in the firſt cruſade; but he died (greatly lamented by his ſubjects) before it took place.

Coloman, the ſon of Geyſa, ſucceeded to the throne of Hungary, which was filled, in the year 1114, by his ſon Stephen. Hungary, at this time, appears to have made a great figure in the affairs of Europe, and even of the Greek empire; but the ſucceſſion to its crown, though hereditary, took place only with the conſent of the people. It may be, perhaps, an enquiry worthy of future inveſtigation, whether our Edward the Confeſſor, who, with his brother, was educated in Hungary, did not import into England the like ceremony, which has been obſerved at the coronation of all his ſucceſſors. The principles of hereditary ſucceſſion with conſent of the ſtates was ſo ſtrongly implanted in the minds of the Hungarians, that our authors tell us, their king Emeric, about the year 1196, quelled a dangerous rebellion againſt him, by marching, with the crown of Stephen the Apoſtolic on his head, into the rebel army, and claiming their allegiance, as being the deſcendant of that ſaint and prince. It would exceed our propoſed bounds to follow the hiſtory of Hungary through all its particulars, many of which are curious and entertaining.

In the year 1290, king Ladiſlaus the third dying without iſſue, the emperor Rodolph, pretending that Hungary was an imperial fief, gave the inveſtiture of it to his ſon Albert duke of Auſtria. His right was conteſted by Charles Martel, ſon to the king of Sicily, and his wife Mary, ſiſter to Ladiſlaus, his claim being ſupported by the pope. Charles married the emperor's daughter, and Rodolph dropped Albert's claim. The Hungarians were, at that time, ſo free that they elected for their king Andrew, a grandſon of one of their former kings, and who, by being born and bred up in Venice, was called the Venetian. Andrew maintained his royalty bravely, and oppoſed all the pope's inſolent demands in favour of Charobert, the ſon of Charles Martel, to whom his grandmother had reſigned her right. As Charobert was ſtrongly ſupported,

Andrew, who had no iſſue, was obliged to divide the kingdom with him; but Charobert, having taken the name of Charles, about the year 1310, got the better of the numerous competitors ſet up againſt him by the pope and the neighbouring ſtates; and, after a glorious reign, died about the year 1342. He was ſucceeded by his ſon Lewis; and, from that time, the affairs of Hungary were greatly complicated with thoſe of Italy, ariſing from the conſequences of the above-mentioned marriage between Charles the Lame and Mary, the ſiſter of Ladiſlaus. In 1382, Mary, the eldeſt daughter of king Lewis, was, by the ſtates, declared king of Hungary; but the government of the kingdom was in the hands of her mother Elizabeth, who diſobliging the ſtates, they offered their crown to Charles de Duras, who had ſtrangled the unfortunate Joan queen of Naples. Mary, king of Hungary, and her mother received Charles as a relation, though he came as a competitor; and Mary's huſband, Sigiſmund, ſecond ſon to the emperor Charles the fourth, retired to Bohemia. Mary, however, was depoſed, and Charles declared king; but he was murdered by order of Elizabeth. His death was revenged by a governor of Croatia, who drowned Elizabeth, and impriſoned Mary. Such are the chief events that happened in Hungary, till the year 1387, after which its affairs and government are complicated with thoſe of Turky, Germany, and other ſtates; for which reaſon our authors end their hiſtory of it, in the year 1553, when it came into the poſſeſſion of the houſe of Auſtria.

After the hiſtory of Hungary follows that of the Modern Empire; which gives the reader a complete idea of the government, laws, and conſtitutions of that multiform and ambiguous body. Our authors deduce its policical principles from hiſtorical facts, and treat in a very maſterly manner of the pre-eminences, rights, and prerogatives of the emperor; a ſubject curious in itſelf, and little known to the generality even of the moſt learned readers. Then follows an account of the kings of the Romans, the vicars of the empire, and many other important particulars, with a hiſtory and deſcription of the imperial cities, and the republic of Swiſſerland, formerly dependent on the empire; without which it is impoſſible to underſtand the Germanic hiſtory.

The hiſtory of Bohemia ſucceeds; and we learn that it was raiſed from a dukedom to a kingdom by the act of the emperor; though his prerogative in this reſpect was diſputed by the pope. The moſt diſtinguiſhed period of the annals of this kingdom, before it had the misfortune to be united with the houſe of Auſtria, was under John, ſon of the emperor Henry the ſeventh, of Luxembourg, from whom our princes of Wales inherit

inherit the badge and motto of their dignity. Of this prince's reign, (one of the moſt diverſified by events, of any we have in hiſtory,) we ſhall give an extract, from which the reader may form ſome idea of the clearneſs and preciſion of ſtile and manner that reign through this work.

'His ſucceſſor was John, the ſon of the emperor Henry VII. of the family of Luxemburgh, who had married Elizabeth, the youngeſt ſiſter of Wenceſlaus. He received the crown by a formal deputation of the ſtates, and after a diſpute for ſome time with his competitor, he at laſt obtained quiet poſſeſſion of the kingdom. As the diſpute about the ſucceſſion had given great opportunities to robbers and banditti, the king's firſt care was to repreſs them, and to eſtabliſh good order in his dominions. During his father's expedition to Italy for the imperial crown, he was appointed vicar of the empire, when he occaſioned ſome murmuring amongſt his ſubjects, by the encouragement he gave to the Germans. To quiet the diſcontents he ſent back the Germans, and gave their places to Bohemians, who were quickly found to be more oppreſſive than the foreigners had been. John puniſhed the oppreſſors in an exemplary manner, and ſoon after gave aſſiſtance to the emperor Lewis of Bavaria againſt his competitor Frederic, ſet up in oppoſition to him by the popes, who had excommunicated and depoſed him, becauſe he refuſed to ſubmit to their uſurpations. Some years after, the inhabitants of Breſcia, being oppreſſed by another faction in Italy, begged aſſiſtance of John, who marched into that kingdom, and made himſelf maſter of ſeveral places. The emperor, jealous of his power, and offended with him for taking part in the diſputes in Italy, perſuaded the dukes of Saxony and Auſtria to attack his dominions during his abſence. This unexpected invaſion obliged him to leave the care of his army in Italy to his ſon Charles, and to return to Bohemia. He quickly repulſed the invaders, while the young prince Charles, who was then only in the ſixteenth year of his age, gained a ſignal victory over the Guelphs and Gibellines, in Lombardy. John, the following year, returned to Italy, where he ſpent the whole ſummer in reducing the revolted cities. Finding the war very expenſive, he divided his conqueſts among ſome Italians who had continued faithful to him, and ſending his ſon Charles to Bohemia, he himſelf went to the county of Luxemburgh, to carry on a war againſt the duke of Brabant. From Luxemburgh, a few years after he returned to Bohemia, with his new queen Beatrice, daughter of the duke of Bourbon, and being jealous of the authority of his ſon Charles, he deprived him of all command. Soon after, he marched againſt his ſon-in-law Otho duke of Auſtria, who, with the emperor, had made a partition

of the territories of the duke of Carinthia, which, by a former treaty, ſhould have been left to the king of Bohemia's ſecond ſon John. On account of this ſucceſſion, a new war was raiſed in Bavaria, Auſtria, Carinthia, and Tyrol, in which likewiſe the Veroneſe, and ſome other Italian ſtates, engaged as auxiliaries to the emperor. Towards the end of September, an accommodation was concluded, when the king of Bohemia conſented to allow his ſon-in-law Otho to retain the duchy of Carinthia. Immediately after the concluſion of this treaty, he undertook an unſucceſsful expedition into Pruſſia againſt the Lithuanians; from whence, without viſiting his kingdom of Bohemia, he returned to Luxemburgh. Soon after he took a journey to Montpelier, in France, in expectation that the fine air would cure him of a diſtemper in his eyes; but becoming quite blind, he returned from thence with his ſon Charles to Avignon, where he had a conference with pope Benedict XII. and afterwards returned to France. The year after, he again viſited Bohemia, which kingdom he reſigned to his ſon Charles, and receiving from him 5000 crowns, he again went to France. After an abſence of two years, he viſited his ſon at Prague, and went with him and ſeveral other German princes upon an expedition into Pruſſia, which again proved unſucceſsful, by the mildneſs of the winter, which prevented the rivers from being paſſable. A few years after, the emperor, with the king of Hungary, the duke of Auſtria, the king of Poland, the marquis of Miſnia, and the duke of Schweidnitz, formed a league againſt him, and the king of Poland began hoſtilities by attacking Sear, a city of the duke of Opavia. John marched with great diſpatch to the relief of the place, and having obliged the Poles to retreat, he beſieged Cracow, and compelled the king to agree to a peace, in which the reſt of his allies were comprehended. After the concluſion of this peace, John went with his ſon Charles to Clement VI. at Avignon, where he entered into a negotiation for procuring the imperial crown for Charles. The pope having obtained ſeveral promiſes from Charles, all tending to the advancement of the power of the Roman ſee, he publiſhed a bull, depoſing Lewis of Bavaria, and ordering the electors to chuſe Charles marquis of Moravia. John, having thus procured the imperial dignity for his ſon, proceeded with him to France to the aſſiſtance of Philip againſt the Engliſh, where he was ſlain in the famous battle of Creſſy.'

The hiſtory of the electorate of Saxony, which follows, ſtates the peculiar privileges of that prince in the empire, and gives us a detail of the antient greatneſs of its dukes, who were once among the greateſt princes in Europe. We do not, however, find it clear, that the preſent head of that electorate is the

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head of the houſe of Saxony; but it is certain that he is deſcended from Frederic the Warlike, landgrave of Thuringen and marquis of Miſnia, who received the inveſtiture of his dominions from the emperor Sigiſmund, about the year 1422. This houſe muſt always be illuſtrious in hiſtory for its having produced the patrons of Martin Luther, and the founders of the Reformed Religion in Germany, which its deſcendants abjured upon their election to the throne of Poland.

The houſe of Bavaria, the hiſtory of which next ſucceeds, clearly proves its lineal deſcent from the emperor Lewis the third of Bavaria. It is remarkable that the above emperor having forced his elder brother to fly to England, where he died, reſtored his nephews to their inheritance; but obliged them to allow his own deſcendants an alternate right to a voice in the election of emperors; but this compromiſe was aboliſhed by the golden bull, publiſhed by the emperor Charles the fourth, which fixed the electoral rights in the elder branch. The preſent houſe of Bavaria was not raiſed to the electorate till the year 1623, when the elector Palatine was put to the ban of the empire for aſpiring to the crown of Bohemia, and his electoral voice was beſtowed upon the duke of Bavaria.

The hiſtory of the Palatine electorate follows, and contains an accurate deduction of the former princes of that title; but the right of deſcent from them in the preſent elector is far from being clear. The truth is, the heads of the empire, whenever they had power, confounded, and ſometimes inverted, all order of ſucceſſion, in the Germanic body, for family, and other, purpoſes.

The hiſtory of the houſe of Auſtria is the next ſubject; and tho' no electorate, yet, conſidering the ſuperior influence it has in the affairs of the empire, a hiſtory of Germany muſt have been incomplete without it. The privileges belonging to that archduchy are ſo ſingular, that they are well worth tranſcribing after our authors.

'To render Auſtria the moſt conſiderable principality of Germany, the emperor, Frederic the Pacific, erected it into an archduchy for his ſon Maximilian, who was afterwards emperor, with theſe privileges; that they ſhall be judged to have obtained the inveſtiture of their ſtates, if they do not receive it after having demanded it three times; that if they receive it from the emperor, or the imperial ambaſſadors, they are to be on horſeback, clad in a royal mantle, having in their hand a ſtaff of command, and upon their head a ducal crown of two points, and ſurmounted with a croſs, like that of the imperial crown. The archduke is born privy counſellor of the emperor, and his ſtates cannot be put to the ban of the empire. All attempts againſt

his perſon are puniſhed as crimes of liege-majeſty, in the ſame manner as thoſe againſt the kings of the Romans or electors. He dared not be challenged to ſingle combat. It is in his choice to aſſiſt at the aſſemblies or to be abſent, and he has the privilege of being exempt from contributions and public taxes, excepting twelve ſoldiers, which he is obliged to maintain in Hungary againſt the Turk for one month. He has rank immediately after the electors, and exerciſes juſtice in his ſtates without appeal, in virtue of a privilege granted by Charles V. His ſubjects even cannot be ſummoned out of his province upon account of law-ſuits, or to give witneſs, or to receive the inveſtiture of fiefs. Any lands in the empire may be alienated in his favour, even thoſe that are feudal; and he has a right to create counts, barons, gentlemen, poets, and notaries. In the ſucceſſion to his ſtates, the right of birth takes place, and failing males, the females ſucceed according to the lineal right; and if no heir be found, they may diſpoſe of their lands as they pleaſe.'

It is worthy of obſervation, that, though this houſe, one of the moſt powerful now on the continent of Europe, took its riſe ſo late as the year 1273, from Rodolph a count of Hapſburg, who was raiſed to the imperial dignity, chiefly becauſe his dominions were ſo inconſiderable, that his greatneſs gave no umbrage to his electors; yet it cannot be ſaid, (if we except Charles V.) to have produced a complete genius either in war or politics. Even Charles had his defects, and ſhameful ones too. Some of his ſucceſſors were men of narrow but bloody principles, both in religion and government; and, had it not been for the interpoſition of France, they muſt, more than once, have deſtroyed the liberties of the Germanic body.

In the hiſtory of the electorate of Hanover, we have an account of its erection, in the year 1692, and the oppoſition it met with; nor was it ever finally eſtabliſhed till January 30, 1708. Our authors have run the anceſtry of the houſe of Hanover, which, by the bye, is but a ſecond branch of that of Wolfenbuttle, to times before the year 402. This diviſion of their hiſtory is worthy of being conſulted; and the following extract from it contains a fact curious, inſtructive, and, perhaps, unprecedented.

'Erneſt, Chriſtian, Auguſtus, Frederic, Magnus, George, and John, the ſeven ſons of Erneſt the Confeſſor, being reſolved to keep up the ſplendor of their houſe, came to an agreement among themſelves not to divide their paternal inheritance; determining that only one ſhould marry, and that the elder brother ſhould have the ſole regency over the Luneburgh dominions, and be ſucceeded by the eldeſt that ſhould ſurvive him.

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They kept to this brotherly agreement with great exactneſs, which ſo new and uncommon thing reaching the ears of the grand ſeignior, Achmet I. he expreſſed great ſurprize, ſaying, "It was worth a man's while to undertake a journey on purpoſe to be an eye-witneſs of ſuch wonderful unanimity." The ſeven brothers, according to their agreement, having drawn lots to determine who ſhould marry, the happy lot fell upon George, the ſixth brother, who thereupon entered the married ſtate, and continued the family. By his marriage George ſecured the government to his poſterity; but he died before the regency fell to himſelf.'

If the hiſtory of Brandenburgh, which cloſes that of the ſecular electorates, is better executed than any of the preceding articles, it is owing to the authors being aſſiſted by the lights and information of the royal hiſtorian of the ſame houſe, we mean the preſent king of Pruſſia, who wiſely obſerves, that the original of his houſe is hid in the darkneſs of antiquity, and which began to make a figure in 1363. We have, however, under this head, a detail of a race of heroes and patriots, who were the aſſertors of the liberties of Europe, and champions for the Proteſtant religion.

When we conſider the preſent connection between Great Britain and Mecklenburgh, we muſt allow that the authors could with no propriety omit the hiſtory of that duchy, upon which they have been full and diffuſe. As in a former Number * we gave a large extract from a work under that title, we ſhall only obſerve that our authors have introduced a great number of curious and intereſting particulars, not to be met with in that piece; eſpecially in the modern part of the hiſtory, where the connections between the duke of Mecklenburgh and the czar Peter are related, with the unhappy differences between the duke and his ſubjects, in which two kings of England, as electors of Hanover, were ſo immediately intereſted. They have, in particular, illuſtrated the ſteps that led to the acceſſion of the late empreſs Elizabeth, and the deprivation of the late Ivan, who was murdered at the caſtle of Sluſſelburg; and from their account, it appears, that this unhappy ſon of the princeſs of Mecklenburgh had the right of primogeniture to the crown of Ruſſia.

After this follows the ſequel to the hiſtory of Europe, (contained in the preceding parts of this work) continued to more modern times. The firſt country mentioned is Spain, which is brought down from the treaty of Utrecht, and which, ſince that time, has made a much greater figure in Europe than it did from the reign of Philip the ſecond to the concluſion of that

* See Critical Review, vol. xiii. p. 12.

treaty.

treaty. From the idea we conceive of this part of the work, the Spaniards, when under an able ſpirited adminiſtration, are in a condition to make a great figure in Europe. As a ſpecimen of the political as well as hiſtorical abilities of our authors, in the more modern, and therefore more intereſting, part of their work, we ſhall give the following clear and ſenſible account of the origin of our late war with Spain, and of the celebrated family-compact.

Speaking of his preſent Catholic majeſty at the time of his acceſſion; 'In vain, ſay they, did the court of France endavour to form a party among his miniſters, aſſiſted by the queen-mother, to whom his majeſty owed ſo much, to divert him from this wiſe reſolution. All that he could be brought to was, to ſend the count de Fuentes, a nobleman of high quality, to the court of Great Britain, with an offer of his mediation between it and that of France. It was thought that the count was charged with a propoſal for a ceſſation of arms, in which the Britiſh miniſtry not readily acquieſcing, the count, to remove ſome difficulties, went to Paris; but no compliances of the French court could make the propoſition go down. During thoſe tranſactions abroad, his Catholic majeſty was giving the moſt intenſe application to the improvement of his kingdom, and the relief of his people. They owed threeſcore millions of reals to the crown, which he immediately diſcharged. He called for an account of all the debts left by his father, and ordered that ten millions of reals ſhould be annually appropriated for the payment of them, and he added, out of his own treaſury, fifty millions. In all other reſpects, by the execution of juſtice, and by the improvement of agriculture and manufactures, the people looked upon him as their father. Thoſe pacific meaſures did not divert his attention from the poſſible event of a war; and he equipped, under pretext of his intending to chaſtiſe the inſolence of the Algerines, a very conſiderable naval armament at Carthagena. It ſoon appeared, that his Catholic majeſty had a very different deſign, though concealed from the public. He could not behold the progreſs made by the Britiſh arms without great jealouſy, leſt they might extend their conqueſts to the Spaniſh America; and the French, notwithſtanding all his averſion to war, at laſt ſhook his reſolution, by repreſenting the intractable haughtineſs, as they called it, of the Britiſh miniſter, who was then Mr. Pitt; and the danger of both branches of the houſe of Bourbon being ſtripped of their American poſſeſſions; not to mention the dreadful conſequences that muſt riſe from thence to Spain.

'It appears, that theſe repreſentations ſecretly determined the Catholic king to break with Great Britain; and perhaps never was any negotiation more artfully conducted than this

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was on the part of France, when we conſider the ſtate of bankruptcy that nation was in, and the immenſe loſſes ſhe had ſuſtained. His Catholic majeſty looked upon this diſtreſs as the chief motive for entering into what is very juſtly called a Family-Compact, the moſt extraordinary treaty that this age can produce; it being, in fact, a conſolidation of the rights and intereſts of the two crowns, and their ſubjects, in all reſpects but thoſe relating to the Spaniſh American commerce. By the twenty-third and twenty-fourth articles of this treaty, the ſubjects of their Catholic and Sicilian majeſties were to enjoy in France the ſame privileges as natives; and the French were to be treated in Spain and the Two Sicilies as the natural-born ſubjects of thoſe two monarchies; and the ſubjects of the three ſovereigns ſhall enjoy, in their reſpective dominions in Europe, the ſame privileges and exemptions as the natives; but by the twenty-fifth article, it was agreed, that the ſubjects of no other nation in Europe ſhould participate in thoſe advantages.

'By thoſe articles, this compact became, in fact, an incorporate union of the ſubjects of the three powers; and it is very queſtionable, whether ſuch an union can in juſtice take place, to the excluſion of all other nations with whom thoſe three powers have treaties of commerce. But we have no room for a farther diſcuſſion on this point.

'A fœderal, as well as an incorporate union, was neceſſary to render the compact complete.'

In mentioning the diſtreſſes of the French after the taking of Quebec, they expreſs themſelves as follows:

'The French government could not ſtand ſo many repeated ſhocks, and partly through neceſſity, but more through policy, they authentically acknowledged themſelves to be bankrupt. The French king retrenched the expences of his houſe to thoſe of a private gentleman. He converted his plate into money, and invited all his ſubjects, who valued the ſafety of their country, to do the ſame. This was of infinite ſervice to his affairs. It rouſed a ſpirit of generous compaſſion in the breaſts of his ſubjects, and he ſoon found reſources for continuing the war; the operations of which had been unaccountably relaxed, thro' the opinion the allies had of the inability of the French.'

Upon the whole: as we are now to take our leave of this work, which has ſo often figured in, and done honour to, our Review, we cannot heſitate (though we are far from ſaying that it is faultleſs) to pronounce, that it is the greateſt hiſtorical undertaking, and the beſt executed, of any that has appeared ſince the invention of printing, we mean of ſuch works as have been undertaken and executed at the expence and by the abilities of private perſons, and under no other patronage, and depending on no other encouragement, but that of the public.

II. *Eſſays on Huſbandry. Eſſay I. A general Introduction; ſhewing that Agriculture is the Baſis and Support of all flouriſhing Communities;—the antient and preſent State of that uſeful Art:—Agriculture, Manufactures, Trade, and Commerce juſtly harmonized;—of the right Cultivation of our Colonies;—together with the Defects, Omiſſions, and poſſible Improvements in* Engliſh *Huſbandry. Eſſay II. An Account of ſome Experiments tending to improve the Culture of* Lucerne *by Tranſplantation: being the firſt Experiments of the Kind hitherto made and publiſhed in* England: *from whence it appears, that* Lucerne *is an Article of great Importance in* Engliſh *Husbandry. The Whole illuſtrated with Copper-plates and Repreſentations cut in Wood. 8vo. Pr. 5 s.* Johnſton. [Concluded.]

EVERY attempt to improve the method of farming at this time practiſed in the Britiſh dominions, ſhould meet with public encouragement. The writer, whoſe ſecond Eſſay on huſbandry is now under our conſideration, ſeems very capable of being ſerviceable to the cauſe of agriculture. He appears to have ſtudied the old huſbandry, as practiſed in various parts of Europe, and has judgment to perceive, that it is in all places capable of many and great improvements. There is no nation in Europe ſo ignorant in huſbandry, as not to have ſome few methods worthy of univerſal imitation. If the knowledge of theſe were more generally diffuſed, huſbandry would then be carried to great perfection, as all the good methods, warranted by long experience, could not fail being univerſally adopted, and others of leſs merit neglected and forgotten. Thus ſhould we ſee the face of every country conſiderably improved, and the crops of corn encreaſed, without the introduction of a ſingle practice that could be called new, or that was not recommended to the common farmer by others of his fraternity, who had from many years experience, known its value. To collect and bring into a comprehenſive view, the beſt methods of farming now practiſed in Europe, would be a work worthy the pen of a ſecond Virgil; arduous is the taſk, yet glorious would be the reward.

Our author's ſecond Eſſay contains the whole of his experience in the culture of lucerne by tranſplantation; and, to convince his readers of the importance of the ſubject on which he writes, he has prefixed to this part of his work the teſtimonies of twenty different authors ancient and modern, Greek, Latin, Engliſh, and French, in favour of this uſeful plant. The introduction follows, for what may more properly be ſtiled the Eſſay is divided into thirty-one diſtinct ſections, diſpoſed with rather

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more regularity and method, than the former part of this performance, on which we have already publiſhed our animadverſions.

In the introduction, the hiſtory of lucerne is in the firſt place attempted. We are told it was originally diſcovered in Media, by Darius, in his Perſian expedition; by his means it paſſed into Greece, and thence into Italy. Our author then obſerves, that there are three methods of raiſing lucerne: the firſt by ſowing the ſeeds promiſcuouſly, or broad-caſt faſhion, with or without corn, in ſuch manner as clover is ſown. The ſecond is drilling the ſeed in rows, and keeping the plants clean by hand-hoeings and horſe-hoeings; and the third, which he recommends, is raiſing the plants in a nurſery, and pruning and tranſplanting them according to certain rules. The hiſtory of lucerne is then continued, with great ingenuity and accuracy, ſince the time of Virgil. He tells us, that this very uſeful plant is an univerſal grower, as it may be raiſed in all countries between the ſixtieth degrees, incluſively, of northern and ſouthern latitude; obſerving at the ſame time, that the beſt ſoil for it is a rich loamy earth.

We come now to the relation of an experiment made by the author on tranſplanted lucerne, which we ſhall extract for the ſatisfaction of our readers, omitting the reaſonings occaſionally interſperſed.

'In the end of March, 1757, a common day-labourer was ordered to ſow a pound and a half of lucerne-ſeed, and keep the ground clear from weeds. The ſeed was ſown on one of the leaſt promiſing pieces of land in all the neighbourhood; but this was done by expreſs order: for it was thought unfair to make the experiment on a better ſoil than the commoneſt ſort of graſs-fields. The ſpot of earth, ſet apart for the purpoſes both of nurſery and tranſplantation, was, in former times, a kitchen-garden: but the good ſoil, to the depth of eighteen inches, had been removed for the ſake of manuring a corn-field. [To which we will juſt add, that the attempt was made in an hilly country, where the ſtaple earth is naturally ſhallow.] What remained was a cold, yellow, clammy ſtratum, which the country-people looked upon as mere clay; but its nature having ſince been better examined, it appears to be a mixture of imperfect clay and imperfect marle.'

'By the middle of Auguſt, the plants were, ſome of them, eighteen inches high; and many of them branched out, ſubdivided themſelves, and made very fine ſide-ſhoots. Upon which it was reſolved to venture upon the ſecond part of the experiment, according to the accounts given by M. de Chateauvieux; therefore, taking the advantage of a moiſt ſeaſon, in the beginning of

September

September (which ſeaſon, by the way, did not laſt long) we performed the work in the following manner:—[But here let it be juſt obſerved, in paſſing along, that the time of the year, pitched upon for tranſplanting, was, at leaſt, *three* weeks too late for *England*, though, perhaps, highly proper for the territory of Geneva, or the ſouthern parts of France. This, therefore, is ſet down as one of the *mutatis mutandis*, ſo indiſpenſably neceſſary in matters of agriculture, when the practice of one country is copied in another.]

'Firſt the roots were dug up carefully: Orders being given before-hand not to attempt drawing them, even with the ſmalleſt degree of violence, till the earth was intirely looſened at top and at bottom. In the next place, the long tap-roots were cut off, 8, 9, or 10 inches diſcretionally below the crown of the plant: (The ſciſſars being generally applied juſt beneath the forks of the root, if it be a branching root.) Then the ſtalks were clipped about five inches above the crown of the plant; and the remaining plant, after theſe amputations (which may appear, at firſt ſight, to be very bold ones) was thrown into a large veſſel of water, which ſtood by for that purpoſe, in the ſhade. Such refreſhment is no-ways unneceſſary; for this plant is very impatient of heat and ſunſhine, after it is taken up; nay, to ſuch a degree (at leaſt the firſt half-year of its growth) that one may almoſt call it a ſenſitive plant.—The ſame day, making uſe of a dibble, or ſetting ſtick, and filling every hole with water before the roots were put in, we tranſplanted them in rows, two feet aſunder, and each plant ſix inches apart in the rows; having firſt made little drills, or channels, and ſprinkled or half filled them with ſea-ſand and wood-aſhes kept dry: (two parts of the former to one of the latter;) which was done with a view of looſening the ſoil, and giving a little warmth to a piece of ground, which was naturally cold and clayey; nor was any other manure uſed. The drills were afterwards once watered, to take off the dryneſs and heat of the aſhes: the roots were placed firmly in the ground, and two inches of the ſtalks covered with mold.'

'It appears beſt to make the lines three feet four inches diſtant from each other; and, if the ſoil is good, it may not be amiſs to allow each plant a foot diſtance one from another in the lines, for thus the hand-hoers will work more commodiouſly, and a little hoe-plough may be guided ſafely up and down the intervals, which will ſave a great deal of trouble.'

'In ten days, though a drowth ſucceeded, ſome tranſplanted plants made ſhoots of three inches height, which vigorous growth gave better hopes than had been conceived at firſt.'

'At

'At length the winter paſſed over, and, out of four thouſand roots, only thirty or forty periſhed, whether by froſts, immoderate rains, or any other accident, is hard to ſay: but the labourer filled up all the vacant ſpaces from the nurſery, in about an hour, and in April, 1758, moſt of the plants were nearly equal in ſize and ſtrength; of a deep juicy verdure, with few or no diſcoloured ſickly leaves. By May the 8th, people counted ſixty ſtems from one particular root, and the ſtalks and leaves of ſome choſen plants weighed near half a pound at one cutting.'

'And here let it be remembered, that what cultivators call a proper time for cutting, is, when the plants are about fifteen or ſixteen inches high, at an average, throughout the field: but this muſt be underſtood in a relative ſenſe, for ſome plants will be two or three feet high, and others may not be above ten inches, or one foot in height, according to the circumſtances of health, ſpace, ſituation, &c. of the ſeveral roots.

'The cuttings of the year 1758 were as follows: May 8th, June 7th, July 12th, Auguſt 20th, and October 1ſt.

'In the year 1759, it was cut five times, and ſix times in 1760; which made ſixteen cuttings in three years: nay, by the 9th of April, 1760, ſome of the lucerne plants were near ſeventeen inches high, at a time when no field in the neighbourhood had graſs of four inches height, though you took five or ſix acres together. The ſame lucerne was cut twice before any hay-making began in the country round it; if we except ſome few meadows lying near market towns.'

Theſe paſſages will ſerve to give our readers an idea of the manner of tranſplanting lucerne recommended by our ingenious author; we ſhall, therefore, proceed to give an account of the material contents of what remains.

After the experiment above related, he mentions another made by him in Berkſhire, and inſtructs his readers in the beſt manner of conſuming a crop of lucerne, making ſome very ſenſible obſervations on the neceſſity of the maſter's overſeeing the workman, when employed in this culture, and on the extirpation of weeds; taking thence occaſion ſtrongly to recommend induſtry in agriculture.

Our author then employs a number of pages in examining the propriety of ſowing lucerne with ſpring corn, and concludes, that it is not adviſeable to do it in our climate.

Returning to the more immediate ſubject of the Eſſay, he next treats of the number of tranſplanted lucerne roots neceſſary for filling an acre, which he finds to be 13,000, upon the principle already laid down in the extract we have given above. The advantages of tranſplantation are enumerated; after which

ſomething is ſaid on the duration of lucerne; and our author concludes the introduction by recommending the cauſe of agriculture not only to the *great*, but even to the *rulers* of ſtates and kingdoms, and making ſome ſhort, yet pertinent, obſervations on the extenſion of roots in an horizontal direction.

We come now to the ſections into which this part of the work before us is divided.

The beauty and wholſomeneſs of lucerne are the firſt objects of our author's attention: and he obſerves that, in queen Elizabeth's time, it was called *ſops in wine*, and uſed like borage and bugloſs. According to our author, and many other writers of good authority, this plant ſhould never be grazed, and the fields wherein it grows, ſhould be well fenced, or great damage will enſue. We find the particular method of preparing lucerne nurſeries deſcribed, and the advantages of burn-beating land ſet forth. Here the author notes, that the French *ecobüe*, the weſt country beating-axe, and the Italian *ſappeta*, are preciſely the ſame inſtruments; the ſame may be ſaid of the Italian *bailli*, and the Devonſhire and Corniſh ſpade.

The times of ſowing lucerne, and the times and manner of tranſplanting it, are now more particularly pointed out; after which we are preſented with a calculation (not exact, we fear, nothing being allowed for the rent of the land, tythes, pariſh rates, &c. which ſhould certainly all be included) of the expences of cultivating lucerne in this new method.

In the ſixth ſection, hoe-ploughing and other methods of keeping the plantation clean, are recommended; and here we find a calculation of the ſecond year's expence, but ſtill with the former omiſſions.

Manuring lucerne, our author, contrary to Mr. Tull's opinion, approves of, and he thinks it does not impoveriſh the ground, as very good crops of wheat have been got from an old lucerne plantation. Directions are given in what manner to manage the head-lands and hedges, and in what aſpect to plant the lucerne.

Our author computes the produce and profits of an acre of this plant, and ſolves a difficulty in Columella, where he ſays that "One acre *(jugerum)* of lucerne, will maintain three horſes plentifully the whole year."

This ingenious writer, that his directions may be as complete as poſſible, relates the manner of feeding horſes with this plant, and ſtrongly recommends it for culture in the colonies. Fatting cattle with it comes next under his conſideration; for which uſe, he ſays, it is moſt excellent. The early appearance, and quick growth of this vegetable, does not eſcape notice, particularly in that which has been tranſplanted.

Remarks

Remarks on the revived practice of harrowing lucerne, which our author ſeems to condemn, next occur; however facts ſpeak ſtrongly in Mr. Rocque's favour, who has revived this practice. In the Muſeum Ruſticum, Vol. I. in a letter from Mr. Rocque to Mr. Saint Clair, we find the following paſſage relative to the profit he made of his lucerne, of which he had then ten acres.

He ſays, *I ſold the firſt, ſecond, third, and fourth mowings at a ſhilling per rod, which came to* 32 *l. per acre: then I mowed it a fifth time, ſo ſuppoſe they computed the fifth to come to* 3 *l. which certainly made* 35 *l. which it did; but I don't approve mowing it ſo often: if your ſoil is good you can make ſeven or eight loads per acre.*

So far Mr. Rocque; whether our author's method will yield ſo large a produce, time and an extended practice muſt prove: as to the expences attending each method, they are by no means to be put in compariſon.

The next thing we find treated of in the work before us is lucerne hay, with rules for making and preſerving it, and a deſcription of a Carniolian hay-barn. The digreſſion which follows, where the author juſtly obſerves, that many good practices in agriculture may be borrowed from nations whom we look upon as quite ignorant, we ſhall paſs by, in order to come to the nineteenth ſection, where neatneſs in huſbandry is recommended, and the cultivator is adviſed rather to buy foreign ſeed than let his own lucerne ſtand for ſeed.

Reaping lucerne is, in the opinion of our author, to be preferred to mowing it; and, as he is not very methodical, he now gives farther directions about tranſplanting, making ſome obſervations on the hardineſs of it, and the various accidents and injuries to which it is liable.

He deſcribes and delineates young lucerne, that it may not be pulled up as a weed; gives rules for ſaving and gathering the ſeed; deſcribes the ſort moſt proper for huſbandry uſes, and anſwers ſome objections reſpecting the cultivation of this plant by the method he propoſes.

An enquiry into the reaſons of the prejudices which farmers and labourers entertain againſt the new huſbandry, is then properly enough introduced; after which he recommends the ſcrew-borer to ſuch as drill lucerne; teaches his readers how to manage large plantations of it in the cheapeſt, ſafeſt, and moſt oeconomical manner; adding ſome miſcellaneous obſervations and hints concerning it; and concludes the volume with farther remarks on the neceſſity of uſing manures, and the great advantages reſulting from neat huſbandry and induſtry. In this laſt ſection, we cannot omit remarking one ſtriking paſſage. Our author ſays that he remembers, when he

was a youth, to have heard that venerable husbandman, old Jethro Tull, declare, that though he introduced turnips into the field, in king William's reign, with little trouble or expence, and great success, yet the practice did not travel beyond the hedges of his own estate, till after the conclusion of the peace of Utrecht. The Postscript annexed to the volume, containing the names of many plants which may serve as food for cattle, in English, Latin, German, Low Dutch, Spanish, Italian, and French, may be a matter of curiosity to gentlemen, but cannot be of any use to farmers.

Upon the whole: we are inclined to think, that the method recommended by this ingenious writer is rather curious than useful, the practice of it requiring much more expence and attention than farmers either will or can bestow: we have besides the same objection to this as to the first Essay, though not in so great a degree; we mean an unnecessary display of learning. Should this author publish any more of his experiments, we advise him to do it in a manner more universally intelligible; then, and not till then, he may expect that his works will be read by common practical farmers.

III. *A General History of the World, from the Creation to the present Time, &c. Vol. V. 8vo. Pr. 5s. each Vol.* Newbery.

THIS volume commences at the removal of the imperial seat by Constantine the Great, and finally terminates about the year 786, after Charlemagne became master of Lombardy. The authors set out with observing, 'how prevalent soever the reasons that induced Constantine to settle the imperial seat at Byzantium appeared then to him, experience has since shewn, that they were weak and impolitic.' This observation is, perhaps, more trite than it is just. The situation of Constantinople is, perhaps, the best that the most refined policy of mankind can chuse for the seat of a great empire; and tho' a succession of weak, bigotted, and voluptuous tyrants defeated Constantine's views, yet those were events he could not foresee. But after all, the Greek, or, as it was afterwards called, the Constantinopolitan empire, maintained its state, nay, its greatness, by the situation of its capital, to the last hour of its existence, notwithstanding a series of monsters who held it. It was at last subdued by a hardy warlike people, with great princes at their head. But those princes, like Constantine, were succeeded, in a few years, by others who were as weak as their ministers were barbarous; yet still they maintain their grandeur and power, thro' the prodigious

digious advantages attending their having their ſeat of empire fixed at Conſtantinople.

Our authors, in compliance with the general current of many well-meaning Chriſtian hiſtorians, have ſoftened the character of Conſtantine, who is conſidered as the firſt Chriſtian emperor, but very juſtly animadvert upon the fatal diviſion of his empire at his death. The account they give of the famous emperor Julian the Apoſtate, during the early part of his life, is perſpicuous and entertaining.

'The emperor Julian was the ſon of Julius Conſtantius, brother to Conſtantine the Great, and of Baſilina, a lady of an illuſtrious family, being the daughter of one Julian, who was præfect, and the ſiſter of another, who was count of the Eaſt. They were both of the Anician family, one of the moſt illuſtrious in Rome. Julian, who was born in the year 331, was endowed by nature with an extraordinary capacity, learning with ſurpriſing quickneſs, and never forgeting what he had once known. He excelled in the Greek tongue, but was leſs perfect in the Latin. His eloquence was eaſy and flowing, accompanied with a graceful delivery; his temper mild and ſweet; his penetration quick; his preſence of mind always ready; and his courage undaunted, even in the greateſt dangers. He was brought up at Conſtantinople, till the death of his uncle Conſtantine, when he and his brother Gallus were the only ones that eſcaped the general maſſacre of all his relations. At ſeven years old, he was put under the tuition of the eunuch Mardonius; who diſcharged his truſt with great care, inculcating in him the principles of virtue. The emperor afterwards committed his education to Euſebius, biſhop of Nicomedia, a zealous favourer of the Arians. At the age of fourteen or fifteen, he and his brother Gallus were removed to a caſtle called Macella, near Cæſarea, in Cappadocia; where they were maintained like princes, and allowed the beſt of maſters to inſtruct them in all ſciences; but at the ſame time kept in a manner as priſoners, no one being allowed to viſit them. Above all, particular directions were given to their preceptors, to inſpire them with ſentiments of piety, and inſtruct them in the duties of the Chriſtian religion. In this exile, if we may ſo call it, they continued ſix years; viz. till the year 351, when Gallus was created Cæſar; ſpending their time in reading, meditating, viſiting churches, and the tombs of the holy martyrs; and were even admitted to the office of reading the holy ſcriptures in public. Soon after Gallus's promotion, Julian was permitted to come to Conſtantinople, where he ſtudied oratory under a ſophiſt of no great eloquence, but choſen by Conſtantius for his preceptor,

becauſe he uſed to inveigh bitterly againſt the idolatry of the pagans.

'Julian's modeſty and obliging behaviour at Conſtantinople ſoon gained him the affections of the inhabitants of that city; which the jealous emperor was no ſooner informed of, than he ordered him to retire to Nicomedia. Here he became acquainted with one Maximus of Epheſus, a pagan philoſopher of great reputation, but much addicted to the ſtudy of magic; and giving ear to his inſinuations, he not only ſuffered himſelf to be inſtructed in the abominable myſteries of that pretended art, but conceived an averſion to the Chriſtian religion, though he ſtill continued outwardly to practiſe it. Upon the ruin of his brother Gallus, he was arreſted by the emperor's order, and kept priſoner ſeven months, on a groundleſs ſuſpicion of his aſpiring to the ſovereignty: but his innocence being at laſt made known, by means of the empreſs Euſebia, he was ſet at liberty, and permitted to go into Greece, which he preferred to all other places, being deſirous, as he pretended, to perfect himſelf in the ſciences; but his true deſign was to confer with the magicians at Athens, with the moſt famous of whom he contracted a great intimacy. At the ſame time he became acquainted there with thoſe two great luminaries of the church, St. Gregory Nazianzen and St. Baſil; with the latter of whom he ſtudied the holy ſcriptures, carefully concealing, through fear of Conſtantius, though he told it to his confidents, his deſire of ſeeing paganiſm reſtored to its former luſtre.'

In the work before us, the authors very judiciouſly omit the frantic circumſtances attending the death of Julian, as tranſmitted by Chriſtian bigots; and their account of the laſt end and character of that great man has given us particular pleaſure. Speaking of his being reduced to great ſtraits in his wars againſt the Perſians, 'Julian's troops, ſay they, thereupon returned to their camp, where they were in a manner beſieged the next day by the enemy. Several ſkirmiſhes happened for ten days, in which the Perſians were conſtantly worſted, and on the eleventh, in an almoſt general engagement of both armies, they were routed with great ſlaughter. However, they rallied, and ſtill reſolved to oppoſe Julian, who, though maſter of the field, was reduced to the greateſt ſtreights for want of proviſions, the Perſians having deſtroyed every thing that they could not uſe themſelves. At length, neceſſity forcing him to move, he began his march in the beſt order he could, but was attacked on all ſides by the enemy, who, after diſcharging their ſhowers of arrows, which never failed to do great execution, retired immediately, without giving him time to come up with them. In one of theſe ſudden onſets, Julian haſtening without his armour to repulſe the enemy,

my, was mortally wounded by a dart, which pierced through his arm and ſide. He was carried to his tent, where, as ſoon as the firſt anguiſh of his wound was a little abated, he called for his arms and horſe, and, if his ſtrength had permitted it, would have returned to the battle, to animate his men, who made dreadful havock of the enemy, till night put an end to the ſlaughter. Fifty Perſian lords of great diſtinction were killed, and an incredible number of other officers and common ſoldiers. The loſs of the Romans was alſo great, eſpecially in the right wing, where the emperor commanded.

'The fight was not yet ended, when Julian, finding his end approach, addreſſed thoſe about him in the following terms. *I am now, my fellow ſoldiers, called upon to pay the laſt debt of nature, which I do with a willing and chearful mind; being taught by philoſophy, that the ſtate of the ſoul is infinitely more happy than that of the body. Upon this conſideration, I embrace death as the greateſt bleſſing: it exempts me from the many dangers to which my virtue and reputation were daily expoſed. I have lived, firſt in a private, and afterwards in an exalted, ſtation, and ſo behaved in both, as not to be conſcious to myſelf of any action that gives me now the leaſt remorſe. I have ſtudied to govern with moderation, and, being well appriſed, that the end of all government is the happineſs of the people, I have, both in peace and war, endeavoured, as far as in me lay, to acquit myſelf of that duty. I have great reaſon to thank Divine Providence for not having ſuffered me to fall by the hands of conſpirators; to languiſh under a long and troubleſome diſeaſe; or to die like a criminal, as many innocent and deſerving perſons have done. I ſubmit with joy to the eternal and immutable decrees of the gods, though in the bloom of my age; being ſenſible, that he who is fond of life when he ought to die, is as great a coward as he who deſires to die when he ought to live. As for my ſucceſſor, I decline naming any, leſt, through ignorance, I ſhould paſs by a worthy perſon, or, by naming one equal to ſo great a truſt, expoſe him to thoſe dangers which would inevitably attend his promotion, if he were not univerſally approved of. I therefore leave the choice to the commonwealth, and, like a dutiful ſon, wiſh her a worthy governor to ſucceed me.* He then diſpoſed of his private eſtate, which he divided amongſt his relations and friends, and after ſome diſcourſe with the philoſophers Maximus and Priſcus, concerning the ſublime nature of the ſoul, he called for a glaſs of cold water, drank it, and expired about midnight, on the 26th of June, in the thirty-ſecond year of his age, about three years after he had aſſumed the title of Auguſtus, and ſeven years and a half from the time of his being created Cæſar. Theodoret, Sozomen, and moſt of the Chriſtian writers who have ſpoken of him, relate his death very differently, making him utter horrid blaſphemies. But when we conſider how much they were pre-

judiced againſt him, we cannot but prefer the above account, which is given by Ammianus Marcellinus, who ſerved under him in this very expedition, and was an eye-witneſs of his actions.

'Few characters have ever been more differently repreſented, than that of this emperor. Both Chriſtians and Pagans agree, that he was endowed with many excellent qualities; that he was valiant, generous, eſpecially to the diſtreſſed, benevolent to all, temperate, patient of labour, a great lover of learned men, being himſelf both learned and eloquent, an enemy to all vain oſtentation, and very tender of his ſubjects. But with theſe virtues he had his faults; for even his admirers allow him to have been ſuperſtitious to the higheſt degree, fickle in his temper, exceſſively ambitious of popular applauſe, extremely talkative, often inconſiderate, and, in many things, guided more by his own humour, than the advice of his ableſt counſellors. Upon the whole, we cannot but think, that he neither deſerved the bitter reproaches with which he has been traduced as the worſt of princes, by the Chriſtians; nor the mighty encomiums beſtowed upon him, as the beſt of princes, by the pagans. Theſe laſt, however, own, that his conduct towards the Chriſtians, whom he endeavoured to ſtigmatize with the name of Galileans, debarring them from all honours and employments, and forbidding them either to teach or learn the ſciences, was repugnant to the laws of humanity. It was out of ſpite to them, that, ſuppoſing Chriſtianity to be founded on the ruins of Judaiſm, and thinking that if he could once reſtore the ceremonies and ſacrifices of this laſt religion, he ſhould raiſe a great argument againſt the truth and progreſs of the former, he attempted to rebuild the temple of Jeruſalem, in which he is ſaid to have been miraculouſly defeated by balls of fire iſſuing out of the earth, and deſtroying both the work and workmen.'

The hiſtory of the Greek empire, after this period, is carried on in a moſt ſuccinct regular manner, to the year 1453, when Conſtantinople was taken by the Turks. The authors are ſparing of critical obſervations, which the compact form of their work does not admit them to indulge. They have in general followed the Greek hiſtories in their relation of that empire, and therefore we may ſuppoſe that when the ſame facts come to be related in the ſequel of this work, according to the weſtern hiſtorians, there may be ſome variation as to the complection of the narrative.

The firſt chapter of Book XVIII. contains the deſcription and hiſtory of Numidia, which is followed by that of the Mauritanians, the Ethiopians, and a great number of other African nations, that are but little known to Europeans. The nineteenth book

book gives us the ancient hiſtory of the Spaniards, Gauls, and Germans, and of the ſeveral northern barbarous nations, who invaded, and, at length, ruined the Roman empire. In this part of the hiſtory we have a moſt amazing account of the riches of Old Spain, even at the time of its conqueſt by the Romans.

'The Romans no ſooner ſaw themſelves unrivalled by the Carthaginians in Spain, than they ſeized on all its valuable mines, eſpecially thoſe of ſilver and gold, and ſtripped it of immenſe wealth: for, in the ſpace of nine years, they brought from thence one hundred and eleven thouſand five hundred and forty-two pounds weight of ſilver, and four thouſand and ninety-five pounds weight of gold, beſides coin, and other things of great value, though it had been ſeverely fleeced both by them and the Carthaginians for near twenty years before *.'

The fourth chapter treats of the hiſtory of the Gauls, to their conqueſt by Julius Cæſar, and from thence to the irruption of the Franks. Our learned readers know how curious a part this is of ancient hiſtory, and how well it is atteſted by the monuments and writings of antiquity; and the work before us has done the ſubject juſtice. The next chapter contains the hiſtory of the Germans, upon whoſe conſtitution that of Great Britain was in a great meaſure ingrafted. Our authors give us the following account of their laws and government.

'What were the laws and government of the antient Germans, it is impoſſible to determine: probably each tribe had its own form of government, independent of the reſt, except, perhaps, that they had ſome laws in common for the better union and preſervation of the whole body againſt foreign enemies, or to keep up a kind of balance amongſt themſelves. Each canton held their national councils at leaſt once a year, in the ſpring, and oftener, if need required, and there deliberated about peace or war, the choice of magiſtrates, and other annual officers, the ſending out of colonies or auxiliaries, and other ſuch points, ac-

* 'Though the Romans, while they remained maſters of Spain, never ſlacked their hands, but continually brought freſh ſupplies from thence; yet we do not find that it was at all exhauſted: on the contrary, the northern nations were invited by its riches to come and drive out the Romans. When the Carthaginians firſt invaded Spain, Strabo tells us, they found the Spaniſh utenſils, and even their mangers, made of ſilver. One of the mines yielded Hannibal three hundred pounds weight of ſilver per day. And the Phœnicians, we are told, when they carried their firſt merchandize thither, received more ſilver in return than their ſhips could carry home.'

cording to their preſent exigence. Theſe aſſemblies were ſo exactly obſerved, that, we are told the laſt comer to them was ſure to loſe his life, which was in imitation of the cranes, who did ſo by thoſe which came laſt to rendezvous upon their taking their flight to other countries. It is probable, that all matters relating to property, all crimes, and ſuch like, were here finally determined by the plurality of votes, and ſometimes, as we are told, they were decided by ſingle combat. In thoſe ſtates that were under a kingly government, as a great many of them were, they applied to the prince only in matters of ſmall moment; but in thoſe which concerned the whole nation, to the grand council of it. Neither allowed they any other revenues to thoſe monarchs, but a part of the fines, and ſuch free-will offerings as the people thought proper to make to them, of cattle and the fruits of the earth; ſo that they had little elſe to keep up their grandeur, except their hereditary eſtates. All their ſubjects fit to bear arms were obliged to follow them at their own expence into the field, and their nobles thought it an honour to make part of their retinue. The ſubjects were diſtinguiſhed into ſeveral ranks or claſſes, ſuch as nobles, free-born, freedmen, and bondſmen. That they had ſeveral cuſtoms and uſages that ſerved them for laws, and were preſerved among them by tradition, appears from this, that theſe were ſtill obſerved by them, even after thoſe of the Romans had been introduced among them. Judges they had of their own, and their office was held in ſuch eſteem, that men of the higheſt rank were promoted to it, and of the greateſt probity, years, and diſcretion. They neglected the building of cities and fortreſſes, looking upon them as productive of effeminacy, it being a common ſaying among them, that even wild beaſts would loſe all their ſtrength and courage if penned up. This cuſtom, we are told, ſubſiſted in Gaul till the eighth century, and much longer in Germany.'

The remainder of this volume is filled up with the hiſtory of the Huns, the Goths, the Vandals, and the Sueves, till their ſettlement in Spain. In the eighth chapter we have the antient ſtate of the Franks, till their ſettling in Gaul. The ninth contains the antient ſtate of the Burgundians; and the tenth that of the Allemans. The ſubſequent chapters treat of the Gepidæ, the Heruli, the Marcomans, the Quadians, the Sarmatians, the Dacians, the Bulgarians; the hiſtory of the Oſtrogoths in Italy, till their expulſion by Narſes. In the nineteenth we have the hiſtory of the Lombards, or Longobards, which cloſes the volume, and is brought down to the year 786.

To conclude: the hiſtories of thoſe barbarous nations are too ſhort to give the learned reader full ſatisfaction; but they are com-

compiled from a vaſt variety of authors, and ſeem intended to ſerve as introductions for the more modern parts of the European hiſtory. We intended, in the courſe of this article, to have reviewed the 6th volume, containing the hiſtory of the caliphs of Baghdad; but that hiſtory, which ſeems to have been compiled by another hand, contains events ſo ſtupendous, with reflections and characters ſo ſtriking and uncommon, that we ſhall refer it to another Number.

IV. *Independence. A Poem. Addreſſed to the Minority. By* C. Churchill. *4to. Pr.* 2*s.* 6*d.* Almon, *&c.*

WELL, Sir, 'tis granted, we ſaid Churchill's rhimes
Are ſtol'n, unequal, nay, dull many times.
What fooliſh patron is there found of his
So blindly partial to deny us this?
But that his works embroider'd up and down
With wit and ſenſe, may juſtly pleaſe the town,
In the ſame paper we as freely own * —

Such is the character given by Horace of Lucilius, the Roman Churchill, and ſuch is the manner in which Rocheſter applied it to Dryden, not entirely without juſtice. The reader who does not find a ſtriking reſemblance between the characters of Churchill and Lucillius, as poets, and between our candour (for in that alone we pretend to inſtitute a compariſon) and that of Horace, as critics, ought to paſs over this article; becauſe no time can be more miſpent than that of a man who ſtudies poetry without underſtanding it.

That the Critical Reviewers are the enemies of Mr. Churchill, no reader, who has ſeen what indulgence we have given to his works, can poſſibly ſuppoſe. We never have been ſevere upon him but when our indiſpenſible duty to the public called upon us; and it is with the greateſt ſatisfaction we reflect that the public voice has generally ſeconded our criticiſms. Mr. Churchill, more than once, plumes himſelf in ſuppoſing that the *guilty great*, who affect to deſpiſe him, feel him, and that the matter which drops from his grey gooſe quill *fits rankling at their hearts*, or *howls remorſe in their ears*. Were we ridiculous enough to adopt thoſe romantic ideas, we might ſay, with

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* *Nempe incompoſito dixi pede currere verſus*
Lucilli——quis tam Lucilli fautor ineptus
Ut, hoc non fateatur——At idem quod ſale multo
Urbem defricuit, charta laudatur eodem. HORACE.

far greater reaſon, that Mr. Churchill feels the Critical Reviewers, however indifferent he may appear to their cenſures.

Critics are divided with regard to the characteriſtics of genius; but we believe none ever diſputed that invention was the chief. The piece before us bears not the ſmalleſt ſpark of invention. Its plan is fairly borrowed from Bunyan and Whitefield. Thoſe two, and a thouſand other, venerable fathers of enthuſiaſm, have a million of times repeated to their gaping hearers, and their dreaming readers, that God Almighty weighs every thing in the ballance; that he is no reſpecter of perſons; and that the poor are as acceptable to him as the rich. This doctrine, however true, is trite, and however trite it may be, Mr. Churchill has not thought himſelf above adopting it. He has held forth the ballance, in which he weighs a bard and a lord, and he calls that ballance 'the ſcales of Reaſon;' an idea that has been hackneyed even to nauſeouſneſs.——We are afraid the principles of the ſatire are not juſt. A title, in itſelf, if it does not make a man better, does not make him worſe than another: and, however unfaſhionable the doctrine may be, we have ſo good an opinion of mankind, that we believe, high rank is often the preventative of mean actions; though every day's experience tells us, that a lord may be a ſcoundrel. The exceptions which Mr. Churchill makes are ſo very few, that his ſatire may be deemed general, nay, univerſal. He quarrels not with the vices but the word, and he ſtamps defamation upon the term, be the merit or demerit anexed to it deſerving praiſe or cenſure. In ſhort, by the manner in which Mr. Churchill exerciſes his talents in ſatire, he ſeems to run a riſk of being proſecuted—For what?—Not for the crimes of *commiſſion* but of *omiſſion*. It will ſoon be deemed a libel not to be ſatirized by Mr. Churchill. If he is diſpleaſed with a man, he may revenge himſelf as the Spartans did upon the noble Athenian, by ſparing his lands to render him ſuſpected by his countrymen.

Having moſt attentively conſidered the poem before us, we muſt again obſerve, that from its beginning to its end, we cannot trace a ſingle character of originality. The Independence of a bard, with which our author ſets out, has been a hundred times celebrated in better lays than his. One ſingle expreſſion of Mr. Pope marks it better than all Churchill's laboured deſcription, when he ſays that "Heaven kept Fenton ſacred from the great." But our bard ſhall ſpeak for himſelf.—

'Happy the bard (tho' few ſuch bards we find)
Who, 'bove controulment, dares to ſpeak his mind,
Dares, unabaſh'd, in ev'ry place appear,
And nothing fears, but what he ought to fear.

Him

Him faſhion cannot tempt, him abject need
Cannot compel, him pride cannot miſlead
To be the ſlave of greatneſs, to ſtrike ſail,
When, ſweeping onward with her peacock's tail,
Quality, in full plumage, paſſes by;
He views her with a fix'd, contemptuous eye,
And mocks the puppet, keeps his own due ſtate,
And is above converſing with the great.'

Is this poetry; is it common-ſenſe? The only ſcantling of wit that appears in it is the murder of one of Swift's common-place ſayings, "When a great man makes me keep my diſtance, my comfort is that he keeps his at the ſame time." The above, as they are the firſt, ſo they are among the beſt lines of this poem. The deſcription of a venal poet and a king-made-lord, introduced by our author are ſo mean and thread-bare, that to tranſcribe them would be to impoſe upon our readers. Part of the following lines diſcover that he has profited by our obſervations upon the too general bent of his ſatires.

' A Lord (nor let the honeſt, and the brave,
The true, old noble, with the fool and knave
Here mix his fame; curs'd be that thought of mine,
Which with a B—— and F—— ſhould GRAFTON join)
A Lord (nor here let cenſure raſhly call
My juſt contempt of ſome, abuſe of all,
And, as of *late*, when Sodom was my theme,
Slander my purpoſe, and my muſe blaſpheme,
Becauſe ſhe ſtops not, rapid in her ſong,
To make exceptions as ſhe goes along,
Tho' well ſhe hopes to find, another year,
A whole MINORITY exceptions here)
A mere, mere Lord, with nothing but the name,
Wealth all his worth, and Title all his fame,
Lives on another man, himſelf a blank,
Thankleſs he lives, or muſt ſome grandſire thank,
For ſmuggled honours, and ill-gotten pelf;
A Bard owes all to nature, and himſelf.'

His deſcription of the names *Bard* and *Lord* being weighed in the ſcales of Reaſon, would be entertaining if it was original. To make up for the want of originality, Mr. Churchill draws two characters, one deſigned to repreſent a lord; and the other, at firſt ſight, is known for himſelf. The lord has the misfortune of being tall, meagre, and ſpindle-ſhanked: but the bard being ſtout, robuſt, and carried about upon two legs

legs that might bear a manſion-houſe, judge Reaſon moſt certainly falls in love with this porpoiſe appearance. Mr. Churchill, no doubt, intended this for wit: we can find nothing in it but a compound of unjuſt ſpleen and ridiculous vanity. Were we at liberty to hazard a conjecture, we ſhould be apt to think, that the noble lord pointed at is one, who, taken in certain walks of literature, is vaſtly ſuperior to Mr. Churchill, and his inferior in none; for we cannot admit that illiberal unprovoked abuſe lies within the demeſnes of Parnaſſus. But let us ſee how our bard brings himſelf off from the charge we have urged againſt him.

'Nor think that Envy here has ſtrung my lyre,
That I depreciate what I moſt admire,
And look on titles with an eye of ſcorn
Becauſe I was not to a title born.
By Him that made me, I am much more proud,
More inly ſatisfied, to have a croud
Point at me as I paſs, and cry,—that's He—
A poor, but honeſt Bard, who dares be free
Amidſt corruption, than to have a train
Of flick'ring levee ſlaves, to make me vain
Of things I ought to bluſh for; to run, fly,
And live but in the motion of my eye;
When I am leſs than man, my faults t'adore,
And make me think that I am ſomething more.'

By Him that made us we are ſorry to ſee the public ſaddled with a tax like that impoſed on the Roman empire by Veſpaſian, and obliged to pay half a crown for ſuch excremental ſtuff. Why did not Mr. Churchill generouſly pity his readers by tranſlating in one line what here employs five or ſix? We mean the following verſe of Horace:

At pulchrum eſt digito monſtrari, et dicier, Hic eſt.

The following lines are below not only criticiſm but contempt.

'Recall paſt times, bring back the days of old,
When the great noble bore his honours bold,
And in the face of peril, when he dar'd
Things which his legal baſtard, if declar'd,
Might well diſcredit; faithful to his truſt,
In the *extremeſt* point of juſtice, juſt,
Well-knowing All, and lov'd by All he knew,
True to his king, and to his country true,
Honeſt at court, above the baits of gain,
Plain in his dreſs, and in his manners plain,

Mod'rate

Mod'rate in wealth, gen'rous but not profuſe,
Well worthy riches, for he knew their uſe,
Poſſeſſing much, and yet deſerving more,
Deſerving thoſe high honours, which he wore
With eaſe to all, and in return gain'd fame,
Which all men paid, becauſe he did not claim,
When the grim war was plac'd in dread array,
Fierce as the lion roaring for his prey,
Or lioneſs of royal whelps foredone,
In peace, as mild as the departing ſun,
A gen'ral bleſſing whereſoe'er he turn'd,
Patron of learning, nor himſelf unlearn'd,
Ever awake at Pity's tender call,
A father to the poor, a friend to all,
Recall ſuch times, and from the grave bring back
A worth like this, my heart ſhall bend, or crack,
My ſtubborn pride give way, my tongue proclaim,
And ev'ry muſe conſpire to ſwell his fame,
Till envy ſhall to him that praiſe allow,
Which ſhe cannot deny to TEMPLE now.'

Is there a line or ſyllable in the above that has not been rhimed to tatters in all ages and all languages? Can *extreme* admit of a ſuperlative degree? There is not a dunce ſo ſtupid as not to laugh at the queſtion. Mr. Churchill may ſay that he is above verbal criticiſms; but he is not above anſwering at the bar of true criticiſm for abuſing the current coin of the Engliſh language.

Videri vult pauper et eſt pauper, has been the caſe with many an author. Mr. Churchill is irregular not through choice, but from neceſſity, witneſs the following lines:

'By Nature form'd (when for her honour' ſake
She ſomething more than common ſtrove to make,
When, overlooking each minute defect,
And all too eager to be quite correct,
In her full heat and vigour, ſhe impreſt
Her ſtamp moſt ſtrongly on the favour'd breaſt)
The Bard (nor think too lightly that I mean
Thoſe little piddling witlings, who o'erween
Of their ſmall parts, the Murphys of the ſtage,
The Maſons and the Whiteheads of the age,
Who all in raptures their own works rehearſe,
And drawl out meaſur'd proſe, which They call verſe)
The real Bard, whom native genius fires,
Whom ev'ry maid of Caſtaly inſpires,

Let

Let him conſider wherefore he was meant,
Let him but anſwer Nature's great intent,
And fairly weigh himſelf with other men,
Would ne'er debaſe the glories of his pen,
Would in full ſtate, like a true monarch, live,
Nor bate one inch of his *Prerogative.*'

Could any thing but the phrenzy of vanity dictate ſuch lines! —— They are more dull than abuſive; and evidently have no object but Mr. Churchill's dear perſon; no tendency but his ſelf-created importance.

Our author's recurring to the ſtale example of Virgil and Mæcenas, and toſſing it up as he does in twenty different ſhapes, ſhews a moſt deſpicable poverty of invention. Though we applaud the concern he ſhews for a friend, who is in diſtreſs and durance, yet we can form no idea of the moſt generous ſet of noblemen in England incurring either ſhame or ſlander for their not paying another man's debts; but at the ſame time we muſt acknowledge, that their ſerving a man of genius would tend to ennoble their own dignity.

The praiſes beſtowed upon each other by theſe bards reminds us of a *pulcherrimum certamen*, "a moſt lovely conteſt," mentioned by Leland the antiquary on the following occaſion, which we ſhall tranſcribe from maſter Fuller, of worthy and facetious memory. "Bartholomæus Iſcanus had conceived an high opinion of Baldwin of Ford: theſe mutually dedicated books to each other's commendation; ſo that neither *wanted praiſe, nor praiſed himſelf.*"

V. *The Sugar-Cane: A Poem. In Four Books. With Notes. By* James Grainger, *M. D. &c. 4to. Pr. 4s.* Dodſley.

THERE are ſome works in which the exertion of a poet's genius may be very great, and yet his ſucceſs but moderate. To purſue the topic of the day, or to prop a declining party, are generally ſure of immediate applauſe; but in proportion as ſuch poets write to the preſent world, they muſt forego their claims to poſterity. If we were to judge of the work before us from its reception among the public, or its aptitude to catch the attention of a common European reader, our criticiſm might only tend to encreaſe our ingenious author's diſpleaſure. In fact, what is there in the title of the *Sugar-Cane* to allure

the multitude, or what can a ſubject ſo ſeemingly barren promiſe to repay the purchaſer?

Yet, after all, the reader muſt not be deterred by the title-page, ſince the moſt languid will here find his paſſions excited, and the imagination indulged to the higheſt pitch of luxury. A new creation is offered, of which an European has ſcarce any conception; the hurricane, the burning winds, a ripe cane-piece on fire at midnight; an Indian proſpect after a finiſhed crop, and nature in all the extremes of tropic exuberance. It is, indeed, a little extraordinary how regions ſo poetically ſtriking, and ſo well known to the merchant, have been ſo little viſited by the muſe: and that while the Spaniards boaſt their Garcillaſſo, and the Portugueſe their Camoens, we have been deſtitute till now of an American poet, that could bear any degree of competition.

The firſt book of this original performance begins by propoſing the ſubject of the poem, which, in imitation of Virgil's Georgick, he comprizes in the following lines:

> 'What ſoil the cane affects; what care demands;
> Beneath what ſigns to plant; what ills await;
> How the hot nectar beſt to chriſtallize;
> And Afric's ſable progeny to treat:
> A muſe, that long hath wander'd in the groves
> Of myrtle-indolence, attempts to ſing.'

And it muſt be owned, indeed, that not in this inſtance alone, but throughout the whole poem, he keeps Virgil in his eye: nor ſhould this be objected to him as a fault; ſince it was not an eaſy taſk to reconcile the wild imagery of an Indian picture to the ſtrict rules of critical exactneſs. This, notwithſtanding the difficulty of the undertaking, our author has happily effected; and although he treads upon unclaſſic ground, yet maintains a claſſical regularity.

After deſcribing the ſoils proper for the culture of canes, he obſerves, that wet weather is the beſt for ſuch, and this gives him an opportunity of deſcribing a Weſt India ſhower.

> 'Now, while the ſhower depends, and rattle loud
> Your doors and windows, haſte ye houſewives, place
> Your ſpouts and pails; ye Negroes, ſeek the ſhade,
> Save thoſe who open with the ready hoe
> The enriching water-courſe: for, ſee, the drops,
> Which fell with ſlight aſperſion, now deſcend
> In ſtreams continuous on the laughing land.
> The coyeſt Naiads quit their rocky caves,
> And, with delight, run brawling to the main;

While

While thoſe, who love ſtill viſible to glad
The thirſty plains from never-ceaſing urns,
Aſſume more awful majeſty, and pour,
With force reſiſtleſs, down the channel'd rocks.
The rocks, or ſplit, or hurried from their baſe,
With trees, are whirl'd impetuous to the ſea:
Fluctuates the foreſt; the torn mountains roar:
The main itſelf recoils for many a league,
While its green face is chang'd to ſordid brown.
A grateful freſhneſs every ſenſe pervades;
While beats the heart with unaccuſtom'd joy:
Her ſtores fugacious Memory now recalls;
And Fancy prunes her wings for loftieſt flights.
The mute creation ſhare the enlivening hour;
Bounds the briſk kid, and wanton plays the lamb.
The drooping plants revive; ten thouſand blooms,
Which, with their fragrant ſcents, perfume the air,
Burſt into being; while the canes put on
Glad Nature's livelieſt robe, the vivid green.'

The character of a good planter is beautifully deſcribed, and will bring to the reader's memory Virgil's deſcription of the pleaſures of an huſbandman, *O felices nimium bona ſi ſua norint Agricolae.*

'And are there none whom generous pity warms,
Friends to the woodland reign; whom ſhades delight?
Who, round their green domains, plant hedge-row trees;
And with cool cedars, ſcreen the public way?
Yes, good Montano; friend of man was he:
Him perſecution, virtue's deadlieſt foe,
Drove a lorn exile from his native ſhore;
From his green hills, where many a fleecy flock,
Where many a heifer cropt their wholeſome food;
And many a ſwain, obedient to his rule,
Him their lov'd maſter, their protector, own'd.
Yet, from that paradiſe, to Indian wilds,
To tropic ſuns, to fell barbaric hinds,
A poor outcaſt, an alien, did he roam;
His wife, the partner of his better hours,
And one ſweet infant, chear'd his diſmal way.
Unus'd to labour; yet the orient ſun,
Yet weſtern Phœbus, ſaw him wield the hoe.
At firſt a garden all his wants ſupplied,
(For Temperance ſat chearful at his board.)'
'In time a numerous gang of ſturdy ſlaves,
Well-fed, well-cloath'd, all emulous to gain

Their

Their maſter's ſmile, who treated them like men;
Blacken'd his cane-lands: which with vaſt increaſe,
Beyond the wiſh of Avarice, paid his toil.'
'His gate ſtood wide to all; but chief the poor,
The unfriended ſtranger, and the ſickly, ſhar'd
His prompt munificence: No ſurly dog,
Nor ſurlier Ethiop, their approach debarr'd.
The muſe, that pays this tribute to his fame,
Oft hath eſcap'd the ſun's meridian blaze,
Beneath yon tamarind-viſta, which his hands
Planted; and which, impervious to the ſun,
His latter days beheld.—One noon he ſat
Beneath its breezy ſhade, what time the ſun
His ſultry vengeance from the Lion pour'd.'
——— 'and e're the ſwift-wing'd zumbadore
The mountain-deſert ſtartl'd with his hum;
Ere fire-flies trimm'd their vital lamps; and ere
Dun evening trod on rapid twilight's heel:
His knell was rung; ———
And all the cane-lands wept their father loſt.'

It has been remarked of Virgil that he riſes in every book: on the contrary Dyer, Philips, and ſome others, who have purſued his plan, grow languid as they proceed, as if fatigued with their career. Our poet happily improves in his progreſs; and as the *tædium* of reading increaſes, he makes the intereſt increaſe proportionably.

The ſecond book treats of thoſe animals which peculiarly infeſt the cane plantation, among which the monkey-race ſeem to deſerve the chief attention. He obſerves, that

'In ſilent parties, they deſcend by night,
And poſting watchful ſentinels, to warn
When hoſtile ſteps approach; with gambols, they
Pour o'er the cane-grove. Luckleſs he to whom
That land pertains!' ———
'From theſe inſidious droles would'ſt thou defend
Thy waving wealth; in traps put not thy truſt.'

The peculiar ſagacity of this animal in ſome meaſure deſerves the naturaliſt's obſervation, ſince while all other animals may be caught by traps or ſpringes, theſe alone avoid them with a degree of cunning almoſt approaching reaſon. To theſe peſts ſucceed that of other vermin, moſtly peculiar to that part of the world. The poet then diſplays his ſtronger powers in the deſcription of an hurricane, which, as it greatly differs from our European tempeſts, we ſhall give at length.

' Soon as the Virgin's charms ingroſs the ſun;
And till his weaker flame the Scorpion feels;
But, chief, while Libra weighs the unſteddy year:
Planter, with mighty props thy dome ſupport;
Each flaw repair; and well with maſſy bars,
Thy doors and windows guard; ſecurely lodge
Thy flocks and mill-points.—Then, or calms obtain;
Breathleſs the royal palm-tree's airieſt van;
While, o'er the panting iſle, the dæmon Heat
High hurls his flaming brand; vaſt diſtant waves
The main drives furious in, and heaps the ſhore
With ſtrange productions: or, the blue ſerene
Aſſumes a louring aſpect, as the clouds
Fly, wild-careering, thro' the vault of heaven;
Then tranſient birds, of various kinds, frequent
Each ſtagnant pool; ſome hover o'er thy roof;
Then Eurus reigns no more; but each bold wind,
By turns, uſurps the empire of the air
With quick inconſtancy;
Thy herds, as ſapient of the coming ſtorm,
(For beaſts partake ſome portion of the ſky,)
In troops aſſociate; and in cold ſweats bath'd,
Wild-bellowing, eye the pole. Ye ſeamen, now,
Ply to the ſouthward, if the changeful moon,
Or, in her interlunar palace hid,
Shuns night; or, full-orb'd, in Night's forehead glows:
For, ſee! the miſts, that late involv'd the hill,
Diſperſe; the midday-ſun looks red; ſtrange burs
Surround the ſtars, which vaſter fill the eye.
A horrid ſtench the pools, the main emits;
Fearful the genius of the foreſt ſighs;
The mountains moan; deep groans the cavern'd cliff.
A night of vapour, cloſing faſt around,
Snatches the golden noon.—Each wind appeas'd,
The North flies forth, and hurls the frighted air:
Not all the brazen engineries of man,
At once exploded, the wild burſt ſurpaſs.
Yet thunder, yok'd with lightning and with rain,
Water with fire, increaſe the infernal din:
Canes, ſhrubs, trees, huts, are whirl'd aloft in air.
The wind is ſpent; and "all the iſle below
"Is huſh as death."
Soon iſſues forth the W'eſt, with ſudden burſt;
And blaſts more rapid, more reſiſtleſs drives:
Ruſhes the headlong ſky; the city rocks;
The good man throws him on the trembling ground;
And dies the murderer in his inmoſt ſoul.——

Sullen

Sullen the Weſt withdraws his eager ſtorms.——
Will not the tempeſt now his furies chain?
Ah, no! as when in Indian foreſt, wild,
Barbaric armies ſuddenly retire
After ſome furious onſet, and, behind
Vaſt rocks and trees, their horrid forms conceal,
Brooding on ſlaughter, not repuls'd; for ſoon
Their growing yell the affrighted welkin rends,
And bloodier carnage mows th' enſanguin'd plain:
So the South, ſallying from his iron caves
With mightier force, renews the aerial war;
Sleep, frighted, flies; and, ſee! yon lofty palm,
Fair nature's triumph, pride of Indian groves,
Cleft by the ſulphurous bolt! See yonder dome,
Where grandeur with propriety combin'd,
And Theodorus with devotion dwelt;
Involv'd in ſmouldering flames.—From every rock,
Daſhes the turbid torrent; thro' each ſtreet
A river foams, which ſweeps, with untam'd might,
Men, oxen, cane-lands to the billowy main.—
Pauſes the wind.—Anon the ſavage Eaſt
Bids his wing'd tempeſts more relentleſs rave;
Now brighter, vaſter corruſcations flaſh;
Deepens the deluge; nearer thunders roll;
Earth trembles; ocean reels; and, in her fangs,
Grim Deſolation tears the ſhrieking iſle,
Ere roſy morn poſſeſs the ethereal plain,
To pour on darkneſs the full flood of day.'——

The reader, we hope, will be pleaſed with the length of this quotation, ſince it in ſome meaſure preſents a proſpect quite new, and may ſerve as a guide to the natural hiſtorian, not leſs than a recreation to the poet. In one particular, namely, that of extending the bounds of natural hiſtory, while he ſeems only to addreſs the imagination, we may ſafely aſſert that doctor Grainger has the advantage of many poets; and it is very probable that the ſame turn of thinking which addicts a ſcholar to one may incline him to the other.

His third book opens with an hymn to the month of January, when the ſugar crops begin. The whole oeconomy of nature ſeems inverted with our Indian poet: that ſeaſon, which with us is the moſt diſmal of the year, in the preſent deſcription out-rivals an European ſpring.

'Here, every mountain, every winding dell,
(Haunt of the Dryads; where, beneath the ſhade
Of broad-leaf'd china, idly they repoſe,

Charm'd with the murmur of the tinkling rill;
Charm'd with the hummings of the neighbouring hive;)
Welcome thy glad approach; but chief the cane.'

He goes on to deſcribe the proper manner of cutting the canes; and gives, with all the graces of poetry, ſeveral rules which may amuſe an European reader even in proſe. He obſerves that the tainted canes ſhould not be ground; he pleads for the neceſſity of a ſtrong and clear fire in boiling the ſugars; that planters ſhould always have a ſpare ſet of veſſels, becauſe the iron furnaces crack, and the copper veſſels melt: he obſerves that ſugar is an eſſential ſalt, and that lime, as is well known, promotes its granulation.

— —— — 'when no other art
Can bribe to union the coy floating ſalts,
A proper portion of this precious duſt,
Caſt in the wave, (ſo ſhowers alone of gold
Could win fair Danae to the god's embrace;)
With nectar'd muſcovado ſoon will charge
Thy ſhelving coolers.'——

After deſcribing the ſavage paſtimes of the Negro ſlaves, upon concluding the taſk of the day, he proceeds to the celebration of Rum, which, it is probable, no other poet has dignified in verſe before him; and tho' this liquor, together with punch which is made from it, would, at firſt ſight, ſeem more adapted to the comic muſe, yet has he maintained his deſcription without ſinking, and the poet has elegantly deſcribed a liquor which yet he ſeems aſhamed to name. There is alſo much local propriety in the following deſcription of a Weſt Indian landſcape, where, as the poet ſits upon a rock, his eye is charmed with

'That wild interminable waſte of waves;
While on the horizon's fartheſt verge are ſeen
Iſlands of different ſhape, and different ſize;
While ſail-clad ſhips, with their ſweet produce fraught,
Swell on the ſtraining ſight; while near you rock,
On which ten thouſand wings with ceaſeleſs clang
Their airies build, a water-ſpout deſcends,
And ſhakes mid ocean; and while there below,
That town, embowered in the different ſhade
Of tamarinds, panſpans, and papaws, o'er which
A double Iris throws her painted arch,
Shows commerce toiling in each crowded ſtreet.'

The fourth and laſt book begins with a ſtriking invocation to the genius of Africa, and goes on to give proper inſtructions for

for the buying and choice of Negroes; and here we think that tenderneſs and humanity, with which the former part of the poem ſeems replete, is, in ſome meaſure, forgotten. The poet talks of this ungenerous commerce without the leaſt appearance of deteſtation; but proceeds to direct theſe purchaſers of their fellow-creatures with the ſame indifference that a groom would give inſtructions for chuſing an horſe.

'Clear roll their ample eye; their tongue be red;
Broad ſwell their cheſt; their ſhoulders wide expand;
Not prominent their belly; clean and ſtrong
Their thighs and legs in juſt proportion riſe.'

He adviſes, indeed, the Negro not to repine at his deſtiny for being doomed, as he expreſſes it, to toil from dawn to ſetting ſun, ſince there are other ſlaves who are buried for life in mines, and ſoon die of the unwholſome damps, or are ſuffocated by immediate exploſion. However, it is but a ſmall alleviation to our miſery to find conditions in life ſtill more miſerable than our own.

The extracts which we have given will enable the reader to judge for himſelf of the merit of this work. The poet had an untrodden country to clear; and, though he may not have entirely ſubdued the native rudeneſs of the ſoil, yet he certainly has opened a delightful tract for future cultivation.

VI. *An eaſy Introduction to the Theory and Practice of Mechanics; containing a Variety of curious and important Problems inveſtigated with the greateſt Facility by the Application of one General Property of the Center of Gravity without having Recourſe to the Compoſition and Reſolution of Forces.* *By* Samuel Clark. 4*to.* *Pr.* 6*s.* Nourſe.

IT is doubtleſs of the utmoſt advantage to reduce every art and ſcience to as few principles as poſſible, becauſe this ſimplicity will tend at once to facilitate the operations, and prevent miſtakes; and perhaps few treatiſes ever appeared that bid fairer to accompliſh theſe deſirable ends than the work now before us. The ingenious author has ſhewn, by a great variety of intereſting problems, that the whole theory of mechanics may be deduced from one fundamental principle, namely, that *the center of gravity of a body, or the common center of gravity of a ſyſtem of bodies, will, when the bodies are at reſt, be in the loweſt place poſſible.*

'The former of theſe caſes, ſays our author, has been univerſally aſſented to; and the latter is, I think, ſo very obvious,

that any attempt towards a demonſtration thereof, would only ſerve to render it leſs evident; eſpecially when we conſider, that as the abſolute motion of a ſyſtem of bodies acting mutually upon each other, depends entirely upon the motion of their common center of gravity; and if, into this point, or center, the whole ſyſtem were contracted, its motion would remain uninfluenced by ſuch a change made in the diſpoſition of the parts, it muſt, as bodies can only move but to deſcend, neceſſarily follow, that when the common center of gravity of a ſyſtem of bodies is in the loweſt place, that ſyſtem can have no tendency to move, becauſe, in any other poſition, the deſcent of the center of gravity of the bodies would (by the hypotheſis) be leſs than before.

'There cannot, I apprehend, remain any doubt with regard to the certainty of the principle, upon which the inveſtigations in the enſuing work are founded; for in a great number of examples, where the reſolution of forces can with propriety be applied, the concluſions by either method are exactly the ſame. This may indeed ſerve to ſatisfy thoſe who are ſo tenacious of the method of treating mechanic problems, by the diviſion and compoſition of forces, as ſcarce to admit of any other; yet I flatter myſelf, that the method I have purſued will, to the impartial reader, appear ſo ſatisfactory, as to remain a future criterion in mechanic diſquiſitions.

'The inveſtigations with regard to the equilibrium of beams, ſuſtained by means of ſtrings, are very different to thoſe required for the ſame purpoſe, when the beams are ſuſtained by weights, or, which is the ſame thing, by forces acting in the directions of thoſe ſtrings, to whoſe ends the weights are appended: for, when a beam is ſuſtained at reſt by means of two ſtrings, it is very certain the center of gravity of that beam will be in the loweſt place; but, on the other hand, when two weights, acting in the former directions of the ſtrings, perform the office of ſuſtaining the beam, it is the common center of gravity of the beam and weights that muſt poſſeſs the loweſt place; and as there are innumerable caſes, wherein thoſe centers may not coincide, or where the deſcent of one may be a maximum, when that of the other is not, it follows, that a change of ſituation may enſue, under the different circumſtances of ſtrings and weights: and to the want of having properly attended to this particular, I apprehend, may be aſcribed the miſtakes which ſome conſiderable writers on mechanics have fell into; becauſe the ſame method of reaſoning, by which they have deduced the true properties of the lever, wedge, ſcrew, &c. and alſo of bodies ſuſtained on inclined planes, cannot be extended to all caſes of ſuſpended beams.'

Such

Such are the reaſons which this able mathematician has advanced to prove the truth of the principle on which he has founded all his inveſtigations: a principle, which, in our apprehenſions at leaſt, is ſo plainly pointed out by nature herſelf, that it requires neither reaſons nor demonſtration to ſupport it. We muſt, however, obſerve, that our author has made uſe of a conſiderable number of problems ſolved by the great Newton, and in every one of them his anſwers agree with thoſe of that prince of mathematicians; ſo that, if any thing was wanting to c firm the truth of the principle Mr. Clark has adopted, this circumſtance would ſurely be abundantly ſufficient.

As all the inveſtigations in the treatiſe now under conſideration, are, as we have already obſerved, founded upon one general property of the center of gravity, it is abſolutely neceſſary, in the firſt place, to lay down a method for facilitating the operations neceſſary to determine the place of the center of gravity of a body, or that of the common center of gravity of a ſyſtem of bodies; becauſe in this the chief difficulties attending the ſolution of mechanic problems by Mr. Clark's method conſiſt. In order to this our ingenious author premiſes the two following lemmas.

I.

'If a number of weights be appended to a horizontal line by means of ſtrings; then will the perpendicular diſtance of the common center of gravity of thoſe weights from the horizontal line, be equal to the quotient ariſing from dividing the ſum of the products of the weights into the lengths of their reſpective ſtrings, by the ſum of all the weights.

II.

'From the ſum of the ſquares of any two ſides of a plane triangle, ſubtract the double product of thoſe two ſides into the coſine (radius being unity) of the angle they contain, the remainder will give the ſquare of the third ſide.'

Theſe lemmas being demonſtrated, Mr. Clark proceeds to the ſolution of a large variety of curious and well-choſen problems, in order to ſhew the uſe of his principle, the manner of its application, and open a way for carrying mechanic diſquiſitions to a much greater extent than has been hitherto known; without the leaſt danger of committing miſtakes, which too often attended the diviſion and compoſition of forces.

After explaining the principles, and deducing the powers of the lever, the wedge, the ſcrew, &c. Mr. Clark very juſtly remarks, that 'the power and uſe of machines conſiſts only in this, that by diminiſhing the velocity, we may augment the force, and the contrary. From whence in all ſorts of proper machines, we have the ſolution of this problem, *To*

move a given weight with a given power; or, with a given force to overcome any other given reſiſtance: for, if machines are ſo contrived, that the velocities of the agent and reſiſtant are reciprocally as their forces, the agent will juſt ſuſtain the reſiſtant; but with a greater diſparity of velocity will overcome it. So that if the diſparity of velocities be ſo great as to overcome all that reſiſtance which commonly ariſes from the attrition of contiguous bodies, as they ſlide by one another; or from the coheſion of continuous bodies that are to be ſeparated; or from the weights of bodies to be raiſed; the exceſs of the force remaining, after all thoſe reſiſtances are overcome, will produce an accelleration of motion proportional thereto, as well in the parts of the machine as in the reſiſting body. This part of the buſineſs of mechanics may therefore be eaſily compriſed in one general analogy thus: Let p, r, expreſs any powers, moving forces, or forces and reſiſtances, let the velocity of p be expreſſed by m, and that of r by n; then if $p : r :: n : m$, the contrary forces will ſuſtain one another, becauſe (upon this ſuppoſition) $p \times m = r \times n$. Therefore if $p \times m$ be greater than $r \times n$; that is, if $\frac{r}{p}$ be greater than $\frac{m}{n}$, then the force p ſhall overcome the reſiſtance r.'

In Cor. 1. to Prob. XXV. our author has ſhewn, in a very clear and conciſe manner, the reaſon for that property of the lever, which has been conſidered as ſomewhat ſingular and ſurpriſing; namely, that if a man, ſtanding in one ſcale of the common ballance, and counterpoiſed by a weight in the other, lays his hand to any part of the beam, either on the ſame ſide of the axis with himſelf, or on the other, and puſhes it upwards, he will thereby deſtroy the equilibrium, and make the ſcale wherein he ſtands to preponderate. This property has engaged the attention of ſeveral mathematicians, particularly Dr. Helſham and Deſaguliers, who both undertook to explain it, and which they accordingly effected, but not without a long train of reaſoning; whereas Mr. Clark has performed it in a very ſhort corollary; ſo remarkably fertile is the principle on which his calculations are founded.

But perhaps the moſt ſtriking inſtance of this occurs in the ſolution our author has given to the problem relating to the famous balance of Mr. Roberval, in which the ſurpriſing property of that remarkable machine is inveſtigated by a very eaſy proceſs, deduced from the general principle. And that the reader might perceive the advantage reſulting from this method of inveſtigation, Mr. Clark has added that of M. Parent, inſerted in the third volume of his Eſſais & Recherches de Mathematique.

We

We ſhall conclude this article with obſerving that Mr. Clark has, in the courſe of this work, taken notice of ſeveral errors that might reſult from following the directions of ſome very eminent mathematicians, in the ſolution of mechanic problems. Not that he charges them with having given falſe ſolutions to the problems they have conſidered; but with their theorems not being general, and conſequently tending to lead the reader into very great miſtakes in practice; which will be certainly avoided by purſuing the method laid down by this ingenious writer.

VII. *Propoſitiones Geometricæ, more veterum demonſtratæ, ad Geometriam antiquam illuſtrandam et promovendam idoneæ. Auctor* Mattheo Stewart, *S. T. P. in Acamediæ* Edinenſi *Matheſeos Profeſſore.* 8*vo.* *Pr.* 5*s.* Millar.

IT always gives us the utmoſt ſatisfaction to peruſe uſeful treatiſes compoſed by a maſterly hand. The work before us is of that kind, and executed in a clear, perſpicuous, and elegant manner. The Elements of Euclid, as well as other geometrical pieces of the antients, have always been conſidered as perfect models; and that the method uſed by the former in demonſtrating the elements of geometry is not to be mended. We ſhall not diſpute the propriety of this opinion; but we will venture to ſay, that the work under conſideration is equal, at leaſt, to any thing of the ſame kind left us by the antients, whoſe method our author has followed, both with regard to elegance and perſpicuity. It is, however, neceſſary, that the reader ſhould be acquainted with the firſt ſix books of Euclid's Elements before he attempts to read Mr. Stewart's treatiſe; and, when thus qualified, he may peruſe it with ſatisfaction, and eaſily acquire ſuch an addition to his geometrical knowledge, as will amply reward him for his time and labour.

The very title will be ſufficient to convince the reader, that the work will not admit of an extract: we ſhall therefore only obſerve, that it is divided into two books; in the firſt of which are ſixty propoſitions; and in the ſecond fifty-two; forming a continued chain, in the manner of Euclid's Elements of Geometry, and demonſtrated with the ſame ſtrictneſs, the ſame ſimplicity, and perhaps with greater clearneſs and elegance.

VIII. *A Practical Method for finding the Longitude and Latitude of a Ship at Sea, by Observations of the Moon; with general Rules for computing the same, illustrated by Examples. Together with all the necessary Tables, and their Explanations. To which are added, Tables of the Time the Moon passes the Meridian of* London, *and her Declination for the Years* 1763 *and* 1764. *With Examples of their Uses in finding the Latitude and Variation. By* Robert Waddington, *Teacher of the Mathematics.* 4to. *Pr.* 3*s.* Mount *and* Page.

AN accurate method of finding the longitude at sea is the great *desideratum* in navigation. We say an accurate method, because it is well known, that it may at any time be found if the course steered and the distance sailed be given; but then its accuracy will entirely depend upon the accuracy of these *data*, which can never be truly known. A thousand accidents prevent the navigator from keeping a true account of the ship's way; for supposing, what can never be granted, that he can make proper allowances for the variation of the compass and the lee-way made by the ship, yet he will still find his account very erroneous. The different rates at which a ship moves between the times of heaving the log; the want of a due care at the helm, in not keeping her steady; sudden storms, when no account can be kept; currents under foot, &c. all tend to confound the navigator, and render his account imperfect. And this is the reason why the latitude by account hardly ever agrees with that obtained by observation. Nor is it easy to say whether the difference arises from an error in the course, an error in the distance, or from errors in both. Consequently the correction made by the navigator must be, in some measure, erroneous; and it may even happen, by imputing the error to a wrong cause, that the ship's place resulting from such correction may be more erroneous than that given by the log.

But could the longitude be found to the same degree of accuracy that we can find the latitude, the true place of the ship would be always known, and the navigator in no danger of making false allowances in his reckoning, or of losing his ship for want of knowing what course he ought to steer. In the treatise before us, we have a method whereby the longitude may be found to about a degree; and though this is far from being so accurate as could be wished, yet it will, in long voyages, be found very useful; and therefore the mariner should not be discouraged by the difficulties and labour that attend the computation. But we could wish the author had delivered his precepts with more clearness and perspicuity. A kind of confusion and want of method are visible in every part of this performance,

formance, and render the whole very difficult to be underſtood, eſpecially by thoſe for whoſe uſe it was chiefly intended.

The method conſiſts in finding the diſtance of the moon from the ſun, or from ſome known fixed ſtar; and the author tells us that he could go through the whole calculation in about three quarters of an hour. And ſurely no perſon can think one hour in the day too much to be ſpent in acquiring ſo deſirable a *datum*, as the longitude of his ſhip; becauſe the ſafety of both ſhip and cargo, as well as the lives of all on board, depends principally upon it.

IX. *A Supplement to the Treatiſe for finding the Longitude. Containing all the Requiſites for the ready computing and obtaining the Longitude of a Ship, or Place, by Obſervations of the Sun and Moon. (The Tables of the Requiſites are for the Year* 1764.) *To which are added, Tables of the Declination of the Sun, and of the Variations of Declinations, &c. whereby the true Declination of the Sun may be had at any given Time for a Century to come. Alſo the moſt practical Method of obtaining the Variation of the Compaſs, or Magnetic Needle. By* Robert Waddington, *Teacher of the Mathematics.* 4*to. Pr.* 2*s.* 6*d.* Mount *and* Page.

THE title of this work is ſufficient to inform the reader of its contents. It contains various tables for ſhortening the method of computation, and conſequently for rendering the method of finding the longitude more eaſy and practicable.

X. *Eſſays on important Subjects. Intended to eſtabliſh the Doctrine of Salvation by Grace, and to point out its Influence on Holineſs of Life. By* John Witherſpoon, *D. D. To which are added by the Publiſhers, Eccleſiaſtical Characteriſtics, or the Arcana of Church Policy, with A Serious Apology; which have been generally aſcribed to the ſame Auther. In* 3 *Vols.* 12*mo. Pr.* 9*s.* Dilly.

THE firſt treatiſe in this collection is an Eſſay on juſtification, which the author introduces in the following manner: 'All the works and ways of God have ſomething in them myſterious above the comprehenſion of any finite underſtanding. As this is the caſe with his works of creation and providence, there is no reaſon it ſhould be otherwiſe in the aſtoniſhing method of the redemption of the world by Jeſus Chriſt. From this their myſterious nature, or rather from the imperfect meaſure and degree in which they are revealed to us, they are admi-

admirably fitted for the trial of our ingenuity, humility, and ſubjection.'

Having thus prepared his readers for the reception of any thing which they may probably think myſterious, if not abſurd, our author proceeds to inform us, that 'the apoſtle Paul, in his Epiſtle to the Romans, among whom he had never been in perſon, at great length eſtabliſhes the fundamental doctrine of the Goſpel, that ſinners are juſtified by the free grace of God through the imputed righteouſneſs of a Redeemer.' He then cites the paſſages in which he ſuppoſes this doctrine is aſſerted (viz. chap. iii. 19, 20. 23, 24, 25. 27, 28. chap. v. 20, 21.), and ſubjoins this paraphraſe: 'That every intelligent creature is under an unchangeable and unalienable obligation, perfectly to obey the whole law of God: that all men proceeding from Adam by ordinary generation, are the children of polluted parents, alienated in heart from God, tranſgreſſors of his holy law, inexcuſable in this tranſgreſſion, and therefore expoſed to the dreadful conſequences of his diſpleaſure: that it was not agreeable to the dictates of his wiſdom, holineſs, and juſtice, to forgive their ſins without an atonement or ſatisfaction; and therefore he raiſed up for them a Saviour, Jeſus Chriſt, who, as the ſecond Adam, perfectly fulfilled the whole law, and offered himſelf up a ſacrifice upon the croſs in their ſtead: that this his righteouſneſs is imputed to them, as the ſole foundation of their juſtification in the ſight of a holy God, and their reception into his favour: that the means of their being intereſted in this ſalvation, is a deep humiliation of mind, confeſſion of guilt and wretchedneſs, denial of themſelves, and acceptance of pardon and peace through Chriſt Jeſus; which they neither have contributed to the procuring, nor can contribute to the continuance of, by their own merit; but expect the renovation of their natures, to be inclined and enabled to keep the commandments of God, as the work of the Spirit, and a part of the purchaſe of their Redeemer.'

In the ſubſequent part of this eſſay, our author endeavours to ſhew, that by the doctrine of imputed righteouſneſs the obligations to obedience are not weakened, but ſtrengthened and confirmed; that they who reſt their hope on this perſuaſion, muſt be moſt holy in their lives; that they have the cleareſt and ſtrongeſt conviction of the obligation, extent, and purity of God's holy law; the deepeſt ſenſe of the evil and danger of ſin; the higheſt notion of the purity and holineſs of the divine nature; the moſt powerful motives to gratitude and the love of God, and the greateſt encouragement to the ſtudy of holineſs by the proſpect of ſucceſs.

If our author had adopted the contrary ſuppoſition, we think he might have uſed theſe arguments with more propriety. For what notion muſt we have of the obligation, extent, and purity of God's law, the evil and danger of ſin, and the holineſs of the divine nature, if we ſuppoſe that God will accept the obedience of *one* inſtead of the obedience of *all*; that he will place the righteouſneſs of *one* to the account of *another*; that merit is a *tranſferable* thing; that *law*, *juſtice*, and *honour* are to be *ſatisfied* by the ſuffering of *innocence*; that *another's* righteouſneſs will render us more *acceptable* to God than *our own*; and that the moſt benevolent of all beings muſt have an *equivalent* for what the inſpired writers repreſent as a free gift, a diſpenſation of *voluntary* kindneſs and *unmerited* beneficence! Is it probable we ſhall be inſpired with a 'ſuperlative' admiration and love of God, if we believe that he acts upon theſe arbitrary principles? and what aſſurance of ſucceſs can we entertain, if we build our hopes of acceptance upon this precarious doctrine?——It is, indeed, ſo precarious, that we allow it can hardly 'produce a ſecure and ſlothful preſumption.'——This diſpute, however, concerning its effects, ſeems to be premature; for before a writer ſhould attempt to expatiate upon the conſequence of his religious notions, he ſhould fairly prove that they are actually contained in the Scriptures. Till this is done, the moſt plauſible arguments in relation to their innocence and uſefulneſs in practice, are prepoſterous: a ſtructure is raiſed without a proper foundation to ſupport it. Our author has not given us the leaſt ſatisfaction in this point, by his paraphraſe of nine or ten verſes in St. Paul's Epiſtle to the Romans, which admit of an interpretation much more agreeable to the circumſtances of the apoſtolic age, the deſign and argument of the ſacred writer, the whole tenor of Scripture, and the equitable diſpenſations of the Supreme Being. This doctrine is certainly remote from all the precepts and exhortations in the Goſpel. *If thou wilt enter into life*, ſays our Saviour, *keep the commandments*; which evidently ſuppoſes that *perſonal* righteouſneſs is the only means of attaining eternal ſalvation. No, ſays Dr. Witherſpoon, your own righteouſneſs, in its beſt eſtate, is ineffectual; your endeavours will not be accepted: you muſt 'bottom your hope *wholly* upon the perfect righteouſneſs of your Redeemer:' i. e. Chriſt has kept the commandments in your ſtead, and you are to be righteous by proxy. This chimerical notion is thus fully confuted by St. John: *Little children, let no man deceive you; he that* DOETH *righteouſneſs is righteous.* 1 Joh. iii. 7. The Doctor thinks it 'the duty of all miniſters of the Goſpel to make this doctrine the main and leading theme of their ſermons;' but we rather think it their duty to imitate the conduct of the people

ple of Berea, to *ſearch the Scriptures*, and enquire *whether theſe things are ſo.*

The ſecond article is a ſermon on the abſolute neceſſity of ſalvation through Chriſt. In this diſcourſe he tells us, 'That our firſt parents, and the earth for their ſakes, were laid under a *curſe*, immediately after the original tranſgreſſion; that all the poſterity of Adam are conceived in ſin, and brought forth in iniquity; alienated in heart from the love of God, and expoſed to the dreadful conſequences of his diſpleaſure; that they have not only acceſs to ſalvation through Chriſt, but that in this work he hath no rival; it is his excluſive of all others: ſo that no man, whatever be his character, or whatever be his hope, ſhall enter into reſt, unleſs he be reconciled to God thro' Jeſus Chriſt; and that if he be not cloathed with the ſpotleſs robe of *Chriſt's* righteouſneſs, he muſt for ever periſh.'

We are undoubtedly under infinite obligations to our Bleſſed Redeemer. The effects of the Chriſtian diſpenſation are tranſcendently glorious. But ſome writers on this ſubject, out of a *miſtaken* love to Chriſt, violate the dictates of reaſon and Scripture; and for fear they ſhould rob the *Saviour* of his GLORY, they rob the *Creator* of his MERCY!

The trial of religious truth by its moral influence, is the ſubject of our author's ſecond diſcourſe. He ſuppoſes that all opinions and doctrines, as well as characters and profeſſions, may be tried by *their fruits*; and that our Saviour's rule, Matt. vii. 20. is, at all times, ſufficient to diſtinguiſh truth from falſhood. But in religion there are certainly matters of ſpeculation to which this rule can never be applied. The *propriety* of our *author's notions* in regard to the 'loſt ſtate of man by nature, ſalvation by the free grace of God, juſtification by the imputed righteouſneſs of Chriſt, and ſanctification by the effectual operation of the holy ſpirit,' cannot, in our opinion, be ſo preciſely determined by any apparent influence or effects, as by the words of revelation, the only expoſitor of the Chriſtian faith.

In the third diſcourſe he conſiders and accounts for the charge of ſedition and faction againſt good men, eſpecially faithful miniſters. He confirms the fact by ſeveral paſſages in ſacred hiſtory, in which Elijah, Micaiah, Jeremiah, Amos, Chriſt, and his apoſtles, are repreſented by their enemies as ſeditious and troubleſome perſons. He accounts for the charge by ſhewing, that the example of good men is a ſevere and ſenſible, though ſilent reproof to the wicked; that their adherence to their duty and oppoſition to corrupt meaſures are apt to be looked upon as obſtinacy and pride; and that their detection of error and reprehenſion of vice renders them obnoxious to the world. This

ſermon,

ſermon, having been preached at an ordination, is accompanied with a charge to the miniſter, and an exhortation to the people.

In the fourth diſcourſe (which was occaſioned by the faſt 1758) he proves 'the neceſſity of joining earneſt interceſſion for the revival of religion, with our prayers for national proſperity;' and ſhews, 'that we have no grounds to ask the laſt of theſe without the firſt; that we have no reaſon to expect it will be ſeparately beſtowed; and that if it ſhould, in any degree, it would not be a bleſſing but a curſe.'

The ſecond volume opens with a ſerious enquiry into the nature and effects of the ſtage, occaſioned by the tragedy of Douglas.

'In order, ſays he, to make this enquiry as exact and accurate as poſſible, and that the ſtrength or weakneſs of the arguments on either ſide may be clearly perceived, it will be proper to ſtate diſtinctly, what we underſtand by the ſtage or ſtage-plays, when it is affirmed, that in their moſt improved and beſt regulated ſtate they are unlawful to Chriſtians. This is the more neceſſary, that there is a great indiſtinctneſs and ambiguity in the language uſed by thoſe, who, in writing, or converſation, undertake to defend it. They analyze and divide it into parts, and take ſometimes one part, ſometimes another, as will beſt ſuit their purpoſe. They aſk, What there can be unlawful in the ſtage abſtractedly conſidered? Comedy is expoſing the folly of vice, and pointing out the ridiculous part of every character. And is not this commendable? Is not ridicule a noble means of diſcountenancing vice? And is not the uſe of it warranted by the ſatire and irony that is to be found in the holy Scriptures? Tragedy, they ſay, is promoting the ſame end in a way more grave and ſolemn. It is a moral lecture, or a moral picture, in which virtue appears to great advantage. What is hiſtory itſelf but repreſenting the characters of men as they actually were, and plays repreſent them as they may be. In their perfection, plays are as like hiſtory and nature, as the poet's art and actor's ſkill can make them. Is it then the circumſtance of their being written in dialogue that renders them criminal? Who will pretend that? Is it that they are publickly repeated or acted over? Will any one pretend, that it is a crime to perſonate a character in any caſe, even where no deceit is intended? Then farewel parables, figures of ſpeech, and the whole oratorial art. It is a ſin to look upon the repreſentation? Then it muſt be a ſin to look upon the world, which is the original of which plays are the copy.

'This is the way which thoſe who appear in defence of the ſtage ordinarily take, and it is little better than if one ſhould

ſay,

ſay, What is a ſtage-play? It is nothing elſe abſtractedly conſidered but a company of men and women talking together; Where is the harm in that? What hinders them from taking piouſly and profitably, as well as wickedly or hurtfully? But, rejecting this method of reaſoning as unjuſt and inconcluſive, let it be obſerved, that thoſe who plead for the lawfulneſs of the ſtage in any country, however well regulated, plead for what implies not by accident, but eſſentially and of neceſſity the following things. (1.) Such a number of plays as will furniſh an habitual courſe of repreſentations, with ſuch changes as the love of variety in human nature neceſſarily requires. (2.) Theſe plays of ſuch a kind, as to procure an audience of voluntary ſpectators, who are able and willing to pay for being ſo entertained. (3.) A company of hired players, who have this as their only buſineſs and occupation, that they may give themſelves wholly to it, and be expert in the performance. (4.) The repreſentation muſt be ſo frequent as the profits may defray the expence of the apparatus, and maintain thoſe who follow this buſineſs. They muſt alſo be maintained in that meaſure of luxury, or elegance, if you pleaſe, which their way of life, and the thoughts to which they are accuſtomed muſt make them deſire and require. It is a thing impracticable to maintain a player at the ſame expence as you may maintain a peaſant.

'Now all theſe things do, and muſt enter into the idea of a well regulated ſtage, and, if any defend it without ſuppoſing this, he hath no adverſary that I know of. Without theſe there may be poets, or there may be plays, but there cannot be a play-houſe. It is in vain then to go about to ſhow, that there have been an inſtance or two, or may be, of treatiſes wrote in the form of plays that are unexceptionable. It were eaſy to ſhew very great faults in ſome of thoſe moſt univerſally applauded, but this is unneceſſary. I believe it is very poſſible to write a treatiſe in the form of a dialogue, in which the general rules of the drama are obſerved, which ſhall be as holy and ſerious, as any ſermon that ever was preached or printed. Neither is there any apparent impoſſibility in getting different perſons to aſſume the different characters, and rehearſe it in ſociety. But it may be ſafely affirmed, that if all plays were of that kind, and human nature to continue in its preſent ſtate, the doors of the play-houſe would ſhut of their own accord, becauſe no body would demand acceſs; unleſs there were an act of parliament to force attendance, and even in that caſe, as much pains would probably be taken to evade the law obliging to attend, as are now taken to evade thoſe that command us to abſtain. The fair and plain ſtate of this queſtion then is,

Whether

Whether it is poſſible or practicable, in the preſent ſtate of human nature, to have the above ſyſtem of things under ſo good a regulation, as to make the erecting and countenancing the ſtage agreeable to the will of God, and conſiſtent with the purity of the Chriſtian profeſſion'

In the proſecution of this enquiry he endeavours to ſhew, that, if attending the theatre be conſidered as an entertainment, it is improper, and not ſuch as any Chriſtian may lawfully purſue; becauſe it conſumes too much time, agitates and inflames the paſſions, ſoftens the mind with pleaſure, leads the admirers of theatrical repreſentations into exceſs, and lays them open to temptations; that when this amuſement is choſen, it is in oppoſition to others which are perfectly fit for the purpoſe, and not liable to theſe objections; that to ſome it is too expenſive, and to others a conſumption of that wealth which might be employed in a more laudable manner; and that, in general, it is inconſiſtent with that courſe of ſelf-denial and heavenlineſs of mind which becomes the character of a Chriſtian.

He then proceeds to enquire into the effects of the ſtage, conſidered as a place of inſtruction; and objects to this plea, as he thinks that all, or the far greateſt number of pieces, there repreſented, muſt have upon the whole a pernicious tendency, becauſe they muſt be adapted to the taſte and reliſh of the bulk of thoſe who frequent the theatre. 'Now ſays he, if from the ſmall number of real Chriſtians we ſubſtract ſuch as count the ſtage unlawful or dangerous, or have no inclination to it, there will very few remain of thoſe who are *the ſalt of the earth*, to ſeaſon the unhallowed aſſembly. What ſort of productions then muſt they be, which ſhall have the approbation of ſuch judges? much more proper to pollute than to reform, to poiſon than to cure?' And ſuch, in fact, he thinks the greateſt number of plays have always been. 'Have they not, continues he, commonly turned upon the characters moſt grateful, and the events moſt intereſting to corrupt nature? Pride, under the name of greatneſs of mind, ambition and revenge, under thoſe of valour and heroiſm, have been their conſtant ſubjects. But chiefly love: this, which is the ſtrongeſt paſſion, and the moſt dangerous in the human frame, and from which the greateſt number of crimes, and crimes the moſt atrocious, have ſprung, was always encouraged upon the ſtage. There, women are ſwelled with vanity, by ſeeing their ſex always deified and adored; there men learn the language, as well as feel by ſympathy the tranſports of that paſſion; and there the hearts of both are open and unguarded to receive the impreſſion, becauſe it is covered with a mask of honour. Hath this then been

only the caſe at particular times of occaſional corruption, or for want of a proper reformation of the ſtage? No, it is inſeparable from its conſtitution. Such hath been the nature and tendency of plays in all former ages, and ſuch, from the taſte and diſpoſition of thoſe who attend them, it is certain they will for ever continue to be.'

The ſtage, ſays he, in its moſt improved ſtate is a picture of human life, and muſt repreſent characters as they really are. Now, are not the great majority of characters in real life bad? muſt not the greateſt part of thoſe repreſented on the ſtage be bad? and, therefore, muſt not the ſtrong impreſſion which they make upon the ſpectators be hurtful in the ſame proportion; ſince the human heart, eſpecially when it is ſeduced by delight, is eaſily influenced by bad example and vicious characters, adorned and recommended by all the pleaſing circumſtances of ſcenical repreſentation? But, ſuppoſing perſons of ſenſe and virtue might occaſionally attend the theatre, without any ill conſequences to themſelves, there are two ways by which theſe, he thinks, may contribute to the ſin of others. 1. 'By ſupporting the players in an occupation which, on the very beſt ſuppoſition, is a life of perpetual amuſement, equally contrary to reaſon and religion. It is a mean proſtitution of the rational powers to have no higher end in view than contributing to the pleaſure and entertainment of the idle part of mankind; and inſtead of taking amuſement with the moderation of a Chriſtian, to make it the very buſineſs and employment of life. If the characters of all men take a tincture from their profeſſion, how much more muſt theirs be infected, who ſpend their time in ſtudying to feel the paſſions, expreſs the language, and repreſent the characters of miſcreants and debauchees? Can it then be lawful in any to contribute in the leaſt degree to ſupport men in this unhallowed employment?'——2. 'Men of good character going occaſionally to the theatre contribute to the ſin of others, by emboldening thoſe to attend all plays indiſcriminately who are in moſt danger of infection.'

'In this enquiry, ſays he, we have reaſoned againſt what is called "a well regulated ſtage." That is to ſay, inſtead of attacking the corruptions which now adhere to it, we have endeavoured to ſhew, that from the purpoſe intended by it, from the preſent ſtate and general taſte of mankind, and the nature of the thing itſelf, a public theatre is not capable of ſuch a regulation as to make it conſiſtent with the purity of the Chriſtian profeſſion to attend or ſupport it.'

Though we agree with this author in many of his obſervations, and eſteem his Eſſays worthy of a ſerious peruſal, yet we think his zeal too precipitate: we cannot wiſh to ſee the rhe-

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atre aboliſhed. Mankind are not angels; no laws, no remonſtrance whatever will at once bring the gay part of the world to that heavenlineſs of mind of which he ſpeaks; they will have their amuſements. Deprive them of the ſtage, they change their recreation, and purſue their pleaſures in a different, perhaps a more exceptionable, way (p. 16). A writer, therefore, betrays his ignorance of human nature, who haſtily attempts to carry his reformation beyond the bounds of moderation: it would be a more rational and ſucceſsful ſcheme to put the theatre under proper regulations; and this, we make no doubt, is practicable *.'

The Eccleſiaſtical Characteriſtics, and the Apology for them, compoſe the remaining part of this volume.

The Characteriſtics he ſtiles An humble Attempt to open the Myſtery of Toleration. Our readers will be able to form an idea of this piece of ſatire from the following extracts.

'Maxim I. All eccleſiaſtical perſons, of whatever rank, whether principals of colleges, profeſſors of divinity, miniſters, or even probationers, that are ſuſpected of hereſy, are to be eſteemed men of great genius, vaſt learning, and uncommon worth, and are by all means to be ſupported and protected.'

'Maxim III. It is a neceſſary part of the character of a moderate man, never to ſpeak of the Confeſſion of Faith but with a ſneer; to give ſly hints that he does not thoroughly believe

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* Suppoſe the lord-chamberlain were to appoint a committee of gentlemen, properly qualified for that purpoſe, to examine the merits of every dramatic performance, to expunge every indelicate expreſſion, and prevent the exhibition of every thing which had a pernicious tendency; would not this produce a reformation, and obviate every material objection againſt the immorality of the ſtage? Mankind are, perhaps, not ſo abandoned as aſcetic writers repreſent them; they would not, we may venture to believe, be diſpleaſed with ſuch a regulation, nor would the theatre be deſerted.

'But, ſays our author, where can the plays be found, at leaſt comedies, that are free from impurity, either directly, or by alluſion and double-meaning?'——There may ſometimes, we confeſs, be too much reaſon for this remark; ſome of them are not ſo pure as might be wiſhed, though much more ſo than formerly: but if ſuch a regulation as we have pointed out, were to take place, we ſhould have no want of unexceptionable plays; dramatic writers would ſoon endeavour to refine their ſentiments, and give a proper tendency to their compoſitions.

it; and to make the word orthodoxy a term of contempt and reproach.'

'Maxim IV. A good preacher muſt not only have all the above and ſubſequent principles of moderation in him, as the ſource of every thing that is good; but muſt, over and above, have the following ſpecial marks and ſigns of a talent for preaching. 1. His ſubjects muſt be confined to ſocial duties. 2. He muſt recommend them only from rational conſiderations, viz. the beauty and comely proportions of virtue, and its advantages in the preſent life, without any regard to a future ſtate of more extended ſelf-intereſt. 3. His authorities muſt be drawn from heathen writers, NONE, or as few as poſſible, from Scripture. 4. He muſt be very unacceptable to the common people.'

Theſe maxims are accompanied with remarks, of which the following is a ſpecimen:

'I ſhall ſubjoin a ſhort catalogue of the moſt neceſſary and uſeful books, the thorough underſtanding of which will make a truly learned moderate man: Leibnitz's Theodicee, and his Letters, Shaftſbury's Characteriſtics, Collins's Enquiry into Human Liberty, all Mr. H——n's pieces, Chriſtianity as old as the Creation, D—n's Beſt Scheme, and H—'s Moral Eſſays. The two laſt are Scots authors: and it is with pleaſure I can aſſure my countrymen, they are by far the moſt perfect of them all, carrying the conſequence of the ſcheme to the moſt raviſhing height.

'But to give a ſtill higher proof of my deep concern for the improvement and edification of ingenious youth, I have taken the pains to extract very faithfully the ſum and ſubſtance of the above library, and do here preſent it to the world, under a name which is not without a meaning, though not intelligible to all, viz.

The ATHENIAN CREED.

'I believe in the beauty and comely proportions of dame Nature, and in almighty Fate, her only parent and guardian; for it hath been moſt graciouſly obliged (bleſſed be its name) to make us all very good.

'I believe that the univerſe is a huge machine, wound up from everlaſting by neceſſity, and conſiſting of an infinite number of links and chains, each in a progreſſive motion towards the zenith of perfection, and meridian of glory; that I myſelf am a little glorious piece of clock-work, a wheel within a wheel, or rather a pendulum in this grand machine, ſwinging hither and thither by the different impulſes of fate and deſtiny; that my ſoul (if I have any) is an imperceptible bundle of exceeding minute corpuſcles, much ſmaller than the fineſt Holland ſand; and that certain perſons, in a very eminent ſtation, are nothing

thing elſe but a huge collection of neceſſary agents, who can do nothing at all.

'I believe that there is no ill in the univerſe, nor any ſuch thing as virtue abſolutely conſidered; that thoſe things vulgarly called ſins, are only errors in the judgement, and foils to ſet off the beauty of Nature, or patches to adorn her face; that the whole race of intelligent beings, even the devils themſelves, (if there are any) ſhall finally be happy; ſo that Judas Iſcariot is by this time a glorified ſaint, and it is good for him that he hath been born.

'In fine, I believe in the divinity of L. S——, the ſaintſhip of Marcus Antoninus, the perſpicuity and ſublimity of A——e, and the perpetual duration of Mr. H——n's works, notwithſtanding their preſent tendency to oblivion. Amen.'

The third volume contains a practical treatiſe on regeneration, in which he affirms that every child of Adam, by nature, is at enmity with God; that there muſt be an eſſential change * in order to ſalvation; that regeneration muſt be aſcribed to the ſupernatural agency of the Holy Ghoſt; and that, till this is wrought, the perſon is in ſin, and can do nothing but ſin, &c.

It gives us pain to ſee men of piety and learning perverting the words of revelation, and inculcating religious notions which are not to be found in Scripture. The misfortune is, they inconſiderately apply thoſe expreſſions which were addreſſed to the firſt converts, to Chriſtians of the preſent age; thoſe which were addreſſed to whole ſocieties, they apply to individuals; thoſe things which are ſpoken of the extraordinary operations of the Holy Spirit in the apoſtolic age, they aſcribe to his influence in ſucceeding times; thoſe which relate to the practical wickedneſs of the heathen world, they apply to the natural conſtitution of every child of Adam; and thoſe which relate to the Chriſtian diſpenſation, they apply to a future ſtate †. By theſe means they invelop the doctrines of the Goſpel in darkneſs and myſtery, and father nonſenſe and blaſphemy upon the word of God. Our author, though an able and ingenious writer, frequently falls into theſe miſtakes, and abandons the dictates of reaſon and Scripture upon the authority of that *precious* body of divinity called *The Confeſſion of Faith!*

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* The word *αναγεννάω*, &c. imply an *eſſential change*; but expreſſions of this kind, in the New Teſtament, are only applicable, *literally* and *ſtrictly*, to the *converſion* of Jews and heathens to the religion of Chriſt.

† E. g. Many paſſages relating to juſtification, ſalvation, &c.

XI. *A Collection of the Texts in the New Teſtament that ſeem to favour the Trinitarian or Unitarian Schemes. With ſome Abſtracts from the Antients, who lived before our Saviour, ſhewing their Opinions concerning the Supreme Being, that Spirit whom we Chriſtians call* Saviour, *and other Spirits. Dedicated to the Memory of the Evangeliſts and Apoſtles.* 4to. *Pr.* 1*s.* Johnſton.

'THE following collection, ſays the author, is publiſhed, to lay before all impartial readers the texts that appear to favour either the Trinitarians or Unitarians; and all that is deſired of the reader is, to read the words, without any prejudice in favour of the opinion of any party or church whatever: which is the Proteſtant doctrine of private judgment.'

This author's method is undoubtedly right. The Trinitarian controverſy is not to be decided by the authority of a council, the ſanction of a creed, or the articles of the church. It is not to be elucidated by the jargon of ſcholaſtic terms, or the ſubtilties of metaphyſics. The buſineſs of every Chriſtian, in this diſpute, is, to *ſearch the Scriptures*, to compare one paſſage with another, and regulate his opinion by the obvious meaning of the words, and the general tenor of Revelation.

The paſſages which our author has ſelected are plain, expreſſive, and, if duly conſidered, ſufficient to determine the point in queſtion.

The following ſpecimen will enable our readers to form an idea of this writer's judgment in the execution of his deſign.

'*The Texts in the New Teſtament which ſeem to favour the Equality between God the Father and his Son Jeſus Chriſt.*

'Matthew the Evangeliſt.

'Chap. i. ver. 23. They ſhall call his name Emanuel, which, being interpreted, is, God with us.

'N. B. The word God is often in ſcripture applied to angels, and other creatures, *vide* ch. viii. ver. 5. in 1 Corinthians.

'Ch. iii. ver. 7. Jeſus ſaith unto him, Thou ſhalt not tempt the Lord thy God.

'N. B. The obſervation on the preceding text is to be noticed.

'John the Evangeliſt.

'Ch. i. ver. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

'N. B. Notice the former obſervation.

'Ch. x ver. 30. I and my Father are one.

'N. B. This oneneſs is explained afterwards in the obſervations on another text, viz. on ver. 20, 21, 22. ch. xvii. of John the

the Evangeliſt, and ver. 17. ch. xx. by which it is evident, it does not mean an equality.

' Ch. xii. ver. 45. He that ſeeth me, ſeeth him that ſent me.

' Ch. xiv. ver. 9. He that hath ſeen me, hath ſeen the Father, and how ſayeſt thou, Shew us the Father. Ver. 10. Believeſt thou not that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of myſelf, but the Father who dwelleth in me, he doth the works.

' N B. As the Father is a ſpirit, he cannot be ſeen, ſo that the ſeeing here mentioned, can only mean ſeeing him in his works; and in many places, after mentioned, he ſays, he does theſe works by a power derived from the Father, and here he owns himſelf ſent by the Father, and that the Father does the works. The laſt cited verſe explains the former, and ſhews that the oneneſs, or union, between the Father and Son, is of the ſame nature with what is mentioned in the ſame Evangeliſt, John, ch. x. ver. 29. and ch. xvii. ver. 20, 21, 22. which is afterwards explained, and imports no equality.

' Philippians.

' Ch. ii. ver. 6. Who being in the form of God, thought it no robbery to be equal with God.

' N. B. A very moderate knowledge in the Greek will ſhew, that this text is wrong tranſlated, and the following verſe ſhews that tranſlation to be inconſiſtent with it, and contrary to our Saviour's meaning, ver. 7. But made himſelf of no reputation, and took on him the form of a ſervant.

' N. B. The true tranſlation of the laſt part of the ſaid 6th verſe, as it ſtands in the beſt manuſcripts, inſtead of, *thought it no robbery, &c.* is, *did not aſpire after*, or graſp at, being equal with God; and in this ſenſe the 7th verſe follows naturally.

' Coloſſians.

' Ch. i. ver. 16. All things were created by him, and for him.

' N. B. That is, to advance his glory, and is fully explained in Revelations, ch. v. ver. 8, 9, 10. 13, 14. ſo as no argument can be drawn from it, for the equality between the Father and Son.

' Ch. ii. ver. 9. For in him dwelleth the fulneſs of the Godhead bodily.

' N. B. *Vide* ch. i. ver. 19, of the ſame Epiſtle, by which it appears, that this fulneſs is derived from the Father, and ſo no argument can be drawn from it, for the equality between the Father and Son.

' 1 Timothy.

' Ch. i. at the beginning : Paul an Apoſtle of Jeſus Chriſt, by the commandment of God our Saviour and Lord Jeſus Chriſt.

' N. B. I have marked this text, becauſe I have heard it made uſe of for the equality between the Father and Son ; but it ſeems to me *to have quite another* meaning : for, 1ſt, It is plain, that the words *God our Saviour* here muſt mean a perſon diſtinct from our Lord Jeſus Chriſt, which can be no other than the Father. 2dly, That ſometimes the word *Saviour* is applied to the Father, who may be as properly ſaid to be our Saviour by accepting of Chriſt's mediation, as he can be called ſo for offering it.

' Ch. ii. ver. 3. For this is good and acceptable in the ſight of God our Saviour.

' N. B. The ſame obſervation as on the preceding verſe is to be made.'

XII. *Ruins of the Palace of the Emperor* Diocleſian, *at* Spalatro, *in* Dalmatia. *By* R. Adam, *F. R. S. F. S. A. Architect to the King and to the Queen. Folio. Pr. 3l. 10s. in Sheets. Printed for the Author, and ſold by* Millar.

WE congratulate the public upon the noble and numerous liſt of ſubſcribers prefixed to this work, and we are ſorry to obſerve, that the engraved part of it is done by foreigners, with a taſte and execution that never has been equalled in this country.——But England has always been indebted to the progreſs her neighbours have made in the fine arts, which (to make uſe of the words of a celebrated ſong) *has rouſed her generous flame*, and excited her to an emulation, which, in ſome caſes, has terminated in excellence.

Mr. Adam, the editor of this magnificent work, obſerves, that ' the buildings of the antients are in architecture, what the works of nature are with reſpect to the other arts ; they ſerve as models which we ſhould imitate, and as ſtandards by which we ought to judge ; for this reaſon, they who aim at eminence, either in the knowledge or in the practice of architecture, find it neceſſary to view with their own eyes the works of the ancients which remain, that they may catch from them thoſe ideas of grandeur and beauty, in which nothing, perhaps, but ſuch an obſervation can ſuggeſt. Scarce any monuments now remain of Grecian or of Roman magnificence but public buildings. Temples, amphitheatres, and baths, are the only works which had grandeur and ſolidity enough to reſiſt the injuries of time, and to defy the violence of barbarians : the private but

ſplendid

ſplendid edifices in which the citizens of Athens and Rome reſided, have all periſhed; few veſtiges remain of thoſe innumerable villas with which Italy was crowded, though in erecting and adorning them the Romans laviſhed the wealth and ſpoils of the world. Some accidental alluſions in the ancient poets, ſome occaſional deſcriptions in their hiſtorians, convey ſuch ideas of the magnificence, both of their houſes in town and of their villas, as aſtoniſh an artiſt of the preſent age. The more accurate accounts of theſe buildings, which we find in Vitruvius and Pliny, confirm this idea, and convince us, that the moſt admired effects of modern architecture, are far inferior to theſe ſuperb works, either in grandeur or in elegance. There is not any misfortune which an architect is more apt to regret than the deſtruction of theſe buildings; nor could any thing more ſenſibly gratify his curioſity, or improve his taſte, than to have an opportunity of viewing the private edifices of the ancients, and of collecting from his own obſervation, ſuch ideas concerning the diſpoſition, the form, the ornaments, and uſes of the ſeveral apartments, as no deſcription can ſupply.'

Such were the conſiderations that prompted our ingenious artiſt to viſit the ruins of Dioclesian's palace at Spalatro, in Dalmatia, which had never been obſerved with accuracy, or drawn with any taſte, though tolerably entire. He ſet out with M. Cleriſſeau, an able French artiſt, from Venice, on the 11th of June, 1757, and arrived on the 22d of the ſame month at Spalatro, which, he obſerves, has a ſituation not only pictureſque but magnificent, and evidently derives its name from the corruption of the word Palatium. Reader, think not that a taſte for the polite arts is confined to times or climates. The inhabitants of Spalatro have deſtroyed ſome parts of the palace, in order to procure materials for building. In ſome places, houſes are built on the old foundations, and modern works are ſo intermingled with the ancient, as to be ſcarcely diſtinguiſhable. Let us not be preſumptuouſly partial: Was not one of the fineſt remains of antiquity in the world, we mean the temple of Terminus, demoliſhed the other day by a Gothified Scotchman, to ſerve as materials for making the head of a mill-dam? As an atonement for this ſacrilege, a duke of Queenſbury could ſave a Stone-henge from the like impious fate.

The Venetian governor of Spalatro was ſo much of a Vandal, that while Mr. Adam was delineating this beautiful remain of antiquity, he imagined that he was taking a plan of the fortifications of the place; and, had it not been for general Græme and an Italian nobleman of taſte, who interpoſed with the barbarian, the public might have been deprived of the valuable work before us, which, by a moſt amazing application, was com-

completed in five weeks. At the end of the Introduction, from whence we have given the foregoing extracts, Mr. Adam talks with a very becoming modesty of the noble work exhibited at a private expence by the gentlemen who published the Ruins of Palmyra and Balbec.

After the Introduction, Mr. Adam gives us a description of the general plan of Diocletian's palace, as restored by himself, explaining the manner of disposing the apartments in the houses of the ancients. In this part of the work no man has ever made a better use than Mr. Adam has done of the maxim *Ex pede Herculem*. The plan which he has laid down according to the remains of this magnificent building, is regular, consistent, and so far as we can judge from analogy, is demonstrable. We are sorry that it is not in our power to give our readers an adequate idea of it, which can be obtained only by the plates. The following general description may, however, be acceptable.

'The palace of Diocletian, at Spalatro, possessed all those advantages of situation, to which the ancients were most attentive, and which they reckoned essential to every agreeable villa. The soil of that part of Illyricum was dry and fertile, though now considerable tracts of land lie uncultivated. The air is pure and wholsome; and though extremely hot during the summer months, this country seldom feels those sultry and noxious winds to which the coast of Istria, and some parts of Italy, are exposed. By the care of the architect, in observing an excellent precept of Vitruvius *, every inconvenience arising from the winds is avoided as far as possible; the principal streets or apertures of the villa being so disposed, as not to lie open to the impression of any of the winds which blew most frequently in this climate. The views from the palace are no less beautiful, than the soil and climate were inviting. Towards the west lies the fertile shore that stretches along the Adriatic, in which a number of small islands are scattered in such a manner, as to give this part of the sea the appearance of a great lake. On the north-west lies the bay which led towards the ancient city of Salona, and the country beyond it appearing in sight, forms a proper contrast to that more extensive prospect of water which the Adriatic presents to the south and to the coast. Towards the north the view is terminated by high and irregular mountains, situated at a proper distance, and in many places covered with villages, woods, and vineyards.'

With regard to the building itself, Mr. Adam informs us, that the dimensions of one side of its quadrangle, including the towers, are no less than 698 feet, those of the other are 592 feet,

* 'Vitruvius, lib. i. c. 4 & 6. lib. vi. c. 1.

making

making the ſuperficial content 413,216 feet, being nearly nine Engliſh acres and an half. The whole building was of a quadrangular form, and was divided by two large ſtreets, leading to the different gates, and croſſing each other at right angles. The principal ſtreet which we enter from the north, is 36 feet 3 inches in breadth; its length, from the inſide of the gate to the place where it interſects the ſtreet which runs from eaſt to weſt, is 238 feet $5\frac{1}{2}$ inches; the breadth of the other ſtreet is the ſame, and it extends 424 feet 6 inches. Both of them are bounded on each ſide by arcades of 13 feet wide, many of which are ſtill entire. The firſt of theſe ſtreets leads directly to the Periſtylium, which was the name the ancients gave to the area, or court, before their villas. The remaining parts of the deſcription of this noble palace we muſt omit, becauſe, as we have already obſerved, it would be unintelligible without the plates.

Having thus done juſtice to this moſt magnificent work, and, we hope, to the abilities of its editor, our readers will not ſuſpect us of any malevolence, when we ſay, that the architecture of it is not comparable to that of Dioclefian's baths. We wiſh, for the ſake of the fine arts, that Mr. Adam, if he is poſſeſſed of the drawings of the latter, had given the publication of them the preference to the ſuperb work now before us; nor can we cloſe this article without obſerving that, ſtrong as our veneration is for the works of antiquity, we cannot help thinking an Earl Temple, a Counteſs of Leiceſter, a Lord Scarſdale, and many other Engliſh noble perſonages, are more elegantly as well as more comfortably lodged than the emperor Dioclefian was when he inhabited this ſuperb edifice. Upon the whole, we cannot adopt the high idea which Mr. Adam endeavours to give us of this emperor's taſte; for the diſparity between this palace and his baths ſeems to render it accidental, and that it pointed rather towards ſtate and magnificence than true gracefulneſs and beauty.

XIII. *Philoſophical Tranſactions, giving ſome Account of the preſent Undertakings, Studies, and Labours, of the Ingenious, in many conſiderable Parts of the World. Vol. LIII. for the Year* 1763. 4*to*. *Pr.* 12*s*. Davis *and* Reymers. [Concluded.]

THE twenty-ninth article of the volume before us (ſee page 218 of our laſt) contains A curious method of leſſening the quantity of friction in engines, by Keane Fitzgerald, Eſq; F.R.S. ——This article we think is penned with great accuracy and preciſion, and the principles and experiments which it contains, may be improved to vaſt advantage in mechanics.

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We cannot omit mentioning the thirty-ſecond article, which contains An account of the ſucceſs of the bark of the willow in the cure of agues; in a letter to the Right Honourable George earl of Macclesfield, preſident of R. S. from the Revd. Mr. Edmund Stone, of Chipping-Norton in Oxfordſhire.—Mr. Stone acquaints us, under this head, that he has uſed the medicine in queſtion for five years ſucceſſively and ſucceſsfully in caſes of agues. We are not ſure how far the gentlemen of the faculty may think it ſafe to follow his practice: we ſhould be ſorry if a friend whom we valued, had no other chance for life than what this medicine could afford him.

The thirty-fourth article contains Roman inſcriptions at Tunis in Africa, copied about the year 1730, by Dr. Carilos, a native of Madrid, then phyſician to the Bey of Tunis, communicated by John Locke, Eſq; F. R. S.——This is a collection of a large number of inſcriptions, which may be of uſe to the local hiſtory of Tunis, where inſcriptions ſeem to have been common in times of Chriſtianity. It appears from an inſcription, that Adrian built an amphitheatre at a place called Taborba, five leagues from Tunis, which was demoliſhed by a barbarian called Mahomet Bey. Among thoſe inſcriptions we meet with ſome poetry, particularly two lines addreſſed to the ſtone ſtatue of a cock on the top of a tower.

Cujus ſi membris vocem natura dediſſet
Cogerat hic omnes ſurgere mane deos.

Several papers in this volume relate to earthquakes, and may be of uſe towards eſtabliſhing a general theory of the ſubterraneous regions.

The vegetable fly, which employs the forty-fourth head, tranſmitted by Dr. W. Watſon, ſeems to have been miſtaken for another ſubſtance.

The forty-fifth article is, An attempt to explain a Punic inſcription lately diſcovered in the iſland of Malta. In a letter to the Reverend Thomas Birch, D. D. Secret. R. S. from the Reverend John Swinton, B. D. of Chriſt-Church, Oxon. F. R. S. and member of the Etruſcan academy of Cortona in Tuſcany.——This inſcription was communicated by the Honourable Mr. Lyttelton to Mr. Swinton, and was ſent from Rome by the Abate Venuti, antiquary to the pope. Mr. Swinton's explanation of it deſerves great applauſe. The ſenſe of the inſcription, according to that ingenious gentleman, is as follows: "The interior part of the houſe of long duration (or long home, i. e. the grave)—The ſepulchre of an upright man depoſited (here) in a moſt ſound (or dead) ſleep—The people having a great affection for him were vaſtly concerned when

Hannibal the ſon of Barmelec (Barmilc or Bormilc) was put into the earth or interred."

The forty-ſeventh head contains, 'Second Paper concerning the parallax of the ſun determined from the obſervations of the late tranſit of Venus, in which this ſubject is treated of more at length, and the quantity of the parallax more fully aſcertained. By James Short, M. A. and F. R. S.'

The fiftieth article gives An account of a blow upon the heart, and of its effects: by Mark Akenſide, M. D. F. R. S. and phyſician to her majeſty.——This patient was admitted into St. Thomas's hoſpital: his complaint aroſe from a blow or puſh he received from his maſter, which drove the edge of a plate forcibly between two of his ribs, and ſtriking his heart, he died of the hurt or wound.

The fifty-firſt article contains, Ratio conficiendi nitrum in Podolia: Authore ——Wolf, M. D. or, The method of making ſalt-petre in Podolia: communicated by Mr. Henry Baker, F. R. S.——This account is written in Latin, and is curious and entertaining. We are told, that the Podolian and the Ukranian nitre is produced by an elixivation of earth and aſhes, and the proceſs is extremely curious. The earth is of a peculiar kind, and it may be worth while to enquire whether ſuch may not be diſcovered in this country.

The fifty-third paper gives us An account of the Sea-Pen, or Pennatula Phoſphorea of Linnæus; likewiſe a deſcription of a new ſpecies of Sea-Pen, found on the coaſt of South Carolina, with obſervations on Sea-Pens in general. In a letter to the Honourable Coote Moleſworth, Eſq; M. D. and F. R. S. from John Ellis, Eſq; F. R. S. and member of the Royal Academy at Upſal.—We cannot do juſtice to this extraordinary article without tranſcribing the author's account of it.

'This curious ſea production, I find, by your letter, you took for a new kind of coralline, and not without reaſon, when upon examining it (as it was not long taken out of the ſea) there were ſtill remaining ſeveral of the ſuckers like heads of Polypes diſpoſed along its ſickle-ſhaped Pinnulæ. But when you hear of more of its properties, you will agree with me, that it belongs to another claſs of animals; I ſhall mention only one at preſent, till I come to deſcribe it more particularly, and that is, that it floats or ſwims about freely in the ſea; whereas Corals, Corallines, Alcyonia, and all that order of beings, adhere firmly by their baſes to ſubmarine ſubſtances.

'This animal was well known to the ancients by the name of the Sea-Pen; many of the old authors took it for a Fucus or ſea-plant.

This

'This ſpecies of yours has been found in the Ocean from the coaſt of Norway to the moſt remote parts of the Mediterranean Sea, and not only dragged up in trawls from great depths of the ſea, but often found floating near the ſurface.

'Dr. Shaw, in his Hiſtory of Algiers, remarks that they afford ſo great a light in the night to the fiſhermen, that they can plainly diſcover the fiſh ſwimming about in various depths of the ſea. From this extraordinary property Doctor Linnæus calls this ſpecies of Sea Pen, *Pennatula Phoſphorea*, and remarks, after giving the ſynonyms of other authors, *Habitat in Oceano fundum illuminans.*

'In order to attempt a deſcription of it; the outward appearance of this animal is not unlike one of the quill feathers of a bird's wing, but they are found of different ſizes from 4 to 8 inches in length; this of yours is about 4 inches long; the lower half of it is naked, round, and white, not unlike the quill part of a writing pen; the upper part repreſents that of the feathered part of the pen, and is of a reddiſh colour, but faded by ſoaking it often in water in order to examine it more minutely. This upper half (which ariſes from the quill and is feathered on both ſides) is a little compreſſed, and becomes ſmaller and ſmaller till it ends in a point at the top; along the back of this, in the ſame manner as in the inner ſide of a common writing pen, there is a groove in the middle from the quill to the extremity: from each ſide of this upper part of the ſtem proceed little parallel feather-like fins; theſe begin at the top of the quill part, very ſmall on each ſide at firſt, but lengthen as they advance towards the middle; from hence they ſhorten gradually on each ſide, till they end at a point at the top; their terminations preſerving on each ſide the figure of the ſegment of a circle. I come now to conſider more minutely thoſe Pinnulæ, or feather-like fins, that project on each ſide, and form the upper part of this animal. Theſe are evidently deſigned by nature to move the animal backward or forward in the ſea, conſequently to do the office of fins, while at the ſame time, by the appearance of the ſuckers or mouths furniſhed with filaments or claws, they were certainly intended to provide food for its ſupport; for notwithſtanding what Dr. Linnæus has ſaid in regard to its mouth in his ſyſtem of nature, viz. *Os baſeos communne rotundum*, I could not, with the help of the beſt glaſſes, diſcover that the point of the baſe was penetrated in the leaſt, ſo that I am clearly of opinion, that this animal, like the Hydra Arctica or Greenland Polype, which I have deſcribed in my Eſſay on Corallines, nouriſhes and ſupports itſelf by theſe ſuckers or Polype-like figures; that by theſe, both kinds take in their food, and have no other viſible means of diſcharging the exuviæ

of

of the animals they feed upon, than by the ſame way which they take them in; and that, from attentively conſidering the ſtructure and manner of living of both theſe animals, I ſhall make no doubt in claſſing them in the ſame genus of Pennatula, though they vary very much in their exterior form and ſize, and conſequently are of very different ſpecies.

'The ſtem of the ſuckers of this animal is of a cylindrical form; from the upper part proceed 8 fine white filaments or claws to catch their food: when they retreat on the alarm of danger they draw themſelves into their caſes, which are formed like the denticles of the Corallines; but here each denticle is furniſhed with ſpiculæ, which cloſe together round the entrance of the denticle, and protect this tender part from external injuries.'

This article is illuſtrated by plates, which convey a clear idea of the form of this extraordinary production. Upon the whole, as the learned editors of the Philoſophical Tranſactions do not pretend to give their own opinions as to the merits of the publications they uſher into the world; neither ſhall we: It would be unjuſt to make the proprietors of a ſtage coach or a paſſage-boat accountable for the characters or morals of the perſons they carry. It is enough for us, if we have pointed out thoſe articles which we think are the beſt entitled to the notice of the public.

XIV. *The Origin of Language and Nations, hieroglyfically, etymologically, and topographically defined and fixed, after the Method of an* Engliſh, Celtic, Greek, *and* Latin Engliſh *Lexicon. Together with an hiſtorical Preface, an hieroglyfical Definition of Characters, a* Celtic *general Grammar, and various other Matters of Antiquity Treated of in a Method entirely new. By* Rowland Jones, *Eſq; of the* Inner Temple. 8*vo. Pr.* 10*s.* 6*d.*

MR. Jones, the author of this dictionary, ſhould we urge a certain charge againſt him, may anſwer as a greater man did, "We are not mad, moſt noble Critical Reviewers." He may add, that it is the lot of every great genius to be thought ſo by every perſon who does not underſtand what he writes. This may poſſibly be the caſe with our author, and therefore we ſhall ſubmit ſome paſſages of his work to the judgment of thoſe elevated capacities who have the good fortune to comprehend him. In his preface, which is intended as a critical introduction to his Dictionary, we have the following ſpecimen of his manner of treating letters and characters, in which he makes moſt notable diſcoveries; the reader, however, is previouſly to underſtand, that in this quotation we give the moſt intelligible,

gible, and, according to the rules of common ſenſe, the leaſt exceptionable part of this performance.

'The character and letter o, being the alpha and omega, and as the indefinite circle of time and ſpace, comprehending all nature, as well as all characters and letters, ſtands foremoſt in my alphabet. This character and letter in a more confined ſenſe in the compoſition of language, ſeems to be a particle, repreſenting a globe, the ſun, a wheel, &c. in a primary ſenſe, as the ſhape and figure of the character has ſome affinity or likeneſs to the objects themſelves; and in a ſecondary ſenſe, motion, heat, light, &c. as they are qualities belonging to the ſeveral external objects which this character repreſents; when it happens to be the only vowel in a particle or word, other letters are added to ſhew what kind of o it ſtands for, as in the Celtic word ol, all, the l is joined to expreſs it to be the o extended, which will be farther explained under the letter l; but when an o ſtands by itſelf, it is either an interjection or a prepoſition, as o from, becauſe the ſun is at a diſtance from us; o, a note of admiration, becauſe the ſun is admirable; o is alſo a note of abhorring, which is the ſame as to ſay move from or away; but the more natural ſound of this letter ſeems to be the note of admiration, which ſound ſeems to be peculiar to man, as if he alone of all animals was to look upwards, from a, which is the firſt natural note of other animals; and in the Celtic it ought to be ſounded like the Engliſh and Latin o; the w ſtanding in the Celtic in the place of oo, ou, and the great o, and therefore made uſe of to expreſs every admirable being, as God, man, animals, and other exiſtences, as appears in the lexicon. The o alſo expreſſes the number which comprehends all numbers, and was ſo formed from its containing the ſeveral parts of the creation, &c. as appears in the lexicon under the ſeveral words which make up and expreſs the ſeveral numbers to the number ten.'

In this manner Mr. Jones, with a great deal more of that inſpiration and learning which vulgar capacities are but too apt to term enthuſiaſm and extravagance, proceeds through the other letters of the alphabet; and therefore, inſtead of ſelecting any paſſages that ignorant mortals may think nonſenſe, we ſhall preſent our readers with the explanation of the ten firſt words of his dictionary.

'ABBOT; Abod; Abatos; Abbas. Theſe words are from the particle a, and the Celtic primitive bôd, an abode, an abbot being always reſident at one place.

'Able to be; Dixon; Ixuein; Posse. Able is compounded of the particles a-bi-al, the high life; dixon is from id-uxaun, it is the higheſt one; whence ixuein: poſſe is from p-o-iſa, a thing from being the loweſt.

'Able;

'ABLE; ABL or GALLU; ALKEI; HABILIS. Gallu is from g-al, an high action; whence alkei; able and the reſt are explained under the laſt claſs of words.

'ABLE; DIXONI; IXUO; QUEO. The Latin term comes from the Greek or Celtic, the reſt are defined under the laſt claſs.

'ABODE or HABITATION; BÔD; OIEKEMA; HABITATIO. The Celtic word bôd is a compound of bi-w-id, it is man's living or dwelling; whence abode, habitatio and habitation: oikema is from w-cau-am, a ſhut or covering about a man, as oikos is from w-cau-ſi, it is man's incloſure.

'ABOLISH; DILEU; ABOLEO; ABOLEO. The root of theſe terms ſeems to be the Celtic word colli or olli, to be loſt, with ab, di and ap prefix'd, ſignifying from or without, that is, to forgive; as for example, aboliſh is from ab-olli-ſi, it is from being loſt.

'ABOVE; AR or GOR; YPER; SUPRA. Ar hére ought to be pronounced ſhort to diſtinguiſh it from âr or aar, ſignifying earth; but it ſeems to have had its origin from this term, becauſe we are upon or above the earth; uper is from the Celtic y-pe-ar, the part above; ſupra is from ſi-p-ar, it is the part above, ar being tranſpoſed into ra; above is from the Celtic ub-ef, it is up, the Celtic f being of the ſame effect with the Engliſh v conſonant.

'ABOUT; AM; AMPHI; CIRCUM. The Celtic am ſeems to be a primitive compoſed of a-am, a round of hills, or ſurrounding mountains; whence amphi, with the addition of phi ſignifying me: circum is from the Celtic cirx-am, round about; and cirx is a compound of ac-ir-ux, the radical vowel being commonly dropped in Celtic compoſitions, though generally to be underſtood.

'ABRUPT; RHWYGEDIG; APPOROX; ABRUPTUS. Rhwyg a rent, compoſed of ir-w-ig, an angry man's action, is the primitive here; to which the prepoſitions ab and ap being prefixed, the other words were formed; ſo that a rent is the conſequence of an angry man's action.

'ABSCOND; DIRGELU; SUNGKALUPTO; ABSCONDO. Dirgelu is from di-ir-gel, to hide from the light; whence the Greek term was formed, with a ſmall variation; abſcondo and abſcond ſeem to be compounded of the particles abs-ac-en-id, it is without acting high, or appearing.'

It is with great pleaſure we inform the public, that the above is but a very imperfect ſpecimen of our author's critical abilities in the Celtic language. Were we to dip deeper into this inſcrutable performance, we ſhould have far greater opportunities of admiring our author. We cannot, however, reſiſt the

temptation of tranſcribing the following etymologies, eſpecially as two of them have a particular relation to the fair ſex.

'WHETHER; AI; EME or EITE; AN or UTRUM. Ai is from a-i, earth or action; an is from a-ni, earth or not; eite is from ai-it, it is ai, that is, earth or action: eme is from ai-am, earth or action; utrum is from ai-tîr-am, action, or the part poſſeſſed; whether is from xwith-âr, earth or breath.'

'WHORE; PYTAN; PORNE; MERETRIX. Pytan is from py-tan, a filthy or dirty under, or from pe-tan, an under thing; porne ſeems to be from p arni, the thing upon her; or from phy-arni, the phye upon her; whore is from whoar, all upon her, who, as in whole, here ſignifying all; meretrix is from merx-trix, an unfortunate woman.'

'WIFE or WOMAN; GWARIG or MERX; OAR or GUNE, GUNAIKOS; MULIER or UXOR. Woman is from w-oman, an animal from man; wife is from w-y-fi, my animal; gwarig is from gwr-ag, from man; merx is from mi-ur-ax, my offspring; oar is from wr, man; gune is from ag-un, from one; uxor is from ax-ur, from man; mulier is from ma-il-wr, the great race of man.'

Towards the end of this work we have an hiſtorical, or rather (as it ought to be called) a geographical lexicon, which we conceive to be executed with a ſmaller degree of genius and learning than the preceding, becauſe we underſtand ſeveral paſſages of it, though of others we are quite ignorant; and, indeed, by far the greateſt part of it is unintelligible to us. The author talks like a druid riſing out of the grave after eighteen hundred years ſleep. No man dares diſbelieve him, and no critic can contradict him.

FOREIGN LITERARY INTELLIGENCE.

XV. FRANCE.

PARIS. *Harmonie des Pſeaumes & de L'Evangile, ou Traduction des Pſeaumes & des Cantiques de l'Egliſe, avec des Notes relatives à la Vulgate, &c.* That is, *The Harmony of the Pſalms and the Goſpel, or, a Tranſlation of the Pſalms and Church Canticles, with Notes relative to the Vulgate, the Septuagint, and the* Hebrew *Text. For the Brothers* Eſtienne, *in* 12*mo.*—This is a poſthumous work of the learned abbé Pluche, to whom the public is indebted for many excellent performances. The key which this celebrated author makes uſe of in the explanation of theſe ſacred canticles, generally ſpeaking, is very ſimple; his tranſlation is elegant

gant and literal, and his remarks, pointing out the difference between the Hebrew text and the tranſlations, are fraught with erudition.

Amuſemens Philoſophiques ſur diverſes Parties des Sciences, et principalement de la Phyſique et des Mathematiques. Par le Pere Bonaventure Abat, Cordelier de l'Obſervance, & Aſſocié des Belles Lettres de Barcelone. That is, *Philoſophical Amuſements on different Parts of the Sciences, and chiefly of Natural Philoſophy and the Mathematics. By Father* Bonaventure Abat, *a* Franciſcan *Friar. To be had at* Deſaint *and* Saillant's, *in* 8vo.——This ingenious and agreeable work contains twelve treatiſes, or amuſements. They dwell chiefly on optics, without neglecting the intereſting parts of natural philoſophy. The reader will be particularly pleaſed with the experiments which the author has made to determine the real focus's of burning glaſſes. He will alſo be delighted with his proofs of the poſſibility of Ptolemy Euergetes's ſpying glaſs, by the help of which the enemy's fleet was ſeen at the diſtance of upwards of an hundred leagues; and the learned muſt applaud the erudition he diſplays in his conjectures concerning the exiſtence of this famous ſpying-glaſs.

Recueil des Memoires les plus intereſſans de Chyme et d'Hiſtoire Naturelle, contenus dans les Actes de l'Academie d'Upſal, & dans les Memoires de l'Academie Royale des Sciences de Stockholm. That is, *A Collection of the moſt intereſting Memoirs of Chemiſtry and Natural Hiſtory, contained in the Acts of the Academy of* Upſal, *and in the Memoirs of the Royal Academy of Sciences at* Stockholm, *publiſhed from the Year* 1720 *to* 1760, *tranſlated from the* Latin *and the* German. *For* Didot *junior. In two Vols. in* 12mo.——Thoſe who are acquainted with the zeal and application of the Swediſh nation in the cultivation of chemiſtry, and with the particular conveniencies which their ſituation affords them of entering more deeply into the metallic branch of that ſcience, will be more ſenſible than others of the value of this collection, which contain no leſs than forty-five memoirs.

The ſame bookſeller has lately publiſhed, in 5 volumes in 8vo. the following work, intitled, *Dictionaire Raiſonné Univerſel d'Hiſtoire Naturelle, contenant l'Hiſtoire des Animaux, des Vegetaux, et des Mineraux, & celle des Corps celeſtes, des Meteores, et aes autres principaux Phenomenes de la Nature, &c.* That is, *A Rational and General Dictionary, containing the Hiſtory of Animals, Vegetables, Minerals, Heavenly Bodies, Meteors, and other chief Phœnomena of Nature; with the Hiſtory and Deſcription of the ſimple Drugs extracted from the three Kingdoms, and a particular Account of their Uſes in Medicine, in private Families, in Agriculture, as well as in the ſeveral Arts and Manufactures.*—The public are unanimous in commending this work, the very title of which ſufficiently ſhews its exten-

ſive uſe. We are only to obſerve, that the different ſubjects are not ſo unconnected as one would apprehend from a work compiled in the form of a dictionary. The author has contrived to connect them almoſt ſyſtematically, by uniting under each article the ſeveral ſubjects that 'bear any relation to them, and by forming them into a great number of general articles, which ſerve as ſo many points of view, from whence the reader may obſerve the analogy of the genera and ſpecies, and comprehend the chain of relations, which connect the different branches of each kingdom.' Thus the author explains himſelf in an advertiſement prefixed to this excellent work.

XVI. GERMANY.

VIENNA. *Hiſtoria medica trium morborum, qui anno* 1760, *frequentiſſime in noſocomio mihi occurrebant. Cui adjecta eſt notabilium Obſervationum Anatomicarum decas. Auctor Joanne Georgio Haſenohrl, Noſocomii Hiſpanici Medico Ordinario*, 1763. *large* 8vo. *pp.* 110. *For* J. T. Trattner.

The ſame bookſeller has alſo printed, *Nicolai Olahi Metropolitæ Strigonienſis Hungaria & Attila, ſive de Originibus Gentis & Regni Hungariæ, Situ, Habitu, Opportunitatibus & Rebus, Bello, Pacique ab Attila geſtis, Libri duo, nunc primum ex codice Cæſareo Olahi manu emendata conjunctim editi*, 1763, *large* 8vo. *pp.* 244.— Theſe two works of Olahus, a learned Hungarian of the 16th century, were publiſhed before: but, not to mention that they had been printed ſeparately, the former appears at preſent with conſiderable corrections and additions, which were found in the author's own manuſcript. The new editor, M. Adam Francis Collarius, has added to theſe two books, ſome other pieces relative to the hiſtory of Hungary, and which, before this time, had never ſeen the public light.

BERLIN. At a public meeting held the 7th of June, in the Royal Academy of Sciences, Profeſſor Formey, after a diſcourſe relative to the ſubject, declared that the prize for this year had been adjudged to the author of the memoir, No. 6. with the following motto, *Pacatumque regit patriis virtutibus orbem*; and, upon opening the note, it appeared to be Francis Sabbathier, profeſſor in the college of Chalons ſur Marne. M. Formey afterwards propoſed the queſtion ſtarted by the mathematical claſs for the year 1766. The counſellor de Francheville read the firſt part of a memoir concerning the origin, progreſs, and ſtate of the ſciences in Germany. M. de Premontal read the ſecond part of a treatiſe on Memory, and the means of ſtrengthening it in children; and profeſſor Caſtillon con-

concluded the meeting with reading a memoir on the discoveries towards perfecting the instruments of dioptrics.

At a general assembly, held the 10th of May, the celebrated M. Euler read a memoir in French, intitled, *A Construction of Objects composed of two different Sorts of Classes, which are productive of no Confusion, neither by their opening, nor by the different Refrangibility of their Rays, with the most advantageous Method of making Spectacles.* The same day M. Muller presented the academy with a Latin work of his own composing, in which was contained a description of all the insects that are to be found in the country of Frederickſdall, in Denmark.

Some time ago M. Reinhard published in the German tongue, his Metaphysical Researches on the laws of motion, which have been lately translated into French, by M. Formey. The French translation is printed for Petra. This is a work of great reputation, and deserves a more particular notice in some of our future Reviews.

NUREMBERG. The 13th volume of the Imperial Academy of the Curious Inquirers into Nature, has been lately published here in the German tongue for Wolfgang Schwartzkopf, and forms a volume in 4to. of 412 pages, 1764.

ZELL. *Recueil pour l'Esprit et pour le Coeur, tom.* i. That is, *A Collection of Pieces to improve the Mind and the Heart. Part I. For* G. C. Gsellius, *in 12mo. pp.* 208.—This collection is published by M. Roques, pastor of the French church of Zell, who has enriched it with several of his own productions.

HAMBURG. The periodical paper published here every week by the widow Grund, under the title of the *Physician*, is still carried on with spirit. The judicious author has made several excellent alterations in his plan, extending himself more than he did before, in the description of diseases, and their method of cure. In the 10th volume, the first number of which was lately published, we meet with some very good things on burning fevers, pulmonary maladies, the epilepsy, &c. If the author should go on as he does, and as we have room to expect, this work will be one of the best treatises of physic published in Germany. This volume is of 400 pages in 8vo.

XVII. SWISSERLAND.

GENEVA. At length the Theatre of the great Corneille, with M. de Voltaire's comments, has made its appearance in this city, in 12 vols. in 8vo. The profits of this edition are designed to procure for the niece of the Sophocles of France, a maintenance worthy of the great name she bears. The

French king has ſubſcribed for two hundred copies, and makes a preſent of one hundred and fifty to mademoiſelle Corneille. The empreſs of Ruſſia has extended her generoſity in the ſame manner. M. de Voltaire himſelf has ſubſcribed for two hundred copies, and numbers of all ranks have followed his example. But as it may not be convenient to every perſon to purchaſe this edition in 12 vols in 8vo. the Cramers have printed the famous commentator's notes ſeparately in 3 vols in 12mo.

Whoever is deſirous of being perfectly informed of the government of Geneva, conſidered according to the principles of legiſlation, ought to read the following piece, intitled, *Lettres écrites de la Champagne, &c.* That is, *Letters written from the Country, &c.* There are five of them, without any name of the author, or of the place of impreſſion. Never was ſo delicate and profound a ſubject treated with more impartiality, abilities, and moderation. With regard to the ſtile of thoſe Letters, it is ſurpriſingly nervous, and at the ſame time remarkable for its elegant ſimplicity.

XVIII. ITALY.

ROME. The new edition of the works of Giovanni della Caſa will be ſoon completed. The two firſt volumes are well executed: this encourages us to hope for the ſucceſs of the reſt, which are impatiently expected by the public.

VENICE. Signor Righelini, phyſician of this city, has lately publiſhed a work, intitled, *Oſſervazioni ſopra alcuni caſi rari medici, &c.* printed in 8vo. for Baſtaglia.

Here has been lately reprinted in one volume in 4to. *The Hiſtory of* Florence, *by* John-Michael Bruti, *corrected and enlarged with a Table of Contents. Jo. Michaelis Bruti, Hiſtoriæ Florentinæ Libri octo, Editio noviſſima, mendis omnibus expurgata, &c. Venet.* 1764.——This work, which is elegantly written, was ſo much the more deſerving of the honour lately done it, as the author, though a native of Venice, took particular pains in writing the hiſtory of Venice, to defend the reputation of ſeveral illuſtrious but unfortunate men, whom Paul Jovius was ſo wicked as to endeavour to blacken.

LUCCA. Joſeph Rocchi has lately printed a valuable collection of memoirs worthy of the public notice. They relate to various branches of literature, and at the ſame time contain ſome medical obſervations, with this general title, *Miſcellanei di varia Litteratura, in 2 Vols. in 12mo.*

XIX.

XIX. UNITED PROVINCES.

UTRECHT. G. T. and A. Van Paddenburg have juſt now publiſhed the following work in Dutch, entitled, *Ontleed en Heel kundige Verhandeling over den ontwrigten voet, uitzegeven door een gezeldſchap van Utrechtſe Heelmeſters.* That is, *An anatomical and chirurgical Treatiſe of the Diſlocations of the Foot, by a Society of Surgeons at* Utrecht, *with the following Motto, Juvenes Diligentiâ diſcunt. 1764, in large 8vo. 123 pag.*——This valuable work is the fruit of the different conferences which ſome young ſurgeons hold every week, to inſtruct each other by mutual converſation on various points of ſurgery, and to improve as much as poſſible in their moſt uſeful art. We could wiſh that this landable example were more generally followed; and nothing would be more effectual towards producing ſo happy an emulation than the work now before us. It is ſolid, methodical, inſtructive, and fraught with curious obſervations, wherein we clearly ſee that the authors, after peruſing the beſt books on the ſubject, have greatly illuſtrated it with their own judicious remarks. In a word, this work does honour to them in every reſpect; and if they proceed on the ſame footing, they will probably have the honour of founding a chirurgical academy in the city of Utrecht.

Peter Goſſe, junior, and Daniel Pinet, bookſellers at the Hague, have undertaken to publiſh *The Military Hiſtory of his Serene Highneſs Prince Ferdinand, Duke of Brunſwick and Luneburg*; containing the hiſtory of the laſt war in Germany, between Great Britain and France, compiled from the memoirs and original papers of his Serene Highneſs, by M. W. Illuſtrated with maps and proper plans taken on the ſpot, by colonel de Bawr.—The ſole title of this work is ſufficient to render it intereſting to the public. The author is a man of capacity and judgment, who has drawn his materials from the fountain-head.

The work is to conſiſt of three volumes in folio, in the form of an Atlas, printed on a fine Dutch paper and new type, embelliſhed with a great variety of cuts, maps and plans, engraved by the famous J. Van der Schley. In ſhort, the bookſellers engage to ſpare no pains in giving a magnificent edition of this excellent performance; but at the ſame time they acquaint the public, that the great expences attending ſo pompous an edition, oblige them to print it by ſubſcription; and they flatter themſelves that ſo uſeful and intereſting an enterprize will meet with encouragement. They preſume that the work completed will coſt the ſubſcribers about ſixty guilders.

CAMPEN. Profeſſor Van Hoven has publiſhed, *Theſes Philoſophicæ de primis philoſophandi Principiis, quas Nobiliſſimi et Præ-*

ſtantiſſimi viri Juvenes, quorum nomina ſequens pagina exhibet, hoc anno Academico, per vices ſtrenue pro viribus tuiti ſunt, 1764, large 8*vo. pp.* 91. for Valkenier.——The learned author preſents us at firſt with a very juſt picture of philoſophy and its different branches; then confining himſelf in this volume to logic, he gives us a treatiſe which may have its utility after ſo many different performances on that ſubject.

MONTHLY CATALOGUE.

20. *Anſwer to a ſcurrilous Advertiſement publiſhed in the* Public Advertiſer *of the 9th of* May 1764. *By* Felice Giardini, Director of the Opera, *againſt* Gabriel Leone, *his late Agent. To which are added,* Giardini's *Inſtructions and Letters.* 4*to. Pr.* 2s. Nicoll.

OUR court's withdrawing the ſubſidy from the king of Pruſſia, has never been treated of with half the importance by politicians, as this quarrel between two fidlers has been by their partizans. It ſeems Mr. Leone was ambaſſador and miniſter plenipotentiary from his ſublime highneſs Mr. Giardini to the Italian and other ſtates on the continent, to procure him performers for his opera; and we ſuppoſe, in imitation of his ſublime highneſs of Conſtantinople, a reaſonable number of eunuchs was not forgot. Mr. Leone, receiving his inſtructions and credentials, ſet out to treat with the Vento, the Mazziotti, the Guglietti, the Baini, and the Marcucci, with fifty other pretty liquid names, ſome of whom he ſubſidized, and with others he treated; but his ſublime highneſs, like other great men, thinking that his miniſter plenipotentiary had miſapplied his ſubſidies, and contracted with certain powers, whoſe alliances were either very inſignificant or detrimental to him, upon Mr. Leone's return (for ſhame, for ſhame, reader, don't believe that an Italian fidler can be guilty of ſo much unpoliteneſs) fairly filed a bill in Chancery againſt him. *Tantæne animis cœleſtibus iræ?* Who could imagine that Giardini's fiddleſtick could transform itſelf into the quill of a ſollicitor in Chancery!

But ſo it is, that the performance before us, which, in imitation of Mr. Churchill, Dr. Hill, Mr. Hoyle, and other great genii, is ſigned by Mr. Leone's own fiſt, leaves us no room to doubt of this incredible fact of two fidlers being in chancery. His excellency Mr. Leone makes no mean defence; only we think that he might have acted with more propriety, if, inſtead of ſubmitting his caſe to the tribunal of the public, he had reſerved it for that of the earl of Northington.

Strange

Strange that ſuch difference ſhould be
'Twixt Tweedledum and Tweedledee!

21. *Maria; the genuine Memoirs of an admired Lady of Rank and Fortune, and of ſome of her Friends. In 2 Volumes.* 8*vo. Pr.* 6*s.* Baldwin.

There is ſo great a ſameneſs in all our modern novels, that one ſingle criticiſm may ſerve for all: they who have time to ſpare may innocently, and perhaps uſefully, employ it in their peruſal. The charge of corrupting the morals and inflaming the paſſions, which has formerly been objected againſt works of this kind, ſeems now no longer to ſubſiſt. A modern romance may now with ſafety be put into the hands of the youthful reader; and tho' perhaps it may not allure the imagination, yet will it tend to reform the heart. For this reaſon we would recommend the preſent little performance, the heroine of which is in herſelf the pattern of every virtue, and drawn in ſo amiable a light as to excite the ſofter ſex to emulation, and their admirers to admiration and eſteem. That praiſe which is given to a writer who thus liſts our paſſions under the banners of duty, can never be too often repeated, ſince the feebleſt efforts may thus be excited to uſefulneſs; and while they contribute ſomething to our happineſs will, we hope, add much to that of the author.

22. *Family Pictures, a Novel. Containing curious and Intereſting Memoirs of ſeveral Perſons of Faſhion, in* W —— re. *By a Lady. In 2 Volumes.* 12*mo. Pr.* 5*s.* Nicoll.

This is another of thoſe decent performances which are calculated to inſinuate virtue under the maſque of entertainment. The ſtile of this is rather leſs inflated than that of the preceding, but the ſubject is leſs intereſting.

23. *The Hiſtory of Miſs* Jenny Saliſbury; *addreſſed to the Counteſs of* Roſcommond. *Tranſlated from the* French *of the celebrated Madame* Riccoboni. *In two volumes.* 12*mo. Pr.* 6*s.* Becket.

This is a moſt incomparable bit of French cookery. Madame Riccoboni has ſerved up a very palatable haſh from as vile materials and as common ſtuff as nature can produce. A young lady of infinite fortune, beauty, merit, virtue, and all that, is got with child by her lover, and a lord too, the very night before the day appointed for their marriage, which is never completed; and the iſſue of the amour is this ſame Miſs Jenny Saliſbury—well, what next?—This ſame Jenny Saliſbury is as virtuous, as modeſt, as beautiful, and all that, as her mother; but mark the ſequel, reader—A married nobleman falls in love with

her, gets a ſcoundrel to perſonate a clergyman, marries and lies with her; and yet the ſame Miſs Jenny Saliſbury gains the eſteem of one ſex, the love of the other, and fortune at laſt ſeems to joſtle nature in their conteſt who ſhall make her moſt happy.

Gentle reader, can you imagine more contemptible commonplace ingredients than theſe are for a novel; and yet the performance before us not only makes a pretty appearance upon the table, but it is ſo delicately ſeaſoned, its flavour is ſo high, and its contents are ſo diſguiſed, that you eat away, and pronounce it to be excellent. The Critical Reviewers think that this is an impoſition of the moſt fatal tendency to youth, and that the more artfully it is managed, the more hurtful it is to genuine unſuſpecting virtue. As they look upon themſelves to be in ſome meaſure reſponſible for the morals as well as the taſte of their readers, never will they give, be the pretext ever ſo plauſible, any countenance to, or apology for vice, or an attempt to ſoften profligacy under the term of human frailty. The authoreſs has been moſt injudicious in the choice of her dramatis perſonæ, for they are ſuch as never could exiſt. This has a very bad effect, for it hangs upon the reader through the whole work.

24. *The Ghoſt, or a minute Account of the Appearance of the* Ghoſt *of* John Croxford, *executed at* Northampton, Auguſt *the 4th* 1764, *for the* Murder *of a Stranger; wherein many Particulars relative to that Affair, and known only to the Parties concern'd, are now firſt made public from the Confeſſion of the* Ghoſt. *And to render this Performance as uſeful as poſſible, is ſhewn in a conciſe Manner, the Being of a God, the Certainty of a Reſurrection and the State of the Soul, between Death and Judgment; as alſo the doctrine of* Spirits *deduc'd from Scripture; the Philoſophy thereof explain'd, and their Uſe and Tendency in the Courſe of this World clearly determin'd; with many other intereſting Particulars naturally ariſing from this Subject. By a Miniſter of the Goſpel near* Northampton, *perſonally concern'd in the Conference with* Croxford's Ghoſt. 8*vo. Pr.* 1*s.* Crowder.

This pamphlet is written with an air of importance, in a ſtile ſuperior to what we expected from the hiſtoriographer of a Ghoſt: however, we are not convinced by the author's arguments and proteſtations. We cannot eaſily and implicitly believe that departed ſpirits are permitted to infringe the courſe of nature, and repaſs the barriers of a ſeparate ſtate, for no end or purpoſe, but to tell an inſignificant tale, diſcover a pot full of money, clink a chain, ſtalk thro' an empty apartment, or diſturb the repoſe of mankind.

If

If this writer expected to convince the world that his aſſertions are true, he ſhould have prefixed his name to his narrative: for who will credit an anonymous pamphlet? Beſides, why did he go *alone* to ſearch for the ring*, which was to authenticate the truth of his relation? and why did he not inform us where this curioſity is to be ſeen? Let him only exhibit it to the view of the public, and as there is no want of credulity and folly among the people of every county in the kingdom, he may *make a penny* of the ghoſt, and render his houſe as famous as Cock-Lane.

25. *A Colloquial Eſſay on the Liberal Education, and other intereſting Subjects. Publiſhed by order of the* Mileſian *Club.* 8*vo.* *Pr.* 1*s.* Durham.

Suidas, in his Lexicon, tells us of a critic who reviewed the works of a certain philoſopher, and gave it as his opinion, that the whole was probably good, becauſe the parts of it which he underſtood were excellent. We dare not ſay that we comprehend the whole of this Colloquial Eſſay, nor its *cui bono*; but we muſt condemn the concluſion, where the author at Dublin endeavours to perſuade his countrymen not to ſend their children for education to London. We muſt, however, own, that if the Critical Reviewers were Hibernians, they would preach up the very ſame doctrine.

26. *The indiſpenſible Duty of frequenting the publick Worſhip of God, and the Behaviour required therein. By* Thomas Talbot, *D. D. Rector of the Pariſh of* Ullingſwick *and* Little Cowarn, *in* Herefordſhire. 8*vo.* *Pr.* 6*d.* Buckland.

A pious, rational, and uſeful treatiſe.

27. *The various Uſe of Authority and Experience in Matters of Religion. A Sermon preached to the Miniſters and Meſſengers of ſeveral Aſſociated Churches at the Rev. Mr.* Francis's *Meeting-place in* Horſley *in the County of* Gloceſter, 13 June 1764. *By* Samuel Stennet, *D. D. Publiſhed at the Requeſt of the Aſſembly.* 8*vo.* *Pr.* 6*d.* Buckland.

We agree with this author in his obſervations on the uſe and abuſe of *authority* in matters of religion; but when he comes

* The ghoſt told him, that in a certain place, which he deſcribed, was depoſited a gold ring, which belonged to the pedlar who was murdered, in the inſide of which was engraved this ſingular motto:

Hang'd he'll be,
Who ſteals me. 1745.

to

to repreſent an incommunicable conviction, or a feeling of the heart, diſtinct from the underſtanding and judgement, as the teſt of religious truths, we can only wiſh him ſatisfaction in the enjoyment of his own *experience*.

28. *A Treatiſe upon the Life of Faith.* By William Romaine, *M. A. Lecturer of St.* Dunſtan's in the Weſt. 12*mo. Pr* 2*s.* Worrall.

Hard, very hard, that the Life of Faith ſhould prove the death of common-ſenſe.

29. *A Sermon preached before the Hon. and Right Rev.* Richard, *Lord Biſhop of* Durham, *&c. at the Aſſizes holden at* Durham, Auguſt 15, 1764. *By* Robert Lowth, D. D. *Prebendary of* Durham, *&c.* 4*to. Pr.* 6*d.* Millar.

In this diſcourſe the ingenious author, in a plain and ſenſible manner, diſplays the excellence of our religious and civil conſtitution; and points out the returns of gratitude and obedience to Almighty God, which our manifold advantages require.

30. *A Speech Delivered in the Houſe of Aſſembly of the Province of* Pennſylvania, May, 24th, 1764. *By* John Dickinſon, *Eſq; One of the Members for the County of* Philadelphia. *On occaſion of a Petition, drawn up by order, and then under Conſideration, of the Houſe; praying his Majeſty for a Change of the Government of this Province. With a Preface.* 8*vo. Pr.* 1*s.* Whiſton *and* White.

This ſpeech, though the occaſion and ſubject of it is entirely provincial, claims the attention of the public. It was delivered by one Mr. Dickinſon, a member of the aſſembly of Penſylvania, on the 24th of May laſt, after that houſe had agreed to a very extraordinary petition, "Praying his majeſty, that he would be graciouſly pleaſed to take the people of this province under his immediate protection and government." As to the ſpeech itſelf, though it is not conſtructed upon the moſt exact models of eloquence, yet the reaſoning contained in it is manly and nervous, and, we think, upon the principles of the conſtitution of that province, unanſwerable. The manner of the ſpeaker is lively, and his language pure and affecting.

The editor informs us, that of near 300,000 ſouls, of which the province of Penſylvania conſiſts, not above 3500 could be prevailed on to petition for a change of government, and thoſe generally of ſo low a rank, that they could neither read nor write. The following paſſage, towards the cloſe of this ſpeech,

is

is animated with very ſtriking powers, and approaches even to eloquence.

'With unremitting vigilance, with undaunted virtue, ſhould a free people *watch* againſt the encroachments of power, and *remove* every pretext for its extenſion.

'*We* are a dependant colony; and we need not doubt, that means will be uſed to ſecure that dependance. But that we ourſelves ſhould furniſh a reaſon for ſettling a *military eſtabliſhment* upon us, muſt exceed the moſt extravagant wiſhes of thoſe who would be moſt pleaſed with ſuch a meaſure.

'*We* may introduce the innovation, but we ſhall not be able to ſtop its progreſs. The precedent will be pernicious. If a ſpecious pretence is afforded for maintaining a ſmall body of troops among us now, equally ſpecious pretences will never be wanting hereafter, for adding to their numbers, The burthen that will be impoſed on us for their ſupport, is the moſt trifling part of the evil. The poiſon will ſoon reach our vitals. Whatever ſtruggles we may make to expell it,

Hæret lateri lethalis arundo ——

'The dart with which we are ſtruck, will ſtill remained fixed——too firmly fixed, for our feeble hands to draw it out. Our fruitleſs efforts will but irritate the wound; and at length we muſt tamely ſubmit to ——— I quit a ſubject too painful to be dwelt upon.'

There are ſentiments worthy of a provincial patriot. We ſhould be ſorry if they ſhould prove the ſighs of expiring Penſylvanian liberty.

31. *The Anti-Times: Addreſſed to Mr.* C—— Ch—ch—ll; *in two Parts. By the Author. 3to. Pr. 1s. 6d.* Hooper.

This piece is in rhime, and the author gives us a very notable ſpecimen of his elegance and abilities in writing, when he ſpeaks in his firſt page of *wielding the laſhing pen* that is to ſcourge Mr. Churchill back to reaſon. Mr. Addiſon, if we are not miſtaken, has given us a droll picture of a pen with a cat of nine tails depending from its nib.

The author next exhibits a pandæmonium, for the choice of an ambaſſador from hell. One devil is for making choice of the author of Triſtram Shandy, whom he calls

'A church buffoon, a ſacerdotal ape,
A Merry-Andrew dreſs'd in decent crape.'

Another devil pitches upon Wilkes: but he is excuſed, as having been *non compos* when he wrote his blaſphemy; but at laſt the choice falls upon Mr. Churchill, for his having wrote the

Times,

Times.——The ſecond part of this poem is compoſed in the numbers and manner of Homer Traveſtie, and has more merit than the former part; though the author rails at Churchill's immodeſty with a very bad grace, being himſelf guilty of the very offence he attempts to laſh.

32. Churchill *diſſected. A Poem.* 4*to.* *Pr.* 1*s.* 6*d.* Nicoll.

This is one of the many performances we are obliged to review, that are too good for reprobation, and not good enough for approbation, which, in poetry, is due to excellence only. The author informs us he is ſeventy years of age, and inſinuates that, though he has one foot in the grave, he is not afraid to cope with the formidable Churchill, becauſe his 'philoſophy admits not fear.' He then ſteps out, and boldly dares his antagoniſt to the field in a manner that ſhews him to be no unequal champion againſt that faſhionable ſatiriſt. He next pays a compliment to lord Bute: but he ſeems to have exhauſted too much of his mettle in the firſt onſet; for his panegyric is not equal to his challenge, and contains little more than the common-place praiſe that has been laviſhed upon all miniſters for theſe two thouſand years by their admirers. This Diſſector is by no means troubled with the amiable diſquietude of Horace, leſt he ſhould injure the good of the public by taking up too much of his patron's time. As a ſpecimen of our author's genteel turn at compliment, the ſix following lines may be ſufficient.

'Form'd to diſcharge an honeſt ſtateſman's part,
An able head, and uncorrupted heart;
At court polite in converſe, yet ſincere,
Dear to thy wife, thy children, ſervants dear;'
'Ye grateful Britons high your voices raiſe,
Shall George be king, and ſhall not Bute have praiſe?'

He then invites the Scotch to a civil-war, in the following couplet.

'Ye Caledonians do your country right,
Call forth theſe vile traducers to the fight.'

After this he pelts Mr. Wilkes with very low, illiberal, and in ſome reſpects, unjuſt, abuſe, and laviſhes the like upon Mr. Churchill, whoſe Gotham he endeavours to rival in deſcriptive poetry, with no ſmall degree of ſucceſs; and from ſome paſſages we are inclined to believe that he belongs to the medical faculty. The concluding lines, in which he characterizes his antagoniſt as a ſatiriſt, though not the beſt of this performance, are at leaſt equal to many that can be quoted from the laſt four or five of Mr. Churchill's productions.

'Yet

'Yet not of equal beauty all his lines,
Now dim as Saturn, now like Jove he ſhines;
His lofty verſe, now worthy of the nine,
Now cold and creeping, like poor Tate's or mine.
The frequent repetition of his rhimes,
As tireſome quite as any pariſh chimes.
Art, nature, reaſon, ſcripture, pleaſure, man,
Decorum, virtue, all adopt a plan.
Then wild he ſtarts; irregular in his courſe,
He rides, without a rein, the muſe's horſe,
Breaks ev'ry pale, and treads down ev'ry fence
Of moral virtue, and of common ſenſe,
And boldly leaping o'er religion's mounds,
Tramples, with feet profane, her hallow'd grounds,
Till ſpent at laſt, he ſcarce one ſtep can ſtir,
And his tired Pegaſus wants a ſpur.
'Here let me alſo ſtop, nor urge my ſteed,
Panting for breath, and almoſt off his ſpeed,
To further proof; but let him now recruit
His ſtrength and mettle, for a freſh purſuit.
Yet, as I hold my ebbing minutes dear,
I'd rather whiſper this in Churchill's ear;
Repent, reform thy life, correct thy rhimes,
And be thy country's boaſt to lateſt times.'

33. *The Contraſt: A familiar Epiſtle to Mr.* C. Churchill, *on reading his Poem called Independence. By a Neighbour.* 4*to.* *Pr.* 1*s.* Rivington.

Of all the authors who have become the correſpondents of Mr. Churchill, this is the moſt tolerable. The following lines, addreſſed to Mr. Churchill, may perhaps, with ſome readers, entitle the author of the Contraſt to ſome degree of pre-eminence in the preſent republic of poets.

'*You love your Country*—ſo do I, do all,
Whom from a Britiſh heart we Britons call;
Yet, becauſe *ſome* things ſeem not to go right,
To me, and others of no better ſight;
Shall I preſume *all* wrong? and ſtretch my hand
To ſcatter civil diſcord through the land?
Shall I from prejudice, or ſome diſguſt,
Blow up the ſparks of malice and diſtruſt?
Shall I be more than proud of flinging dirt
On thoſe I can, or thoſe I cannot, hurt?
Let fly my wild-gooſe ſatire near the throne,
And ſtand the chance of drawing vengeance down?

No; gentle Peace! too long thy ſweets I've try'd,
To quit the ſhore, and tempt the ſwelling tide;
Or, were I to embark; who ſteer'd before,
Might ſteer for me—a paſſenger—no more.'

34. *War. An Ode. By* A. Portal. *4to. Pr.* 1*s.* Middleton.

Mr. Portal has exhibited, in a lively and picturesque deſcription, the God of war, and his attendants, Ambition, Revenge, Murder, Rapine, Cruelty, Poverty, Famine, and Deſolation, ravaging the univerſe, and in the concluſion repreſented them retiring from the plains of Germany before our royal hero:

— 'The clouds diſperſe, the thunders ceaſe,
And all the harraſs'd world is bleſt with peace.'

35. *Hymn to the Power of Harmony. Humbly inſcribed to the Right Honourable the Earl of* Bute. *4to. Pr.* 1*s.* Donaldſon.

From the following elegant lines, our readers will be able to determine in what proportion the author of this hymn has imbibed the influence of the power he addreſſes.

'And lo! ſlow riſing o'er the cumbrous heap
Of Zion's palaces in ruin laid,
Majeſtic in his tears, amid the band
Of Iſrael's captive ſons, I ſee appear
The man of Anathoth*; his ſilver beard
Wet with the dew of ſorrow; dim his eye,
Appall'd with deſolation ſpread around.
And hark! the living ſtrings begin to wake;
In querulous numbers, mournfully ſlow,
They tell the piteous tale, and melt the ſoul
In tender ſorrow.—At each pauſe he wipes,
With trembling hand, his aged, furrow'd cheek
The virgin daughter of his native land
Attends the ſtrain, and for a while forgets
That ſhe is wretched. Such the power of ſong.'

36. *The Reſurrection. Being the fourth and laſt Part of the* Meſſiah, *a Sacred Poem. 4to. Pr.* 2*s.* 6*d.* Coote.

We heartily wiſh this author had taken the advice we gave him when we reviewed† the three firſt books of this very religious, but very unpoetical performance.

* Jeremiah.

† See Critical Review, vol. xvii. p. 318, 319. 472.

THE CRITICAL REVIEW.

For the Month of *November*, 1764.

ARTICLE I.

A Letter to the Rev. Dr. Thomas Leland, *Fellow of* Trinity-College, Dublin: *In which his late Diſſertation on the Principles of Human Eloquence is criticized; and the Biſhop of* Glouceſter's *Idea of the Nature and Character of an inſpired Language, as delivered in his Lordſhip's Doctrine of Grace, is vindicated from all the Objections of the learned Author of the Diſſertation.* 8vo. *Pr.* 2*s.* Wilkie.

WE have already reviewed Dr. Leland's Diſſertation on the Principles of Human Eloquence (ſee page 10 of this volume) and the reader, in that part of our work, will find the original of this controverſy. We there blamed the reverend author for a partial repreſentation of what Quintilian ſays concerning the neceſſity of introducing tropes, or figures of ſpeech, inſtead of proper, or, as the author of the pamphlet before us expreſſes them, generic terms; and we own that we are by no means pleaſed with the doctor's appealing to Le Clerc's judgment in a controverſy of this kind. We took the liberty to differ from the ſame learned gentleman in ſeveral other particulars; for which reaſon, we are the more ſolicitous to do him juſtice, by an accurate, but candid, review of this letter: tho' this cannot be done, without premiſing ſome general obſervations that ariſe from this controverſy, as managed on both ſides.

A reverend or right reverend, an honourable or right honourable, or any other reader, or writer, when he dips into a literary diſpute of this kind, goes directly to his book-caſe, and pulls down a Cicero, or a Quintilian, admires the elegance of the binding, carefully cleans them from the duſt they have contracted by their being but very little uſed, attentively conſults the index of each, and, after diſcovering the pages moſt likely to give him information, he reads

them over with a hawk's eye, and foists in whatever is for his purpose, as nimbly as a fencing-master handles a foil. Anthony Collins (of infidel memory) was a striking instance of this practice. Being a special good index-reader, he collected together, in his Essay upon Free-thinking, all that he found in Cicero and the antient philosophers against the being of a God, or the existence of Providence; down it went upon paper, and abroad it stalked into the world with as great an air of authority, as if Mr. Collins had been speaker to a parliament of philosophers, or minister-plenipotentiary from Plato's commonwealth. Dr. Bentley, who was a critical reviewer, and therefore but little acquainted with index-reading, soon set the public right, by proving that Cicero, and the other writers quoted by Mr. Collins, never harboured such opinions as he had fathered upon them; and that he had mistaken the words of the interlocutors for those of the authors.

The next general observation we beg leave to premise is, that no authority can be decisive in this case; and that Cicero's and Quintilian's words are as cognizable in a court of common sense, as those of the Bishop of Gloucester or Dr. Leland.

In the last place we affirm, that, according to the standards of eloquence which Cicero and Quintilian have erected, neither the bishop nor the doctor have exhibited the smallest specimen of that striking manner which they recommend as its characteristic. At the same time, they are *diserti*; they are animated, elegant, and sensible writers, though without one grain of eloquence. The reader who is a master of the ancient critics understands what we mean, and no other can.

'You entitle, says the letter-writer before us, your work *A Dissertation on the Principles of Eloquence:* but the real subject of it, is an *opinion*, or *paradox*, as you chuse to term it, delivered by the bishop of Gloucester, in his late discourse on Grace. This opinion, indeed, concerns, or rather, in your ideas, subverts, *the very principles* of eloquence, which your office, it seems, in a learned society, obliged you to maintain: so that you cannot be blamed for giving some attention to the ingenious prelate's paradox, which so incommodiously came in your way. Only the more intelligent of your hearers might possibly think it strange that, in a set of rhetorical lectures, addressed to them, the *controversial* part should so much take the lead of the *didactic*; or rather, that the *didactic* part should stand quite still while the *controversial* keeps pacing it, with much alacrity, from one end of your dissertation to the other.'

We cannot think that the insinuations in the above paragraph are quite liberal. No writer who is conversant with the authors of antiquity, would, in a controversy of this kind, attempt to establish

eſtabliſh a difference between the controverſial and didactic parts; for in fact they are the ſame. The whole of Cicero's treatiſe *De Oratore*, which neither the biſhop nor his apologiſt ſeems to have read (though Quintilian's Inſtitutions are no more than prelections upon it) is controverſial from beginning to end; yet this circumſtance is ſo far from hindering its being didactic, that it is the more ſo on that account.—We now come to the two propoſitions laid down by Dr. Middleton, and commented upon by the biſhop.

" The one, That an inſpired language muſt needs be a language of perfect eloquence;

" The other, That eloquence is ſomething congenial and eſſential to human ſpeech."

The biſhop labours hard to prove the falſhood of thoſe two propoſitions. The former, as his lordſhip ſtates it, deſtroys itſelf, ſince perfect eloquence is a contradiction in terms; for if, according to his lordſhip's own doctrine, there is no archetype of eloquence, mankind can have no ſtandard, by which they can judge of its perfection. Had the biſhop, inſtead of attacking and demoliſhing a propoſition laid down by himſelf, examined Middleton's own words, he would have had a fairer conqueſt. Middleton ſays, " that the purity of Plato and the eloquence of Cicero, muſt be combined to form a language worthy to come from God." This, we will venture to ſay, is the moſt unphiloſophical tenet that ever was maintained; and that the purity of Plato and the eloquence of Cicero combined, muſt fall as ſhort of a language proceeding immediately from God, as a human intellect (comparing finite endeavours with infinite perfections) can conceive. In ſhort, the whole of the propoſition is abſurd in a high degree.

His lordſhip's apologiſt combats Dr. Leland upon the latter accuſing the biſhop of a *bold oppoſition to the general opinions of mankind*. This is an accuſation of a very extraordinary kind, as it implies the higheſt compliment that can be paid to a man of genius and learning; a compliment juſtly beſtowed upon a Galileo, a Bacon, a Newton, a Boyle, a Locke, and all the glorious reformers of mankind from ignorance and ſuperſtition. What merit, then, can this apologiſt claim in defending his lordſhip from ſuch a charge? or how ſhould we hope for pardon from our readers, ſhould we retail the apologiſt's arguments?

' Suppoſe, then, ſays his lordſhip, this foreign tongue, inſtead of being thus gradually introduced into the minds of theſe illiterate men, was inſtantaneouſly infuſed into them; the operation (though not the very mode of operating) being the ſame, muſt not the effect be the ſame, let the cauſe be never ſo different? Without queſtion. The divine impreſſion muſt be made either by fixing the terms or ſingle words only and their

ſignification in the memory; as, for inſtance, Greek terms correſponding to the Syriac or Hebrew; or elſe, together with that ſimple impreſſion, another muſt be made, to enrich the mind with all the ideas which go towards the compoſing the phraſes and idioms of the language ſo inſpired: but this latter impreſſion ſeems to require, or rather indeed implies, a previous one, of the tempers, faſhions, and opinions of the people to whom the language is native, upon the minds of them to whom the language is thus imparted; becauſe the phraſe and idiom ariſes from, and is dependent on, thoſe manners: and therefore the force of expreſſion can be underſtood only in proportion to the knowledge of the manners: and underſtood they were to be; the recipients of this ſpiritual gift being not organical canals, but rational diſpenſers. So that this would be a waſte of miracles without a ſufficient cauſe.'

We have tranſcribed this very extraordinary paſſage upon the credit of the letter-writer. Such of our readers as are curious may have recourſe to the biſhop's book, to know whether the paſſage is fairly quoted. The language of metaphyſics, philoſophy, and even logic, knows no ſuch phraſe as "a waſte of miracles;" becauſe the ſource from whence they proceed is infinite, and never can be exhauſted. The Almighty is omniſcient, and therefore nothing proceeding from him in a miraculous manner can run to waſte; neither can there be a miracle without a ſufficient cauſe. But indeed, if we examine the whole of the preceding paſſage, it is evidently deſtitute of preciſion, becauſe the all-wiſe Author of the miracle can never be ſuppoſed to do things by halves; and it was enough for the author's purpoſe to have ſaid, that the miracle came from God, to ſhew that it was perfect in all its ends.

The argument raiſed by the letter-writer relating to the correſpondency of terms, is of little conſequence, if not puerile and quibbling. We muſt, however, be of opinion with the biſhop, that the terms and ſingle words of one language correſponding to thoſe of another with a grammatic congruity, were ſufficient for all the purpoſes he contends for. Here we apprehend the controverſy ought to have reſted, without being impelled farther by Middleton's extravagant analogy between divine perfection and the purity of Plato with the eloquence of Cicero. What follows in our letter-writer's animadverſion on the doctor's ſaying that it is "hazardous to affirm, that a knowledge of the idiom or phraſeology of any language, always implies a previous knowlege of the cuſtoms and manners of thoſe to whom it is vernacular," is ſo trite, that it is unworthy a literary diſcuſſion. We ſhall therefore proceed to the ſecond head which

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his lordſhip combats, "That eloquence is ſomething congenial and eſſential to human ſpeech."

"This ſuppoſes, ſays the biſhop, that there is ſome certain ARCHETYPE in nature, to which that quality refers, and on which it is to be formed and modelled. And, indeed, admitting this to be the caſe, one ſhould be apt enough to conclude, that when the author of nature condeſcended to inſpire one of theſe plaſtic performances of human art, he would make it by the exacteſt pattern of the *archetype*.

"But the propoſition is fanciful and falſe. Eloquence is not congenial or eſſential to human ſpeech, nor is there any archetype in nature to which that quality refers. It is accidental and arbitrary, and depends on cuſtom and faſhion: it is a mode of human communication which changes with the changing climates of the earth; and is as various and unſtable as the genius, temper, and manners of its diverſified inhabitants. For what is PURITY but the uſe of ſuch terms, with their multiplied combinations, as the intereſt, the complexion, or the caprice of a writer or ſpeaker of authority hath preferred to its equals? What is ELEGANCE but ſuch a turn of idiom as a faſhionable fancy hath brought into repute? And what is SUBLIMITY but the application of ſuch images, as arbitrary or caſual connexions, rather than their own native grandeur, have dignified and ennobled? Now ELOQUENCE is a compound of theſe three qualities of ſpeech, and conſequently muſt be as nominal and unſubſtantial as its conſtituent parts. So that, that mode of compoſition, which is a model of *perfect eloquence* to one nation or people, muſt appear extravagant or mean to another. And thus in fact it was. Indian and Aſiatic eloquence were eſteemed hyperbolic, unnatural, abrupt, and puerile to the more phlegmatic inhabitants of *Rome* and *Athens*. And the weſtern eloquence, in its turn, appeared nerveleſs and effeminate, frigid or inſipid, to the hardy and inflamed imaginations of the eaſt. Nay, what is more, each ſpecies, even of the moſt approved genus, changed its nature with the change of clime and language; and the ſame expreſſion, which, in one place, had the utmoſt *ſimplicity*, had, in another, the utmoſt *ſublime*."

Our letter-writer triumphs not a little in this quotation, though it contains a doctrine to which no man of genius or learning can ſubſcribe, and is flimſy enough for a French academic to advance.

'The biſhop, ſays the letter-writer, aſſerts *there is no archetype*, becauſe eloquence is a variable thing, depending on cuſtom and faſhion; is nothing abſolute in itſelf, but relative to the fancies and prejudices of men, and changeable as the different climes they inhabit. This *general* reaſon ſeems convincing: it

appeals to fact, to experience, to the evidence of ſenſe. But the learned prelate goes further. He analyzes the complex idea of eloquence: he examines the qualities of ſpeech, of which it is made up; and he ſhews that they are nominal and unſubſtantial. Hence it follows, again, That there is no archetype in nature of perfect eloquence; its very conſtituent parts, as they are deemed, having no ſubſtance or reality in them.'

It is ſurprizing that the apologiſt for a prelate ſo well acquainted, as the biſhop is, with the works of Plato, ſhould call for an archetype of eloquence, while that philoſopher, if we are not miſtaken, admits that there is none even of virtue but what exiſts in the eternal mind. The conſequences of ſuch reaſoning are too obvious, and at the ſame time too dangerous, to require being pointed out here. The rendering eloquence accidental and arbitrary, and depending on cuſtom and faſhion, is an idea too Gothic to enter into the head even of a Dutch commentator. Cicero is himſelf the true ſublime in the eloquence he deſcribes, when he tells us, that, though the form of the Capitoline dome is the moſt perfect that human art could deviſe for throwing off the rain, and reſiſting the tempeſt, yet, were it placed in the clouds, above rain or tempeſt, it would be pleaſing to the eye, and delightful to the imagination. This alluſion is introduced by that great writer, to combat the doctrine here laid down by the biſhop and his apologiſt, and the whole of his maſterly conference *De Oratore*, or upon the qualifications of an orator, tends to the ſame purpoſe; for it tends to prove that eloquence is not accidental and arbitrary, that it depends upon no cuſtom or faſhion, and that it is ſimply making the beſt uſe that can be made of vernacular language.——Here we ſhall ſtop the courſe of our review, to introduce one obſervation that may be of uſe to ſuch of our readers as are not intimately converſant with the writings of antiquity.

Cicero and Quintilian, the latter eſpecially, are the two authors chiefly appealed to by the biſhop and the doctor. But thoſe great men wrote with very different views. Cicero, in the character of an academic, decides nothing; he offers nothing of his own to the reader; he repeats the ſentiments of men of the higheſt quality, genius, and learning, that ever graced the Roman republic, and for the uſe of ſuch his conference is compoſed. In ſhort, he treats of the dignity and uſe of eloquence, but not of the abuſe and quirks of language. The moſt exceptionable part of his work are his chapters upon Jokes, which he ſeems to admit into the menial duties of his favourite profeſſion.

Quintilian, on the other hand, lived at a time when ſpeaking was a trade; when the Roman empire was over-run by ſophiſts,

ſophiſts, and when it was neceſſary for ſuch a genius as himſelf to reſtore eloquence to her rank among the liberal arts. But Quintilian was a ſchool-maſter, and not, like Cicero, a great philoſopher and ſtateſman in a free republic. He therefore wrote, (though not with leſs elegance, and perhaps with more preciſion, than Cicero), more mechanically; for he has conſidered eloquence as a craft as well as an art, and has thereby given the biſhop and his apologiſt ſome colour for ſuppoſing it to be arbitrary and accidental. We cannot, however, but expreſs our ſurprize that the biſhop and his learned antagoniſt ſhould forget that Quintilian muſt have been inſenſible of ſcripture eloquence, otherwiſe he certainly would have mentioned it in his chapter of Preſumptive Proofs (cap. 9. lib. 5.) where he plainly diſcovers that he was no ſtranger to the facts and doctrines contained in the Goſpels. But be this as it may, it is certain that this writer, when he ſpeaks, not as a ſchoolmaſter but an orator, never conſiders eloquence as being arbitrary and accidental, or depending on cuſtom or faſhion.

We have already given our opinion upon the biſhop's diviſion and definition of eloquence, and ſhall ſay no more on that head; but we wiſh that we had an opportunity of congratulating either his lordſhip or his apologiſt upon the clearneſs of their ideas concerning ſublimity, a conſtituent part of eloquence. We formerly hinted (ſee page 16 of this volume) that there is a ſublime in eloquence as well as in poetry, which we apprehend has been confounded by the biſhop and his apologiſt. Says the latter, "The biſhop aſks, What is SUBLIMITY but the application of ſuch images, as arbitrary or caſual connexions, rather than their own grandeur, have dignified and ennobled?" This is a definition of ſublimity that a Vandal catechumen in literature, when better inſtructed, would bluſh at. A true critic knows that the true ſublime reſts on its native grandeur; that it is the ſame in the Algonquin or Iroquois, as in the Greek, Latin, or Engliſh languages; and the defence made by this apologiſt for his lordſhip, is ſuch as we ſhould be aſhamed to tranſcribe into a work, which, like ours, paſſes into the hands of many learned foreigners; becauſe it diſcovers that neither the biſhop nor his apologiſt have a right idea of the true ſublime, which can be defined only by itſelf. It reſts upon no aſſociation of images, upon no bright and vivid ideas; it appeals to the human feeling, which has been the ſame in all ages, and is the ſame in all countries: if we are to ſpeak our own ſentiments freely and impartially, the biſhop and his apologiſt, as critics, are fundamentally miſtaken. They talk of taſte, images, and connections, as the conſtituents, or evidences, of the ſublime;

but it is certain, if we appeal to the human heart, that they are its bane and deſtruction.

Le Clerc and Huet could not find out the ſublimity of the paſſage ſo much extolled by Longinus in the writings of Moſes, "And God ſaid, Let there be light and there was light." Boileau, in a letter to Huet, cuts the matter ſhort, like a man of ſenſe and a true critic; "The man, ſays he, who does not inſtantaneouſly perceive the ſublimity of a paſſage, never can be reaſoned into the ſenſe of it." If the ſublime could be defined it would ceaſe to be the ſublime. Like light it is beſt known from its effects. Attempts at definition, the ſubſtitution of taſte for feeling, and the miſtaking poetry for genius, have degraded French criticiſm, not excepting that of Voltaire, into a moſt contemptible ſpecies of writing. Nor can we think that the labours of the biſhop and his apologiſt tend to raiſe Engliſh criticiſm. In this reſpect, Dr. Leland has greatly the advantage.

'I hold, then, ſays the latter, that what you ſolemnly call *the eſtabliſhed principles of rational criticiſm* are only ſuch principles as criticiſm hath ſeen good to eſtabliſh *on the practice of the Greek and Roman ſpeakers and writers*; the European eloquence being ultimately the mere product and reſult of ſuch practice; and European criticiſm being no further *rational* than as it accords to it. This is the way, in which antient and modern critics have gone to work in forming their ſyſtems: and their ſyſtems deſerve to be called *rational*, becauſe they deliver ſuch rules as experience has found moſt conducive to attain the ends of eloquence in theſe parts of the world.'

This is the language of the French academy, the members of which have confined their ideas of excellence in poetry and eloquence to the models of antiquity, without daring to form a notion that antiquity may be excelled. They are aſhamed to confeſs, that a Shakeſpear and a Milton exiſted in a neighbouring iſland, whoſe works are ſuperior to all thoſe of antiquity, and yet, when examined by the rules which this apologiſt lays down, muſt appear to be deſpicable performances.—— "I make no ſcruple, ſays an author with whom his lordſhip is ſuppoſed to be well acquainted *, to confeſs, that in the Hiſtory of the Grand Rebellion, there are more offences againſt the truth of compoſition, than in all the beſt Greek and Roman hiſtorians put together: and think it no difficulty to prove that, in that ſingle work, there are more and far greater

* See a Critical and Philoſophical Enquiry into the Cauſes of Prodigies and Miracles, &c. page 62 in the note.

excellencies than in the whole body of antient hiſtory." This is ſpeaking like a true philoſopher and a man of ſenſe, and not like a French critic, or a tame ſcholar. The author might have gone farther, and have affirmed, with great juſtice, that many of the ſpeeches of Hyde's cotemporaries, printed by Ruſhworth, though they violate all the rules of rhetorical criticiſm, have properties of eloquence, which render them far ſuperior to any compoſitions of antiquity.

The letter-writer ſneers in a moſt illiberal manner at Dr. Leland, for pretending to engage his young hearers 'in certain chimerical projects how they may attain an eſſential univerſal eloquence, or ſuch as will paſs for eloquence in all ages and countries of the world.' And yet, good Sir, this chimerical purſuit of univerſal eloquence is what engaged all the time, attention, and application of antient critics and orators. Did you, Sir, ever hear of a ſcholar, or a man of ſenſe, who thought that the eloquence of Demoſthenes is not univerſal, and that if he had delivered the ſame ſentiments to a nation of ſenſible Indians as he did to the Greeks, they would not have been equally animated, and as forcibly impreſſed? You tell us in the next page 'of a country, and that at no great diſtance, where that which is thought ſupremely *elegant*, paſſes in another country, not leſs converſant in the *eſtabliſhed principles of rational criticiſm*, for FINICAL; while what in this country is accepted under the idea of *ſublimity*, is derided in that other as no better than BOMBAST.'

This is a moſt curious diſcovery, as it ſerves to let us know that there are people of wrong heads and vitiated taſtes both in France and England; but that never can affect the principles of eloquence, which has been the ſame in all ages and countries, though the practice of it muſt vary according as the natural ſenſations of a people are depraved by cuſtom or habit. We are aſhamed to take any farther notice of this part of the controverſy, which does ſo little honour to the abilities of the biſhop's apologiſt.

Our author proceeds "to the biſhop's limitation of his general theſis, and to conſider what effect it would have on his main theory." His lordſhip aſks what is eloquence but a perſuaſive turn given to the elocution, to ſupply that inward, that conſcious perſuaſion of the ſpeaker, ſo neceſſary to gain a fair hearing? The letter-writer depends much upon this definition, and we meet with it again and again in the ſpace of two or three pages of his letter. But ſurely never was a definition more lamely and more unclaſſically penned. It is lame becauſe it comprehends only one, and that the worſt, part of eloquence; it is unclaſſical, becauſe it directly contradicts the two great maſters

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which the doctor and the letter-writer appeal to; we mean Cicero and Quintilian, whose aim from the beginning to the end of their labours upon eloquence is not to teach how to *personate* but how to *penetrate*. In the name of common-sense, why is the word SUPPLY made use of here; why not the word ENFORCE, and then we should have had a definition agreeable to the sentiments of those great authors? They imagined that the first end of eloquence was to dress out truth to the best advantage. They knew that men are impressed with virtuous, as well as vicious, affections and passions; and they are perpetually telling us, that true eloquence is meant to animate and direct the former, and to correct or extinguish the latter.

Our letter-writer quotes Quintilian's saying—*Tum optime dicit orator, cum* VIDETUR *vera dicere*. What his intention is in quoting this passage, we cannot clearly see. In the very chapter he quotes, Quintilian tells us, *plurimum tamen, ad omnia, momenti est in hoc positum, si vir bonus creditur*. He then proceeds to give this worthy man rhetorical rules, or, in other words, teaches him to make the best use of his cause, and his natural talents. How does the letter-writer's quotation to prove that eloquence instructs us to appear what we are not; for he must make that inference, or none at all? But this is far from being Quintilian's meaning in the passage referred to; he is teaching his orator not to appear what he is not, but what he is. He instructs him how to use a language, an action, and arguments, so as to convey his own feelings to others. A French critic, or such a one as our letter-writer, an index or a dictionary-monger, was he to construe the *Si vis me flere—Dolendum est primum ipsi tibi* of Horace, would tell us the meaning of the poet is, "If you want me to cry, you yourself must first appear to be grieved;" but that is not the sense of the poet. *Dolere* does not here, or in any Latin composition truly classical, signify to grieve; it signifies *to feel, to be in anguish*; so that Horace says, "you yourself must be actually pained, if you expect to draw a tear from him."

The letter-writer gives us another quotation from the same author, which he thinks is for the bishop's purpose, "*Semper ita dicat*, says he, TANQUAM *de causa optime sentiat*," lib. v. cap. 13. What does this quotation mean but what we have explained in the former? that an advocate succeeds best when he speaks from his real feelings. We shall, however, be candid enough to admit, that Quintilian does lay down rules for affecting appearances, when the feelings are wanting; but this never can influence the argument, because it is only a secondary, though the apologist

apologiſt labours hard to juſtify the biſhop in making it a primary, conſideration. Had the letter-writer given fair-play to the argument, he would have found Quintilian maintaining that even the beſt cauſes require to be aſſiſted by the art and abilities of the orator. Speaking of cauſes he tells us, *In his probandi refutandique ratio eſt: ſed adjuvanda viribus dicentis & adornanda. Quam libet enim ſint ad docendum quod volumus accommodata, tamen erunt infirma, niſi majore quodam oratoris ſpiritu impleantur.* "Upon thoſe material points (ſays he) the whole practice of proving and refuting ought to turn; but all muſt be ſtrengthened and embelliſhed by the art and addreſs of the orator: for, however ſtrong, however plauſible, our arguments may be, yet ſtill their complexion muſt be ſickly, if they are not urged home by the commanding energy of the ſpeaker."

As to the remaining part of the letter before us, we muſt refer our reader to what we have already ſaid on Dr. Leland's ingenious performance *. We muſt agree with the biſhop, "That an inſpired language needs not be a language of perfect eloquence;" becauſe, if inſpired, it muſt have properties far ſuperior to thoſe of the moſt complete human compoſition. At the ſame time, his lordſhip's apologiſt has, we think, but lamely defended him in denying, 'That eloquence is ſomething congenial and eſſential to human ſpeech, and inherent in the conſtitution of things." Upon the whole: we ſhould not have been ſo full in our obſervations upon this controverſy, did we not apprehend that the ſubject is too little ſtudied in England; and that eloquence is too great a ſtranger to the Britiſh bar, preſs, and pulpit.

II. *The Truth of the Goſpel Hiſtory ſhewed, in Three Books*; *by* James Macknight, *D. D.* 4*to.* *Pr.* 15*s.* Millar.

WE may ſay of the Goſpel what Virgil ſays of Fame—*Vires acquirit eundo.* During the courſe of almoſt eighteen hundred years, it has undergone many critical examinations, and ſuſtained many virulent attacks; yet it has always ſupported its divine character, and derived additional ſtrength and luſtre from the ſevereſt inquiſition. Modern writers have been continually diſcovering new evidences of its truth; and we make no doubt but, through all future ages, the light of revelation will *ſhine more and more unto the perfect day.*

This uninterrupted acceſſion to the arguments in defence of Chriſtianity, is a confirmation of its truth: for, if the evange-

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* See page 16 of this volume.

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lical history had been fictitious, some fundamental defect, some irreconcilable contradiction, or some gross absurdity, must have been discovered, and the whole exploded as a cheat.

It is impossible to believe that a solid, regular, and magnificent structure could have been raised on a visionary foundation, by ordinary hands; or that a thousand invincible arguments could have been produced in favour of an imposture. Let any one attend to the *evidences* of Christianity, as they are exhibited by our ingenious author, and he must be influenced by their collective power, and charmed with their united lustre.

The work before us is divided into three books; the first of which contains the internal, the second the collateral, and the third the direct proofs of the gospel history.

Under the first of these divisions our author considers all the events, characters, sentiments, and actions, contained in the gospels; and endeavours to shew that they are of a possible and probable nature.

We shall give our readers a summary of the whole.

'I. The *interposition of God by his Son, for the salvation of the world*, the grand *event* recorded in the gospels, is *possible*. 1. Because all its parts are so. Some objections, indeed, have arisen from the nature and character of the agents in this interposition, the *Son* and *Spirit* of God. But these have no solid foundation. The *nature* of the Son and Spirit of God, the *relations* in which they stand to the Father, the *incarnation* of the Son, and the *subsistence* of the Spirit, are, it is true, matters above our comprehension; but they imply no contradiction. Therefore their existence as facts, may be acknowledged upon the authority of revelation. Moreover, *all the parts of this interposition are perfectly congruous*, being exquisitely adapted to the ends for which they are designed; namely, to recover mankind from sin, and to reinstate them in endless felicity. 2. *This interposition is in all respects worthy of God.* It is agreeable to his character, as the gracious governor of the world, who delighteth in the holiness and happiness of his creatures: agreeable likewise to the general methods of his providence, in which we observe that the happiness of individuals is accomplished by the *intervention, mediation,* or *assistance* of their fellows. 3. *The circumstances of mankind required such an interposition:* in as much as, by the powers of reason, the many were neither capable of discovering their duty nor of practising it. Accordingly, when God sent his Son into the world, mankind every where laboured under the profoundest ignorance in religious matters, and wallowed in the grossest wickedness. 4. *This interposition was made in the very properest time.* For before the Son of God appeared, it was fit that the world should be brought into a state of union and peace, in orders

der that the diſcoveries which he made, might be widely diffuſed. Alſo, before this great meſſenger came from heaven, it was neceſſary that, by the progreſs of knowlege and arts, the minds of men ſhould be prepared for judging of his *character* and *actions*, and of the evidences of his *miſſion*. Farther before this interpoſition was made, the world was to be allowed to go on in its own courſe, through a long ſucceſſion of ages, that mankind might, by experience, be made ſenſible, how greatly they needed the aſſiſtance of God. More particularly, it was neceſſary, that the inſufficiency of *human reaſon*, in its moſt improved ſtate, to lead mankind to the knowledge and practice of religion, ſhould be demonſtrated by a long courſe of experience. The inefficacy of the beſt *forms of civil government*, for reforming the manners of men, was to be ſhewed. A proper trial was to be made of the *kind of religion which mankind are moſt fond of*; a religion of *pomp*, *ceremony*, and *miracles*. The inefficacy of this form was actually demonſtrated, by the effect which it had upon the Jews. To conclude, it was not fit that God's Son ſhould appear, till many *prophecies* concerning his *coming*, *character*, and *actions*, were emitted in different ages, by which he might be diſtinguiſhed when he appeared, and the *evidences of his miſſion* might be rendered illuſtrious. 5. *The knowledge of God's interpoſition has been ſufficiently diffuſed.* The moſt enlightened and beſt civilized nations of Europe, Aſia, and Africa, have been bleſt with the goſpel. As for the reſt, this favour hath been withheld from them, becauſe it is ordained, that the ſpreading of the goſpel ſhould keep pace with the improvements of reaſon. The wiſdom of this appointment every one ſees: becauſe revelation is moſt properly beſtowed, after the weakneſs of human reaſon in its beſt ſtate, has by experience been demonſtrated. Beſides, to have ſpread the goſpel univerſally at the beginning, would have been altogether improper. The conceptions which the converted heathens formed of the new religion were neceſſarily very imperfect. Hence ſprang the great corruptions of Chriſtianity, which ſo early prevailed. Wherefore to have propagated our religion univerſally in the firſt ages, would have been to ſpread it in an imperfect form. Nor is this all: the partial propagation of the goſpel, with the other objections which lie againſt Chriſtianity, having rendered its divine original a matter of diſpute, the tendency of theſe diſputes has been to ſeparate the chaff, which, at the beginning, neceſſarily mixed itſelf with the goſpel, and to make Chriſtians draw their religion from the ſcriptures alone. It is thus Chriſtianity, in the courſe of ages, will gain its genuine form. Then, and then only, will it be fit for becoming the univerſal religion. Then alſo, it will be ſurrounded with the greateſt luſtre of evidence. And although, for the reaſons

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juſt now mentioned, the goſpel has hitherto been confined to a few countries in compariſon, we may be aſſured that in due time it will ſpread over the whole earth, bringing in its train all the bleſſings which can improve or adorn human life. The Author of Chriſtianity and his apoſtles have expreſsly affirmed that it will ſpread itſelf in this manner. Wherefore the univerſal propagation of Chriſtianity, is part of the ſcheme: and we with joy look forward to the happy period. Nor is it a whit more improbable, that the whole world ſhall embrace the Chriſtian religion, now that it hath ſpread ſo far, and is ſo well underſtood, than that ſo many nations in the beginning ſhould have forſaken their native faith, and have embraced Chriſtianity, at the perſuaſion of a few of the meaneſt of the people. 6. *The effects of God's interpoſition, have been ſuch as became an affair wherein the Deity was concerned.* Polytheiſm and idolatry are baniſhed from all countries where Chriſtianity prevails; and from thoſe where Mahomet is honoured, who for this article of his religion was plainly indebted to the goſpel. The *diſcipline* and the *laws* of all countries, have been greatly reformed by Chriſtianity. The *manners* of mankind are *ſoftened*, and humanized to a degree unknown in antient times. And though much wickedneſs ſtill remains, a great deal of *piety* and *virtue* ſilently exiſts among the middle and lower claſſes of mankind. Nay, in Chriſtian countries, the wicked themſelves are greatly reſtrained by the fear of future puniſhments, clearly ſet forth in the goſpels. Moreover, all theſe good fruits will increaſe, in proportion as Chriſtianity comes to be better underſtood by thoſe who believe it, and in proportion as it ſpreads itſelf over the earth. 7. *This interpoſition is attended with the ſort and degree of evidence, which might be expected in ſuch an affair.* Its proofs are ſufficient to convince the unprejudiced: but they are not of the demonſtrative kind; becauſe it was fit that the receiving or rejecting of Chriſtianity, ſhould be a matter of *moral trial* to men. Wherefore, in every view which we can take of the matter, *the interpoſition of God deſcribed in the goſpels*, appears an event both poſſible and probable: and all the objections which have been raiſed againſt it are ill founded. But *the interpoſition of God for the ſalvation of the world*, being acknowledged probable, there can no doubt be entertained of any of the other events recorded in the goſpels, becauſe they are all in the ordinary ſtyle and courſe of human affairs.

'II. As the events recorded in the goſpels are all probable, ſo likewiſe are the characters introduced there. What is ſaid of *Jeſus*, the great agent in the divine interpoſition, is illuſtrious for its probability and propriety. His qualities are ſuited to his dignity, and both correſpond to the part aſſigned him in this mighty affair. 1. As *the Son of God*, he poſſeſſed all the perfections

tions peculiar to that character, for in his pre-existent state he is said to have been the brightness of the Father's glory, and the express image of his person, nay, the fulness of the godhead is said to have dwelt in him bodily. Besides, we are told that he made all things. In his present exalted state, he has the same perfections ascribed to him. Moreover, all government is now given to him in heaven and in earth: and he will judge the world at the last day: for which reason all men must honour him even as they honour the Father. As man, he possessed all the constituent parts of the human nature. He had a real body capable of being affected by outward accidents. As the Son of God in the human nature, he was endowed with a strength of understanding and a rectitude of will, which none of the children of men have ever attained to. The *natural* character of Jesus, therefore, in all its parts, is perfectly consistent. So likewise was his *moral* character. He was entirely free from sin, and perfect in every virtue, being admirable for *piety*, *charity*, *self-government*. In one word, his original perfections so shone thro' the vail of his human nature, that he was surrounded with the glory as of the only begotten of the Father. 2. As *Saviour* of the world, he behaved with the utmost propriety; for he did every thing which the Saviour of the world ought to have done. He discovered to men the true state of the invisible world, and taught them what else was necessary for them to know. He taught them with a *dignity*, *perspicuity*, and *efficacy*, becoming the Son of God. He spake as never man spake. He set before them, in his own example, a complete pattern of all the virtues which can enter into a human character. He did this in the rank which the generality of men hold; namely, in *low life*: he did it in circumstances the most common; in *adversity*: and so rendered his example of universal benefit. He also *died* to render it consistent with the order of God's government, to pardon sinners upon their repentance. And while he was employed in these offices of his ministry, he rendered his mission from God indubitable, by many and great *miracles*, but especially by *rising again from the dead*, and conferring upon his disciples the *power of working miracles*. 3. As the *Jewish Messiah*, all the prophecies concerning Messiah are applied to him with great verisimilitude. The agreement subsisting between these prophecies and his history is striking. However, that which merits our attention here is, that the evangelists, by applying to the Founder of Christianity the Jewish prophecies, have established a connection between the two dispensations, greatly to the honour of both. The Christian they make the completion of the Jewish: and by so doing, they encrease the authority, and add new lustre to the evidences of each. Upon the whole,

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can any one who attends to theſe things, avoid being ſtruck with wonder at the *grandeur* and *propriety* of character, wherewith the evangeliſts have clothed the Founder of Chriſtianity? 4. The character too of *John Baptiſt* is probable, firſt, becauſe it was fit that ſo great a perſonage as the Son of God, ſhould be uſhered into the world by a meſſenger ſent before him, to rouſe the attention of mankind, by announcing his arrival. Secondly, becauſe John's coming and character, were agreeable to what the prophets antiently foretold, concerning Meſſiah's forerunner. 5. All the other characters found in the goſpels are probable; for example, the character which the evangeliſts have beſtowed upon the *apoſtles*, and aſſumed to *themſelves*. They ſay they were men in low ſtation, who had not the advantage of education: accordingly, in the whole of their hiſtory, there is not the ſmalleſt circumſtance which can bring this character into ſuſpicion, excepting the account which they have given of their maſter, and of his undertaking. Yet even this is conſiſtent with what they ſay of themſelves. For they do not pretend to draw any character of Jeſus. His character reſults entirely from the things which he did and ſaid. Theſe the evangeliſts, as eye-witneſſes, relate. And they were well qualified to do ſo, becauſe they were all matters obvious to ſenſe. 6. To conclude, the characters of the *Roman* and *Jewiſh princes* mentioned in the goſpels, are likewiſe probable, being agreeable to the repreſentations given of them by contemporary hiſtorians.

'III. In the goſpels we meet with no ſentiments that are in the leaſt degree improbable. The evangeliſts give us ſcarce any ſentiments of their own. Every thing of this nature, they have put into the mouth of Jeſus. But all the particular *doctrines* and *precepts*, which they introduce him teaching under the notion of a revelation from God, are worthy of the divine wiſdom to which they are aſcribed. They exhibit the grandeſt idea of God, and of the worſhip due to him. The duties of morality which he has enjoined, are perfective of the human nature, and highly conducive to the good of ſociety. Not the leaſt fault can juſtly be found with any ſentiment or precept, which the Founder of our religion has inculcated. Such objections as have been raiſed againſt the theology or morality of the goſpels, have ſprung either from miſrepreſentations or miſconceptions. The more accurately the doctrines and precepts of Jeſus are examined, the more illuſtriouſly do the divine lights of reaſon and truth ſhine in them. In ſhort, the greateſt philoſophers of Greece and Rome, never propoſed any thing which could bear the leaſt compariſon with genuine Chriſtianity.

'IV. The *actions* recorded in the goſpels are all of a probable nature. Chiefly the *actions of Jeſus*, of whoſe life and miniſtry the

the goſpels give us the hiſtory. It is true, ſome objections have been raiſed here; but they have no foundation. For a juſter conſideration of the nature of the actions found fault with, and of their circumſtances, fully clears them from all blame. His miracles have been more loudly ſpoken againſt, on pretence that miracles are things in their own nature impoſſible, and contrary to the whole current of human experience. But theſe are objections altogether frivolous. For on ſuppoſition that the world is governed by God, it is impiety to ſay he cannot ſuſpend the courſe of the laws of nature, which are no other than the ordinary methods of his own operation. Wherefore, to fancy that miracles are impoſſible, is wholly unphiloſophical. It is equally abſurd to affirm, that they can be rendered probable by no human teſtimony whatever. Caſes and circumſtances may eaſily be ſuppoſed, in which miracles may be ſo atteſted, that to refuſe them belief, would be to contradict the univerſal current of human experience, and to deſtroy the whole foundations of human belief. Miracles therefore being both poſſible and probable, the miracles of Jeſus are very abſurdly rejected, merely becauſe they are miracles.

'V. To the foregoing proofs we may add, That in the compoſition of the goſpels, all the characters occur, by which true narrations are diſtinguiſhed from falſe. Every tranſaction of the hiſtory is accurately marked by the circumſtances of time and place, and perſons. The authors of theſe books ſhew their candour, by mentioning many things diſhonourable both to their Maſter and themſelves. But truth required them ſo to do. They ſhew no ſigns of a worldly, voluptuous, intereſted ſpirit. The things which they ſay they were witneſſes of, and which they relate in their hiſtories, being contrary to all their former prejudices and prepoſſeſſions, they cannot be ſuppoſed to have miſrepreſented them through partiality. In their relations, as became eye-witneſſes, they ſpeak with the fulleſt aſſurance: at the ſame time they preſerve the greateſt modeſty: and are remarkable for an admirable ſimplicity, both of manner and language. They are the fartheſt removed in the world from heightening their ſubject, by artfully arranging the facts they have told, or by the elegancies of diction. Each of their hiſtories is conſiſtent with itſelf: and all of them agree with one another in the principal facts, and even in the principal circumſtances of thoſe facts. Or, if upon comparing them, any difference is found, it is more ſeeming than real; becauſe by ſupplying the circumſtances which the evangeliſts, for brevity's ſake, have omitted, and which the order of the narration itſelf often directs us to ſupply, they may eaſily be reconciled.

'And now, upon the neareſt examination, we muſt own, that all the matters contained in the goſpels are of a poſſible and probable nature. In the courſe of the enquiry, every thing was mentioned which either has been blamed, or which may be ſuppoſed liable to blame. Nothing was omitted of deſign. No turn has been given to any of the facts or ſentiments recorded, different from what we judged to be their genuine meaning. For we are not ſenſible, that in the goſpels there is any thing, either unreaſonable or abſurd. By ſhewing the *poſſibility* and *reaſonableneſs* of all the matters recorded in the goſpels, we propoſed to make the reader ſenſible, that theſe books, conſidered as hiſtories of God's interpoſition for the ſalvation of the world by his Son, exhibit nothing to the belief of mankind, but what in its own nature is capable of proof. Nor is this a ſmall matter gained in the preſent controverſy; ſeeing the principal ſtrength of infidelity lies in the contrary opinion, which ſome-how or other the deiſts take for granted. They boldly affirm, that the ground-work of revelation is impoſſible. The interpoſition of God for the ſalvation of the world is impoſſible. The character and actions of the Founder of Chriſtianity are impoſſible. Miracles are impoſſible. Or, if theſe matters are not abſolutely impoſſible, they are at leaſt unworthy of God, and unſuitable to the circumſtances of mankind. Hence they infer, that the ſcheme of revelation carrying in its front glaring impoſſibilities, the goſpels which contain the hiſtory of this ſcheme, are utterly incapable of proof. And ſo without troubling themſelves to enquire into the evidences of the goſpel-hiſtory, they at once pronounce the whole a mere fable, and treat it with the moſt ſupercilious contempt. The truth is, the enemies of revelation could not be blamed for this conduct, if the facts in the goſpels were either impoſſible or unworthy of God. The ſtrength of their cauſe therefore lying here; ſuch of them as have condeſcended to argue, have ever propoſed it as the aim of their reaſoning, to ſhew that the things contained in the goſpels are of an impoſſible or improbable nature. The reſt of the tribe, who are infidels upon truſt, hold the ſame opinion with equal tenaciouſneſs, but without proof. And both upon the ſtrength of this principle, reject the goſpels without farther examination. According to this ſtate of the controverſy, the foundations of infidelity are ſapped, and the whole ſuperſtructure falls to the ground, as ſoon as the *poſſibility* and *natural probability* of the various articles of our Lord's hiſtory are eſtabliſhed. And this I think apology ſufficient, for having examined ſo minutely, all the *events, characters, ſentiments*, and *actions* found in the goſpels.

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'But though my design required me, only to shew the possibility, of all the matters recorded by the evangelists, every judicious reader must be sensible, that the particulars which I have taken notice of, do much more. They afford the strongest presumption imaginable of the truth of the gospels. For, according to the view we have given of matters, if this history of Jesus is a forgery, it is plainly of a nature so great, so extensive, and so complicated, as to be the most astonishing forgery that ever existed.—The *Son of God,* the *Saviour of the world,* the *Jewish Messiah,* are characters quite new. Nothing like them was ever seen, or heard of in the world before. Wherefore the persons who imagined them, could not be helped either by reading, or conversation, or observation. But they must have drawn them wholly from their own fancy. To form characters so extraordinary properly, was a task sure of infinite difficulty: especially as they are formed not in the way of description, but by a simple narration of many facts, sentiments, and discourses. Yet difficult as it may seem, thus to represent such characters separately, it must have been much more so to unite them all in one and the same person; and that with such judgment, that not the least impropriety, inconsistency, or inaccuracy can be found, by the severest examination of the many sentiments, actions, and discourses, from which they result. Characters so various, so complicated, and so new, thus united in one person, seem beyond the reach of the most exalted human genius. What shall we say then, when we find these characters exhibited to the world, by a few illiterate fishermen from Judea? exhibited in a simple narration of actions and discourses? Nay, what shall we say, when we observe that these writers have introduced the person, whom they have adorned with the amazing characters, delivering to the world an absolutely perfect system of religion and morality, in the sermons, parables, and precepts which they have put into his month? A system far superior to what Plato, or Aristotle, or Cicero, or Seneca, or any of the philosophers you please to name, have wrote? Shall we believe that these things were the fruits of the evangelists own genius? Or, shall we rather believe they speak the truth, when they tell the world, that in their gospels, they do no more than narrate what they heard and saw the person perform, who is the subject of their history? I really think no one can be at a loss to judge, which of these suppositions he ought to prefer.—More than all this, the interposition of God described in the gospels, is evidently a transaction so vast and magnificent in its plan, so wonderful in its execution, and so important in its consequences, that the slender abilities of the illiterate evangelists, never could have suggested the idea of it to

them. Far less could they, by the natural force of their own faculties, have traced it out in all its most distant dependencies, so as to make the whole agree with amazing exactness, to the character of God, to the order of his providence, and to the designs of his government, as they actually have done in their gospels. Why then should we scruple to acknowledge, that in describing this affair these men have copied from reality, even from his mouth, who being the prime agent therein, could alone explain to mankind the counsels of the Deity, respecting their salvation, and set before them a just idea of this joyful event, which, without all peradventure, is the grandest, the most extensive, and the most important in the annals of the UNIVERSE?'

In this part of our author's plan the greatest difficulties lie. Here the utmost care and judgment is required. If any material passage of scripture is perverted; if any doctrine is misrepresented; or if any hypothesis is delivered, under the veil of orthodoxy, which has no existence in divine revelation, Christianity is injured; it is robbed of its native beauty; held up to the view of the world, in a mangled and deformed condition, in false and fantastic colours; and, by these means, exposed to ridicule and contempt. Thus, while the dreams of bigots and enthusiasts about transubstantiation, predestination, irresistible grace, imputed righteousness, hereditary sin, &c. &c. are ascribed to the holy Spirit of God, and maintained as articles of faith, the most mischievous consequences to religion will inevitably ensue.

In disputable points Dr. Macknight speaks with candour and moderation. We must, however, take the liberty to observe, that, whenever a writer attempts to expatiate on such topics as the corruption of human nature, the impotency of our mental powers *, the inefficacy of repentance †, the meritorious cause of our justification, &c. he ought to take particular care not to deviate from reason and scripture; if he does he proceeds in the dark,

——— *et incedit per ignes*
Suppositos cineri doloso.

* Our Saviour's words, John xv. 5. *without me ye can do nothing*, do not in the least imply 'that mankind, by the mere powers of their nature, are not able to do the things requisite to their obtaining future happiness;' they wholly relate to the inability of the twelve apostles, with respect to the conversion of the world.

† Jesus Christ, in the *beginning* of his ministry, by preaching repentance, declared its efficacy. It is certain, however, that there is not a single text in which *he* is said to have *made it more efficacious* than it was before.

III. *A Harmony of the Four Goſpels: In which the Natural Order of each is preſerved. With a Paraphraſe and Notes. By* James Macknight, *D. D. The Second Edition, corrected and greatly enlarged.* 4*to.* 1*l.* 5*s.* Baldwin.

IN this new edition * the author has ſupplied the deficiencies of the firſt impreſſion, and with great accuracy and judgment completed his deſign.

He has given a paraphraſe and commentary upon the four goſpels, without the omiſſion of a ſingle ſentence; and added ſeveral diſcourſes; on the ſects of the Jews; the city Sychar; the Samaritans; the eaſtern buildings, habits, manners, and cuſtoms; the ſoil of Paleſtine; the climate and vegetables of Syria; the animals mentioned in ſcripture; and other antiquities; a chronological diſſertation on the day wherein Jeſus celebrated the laſt paſſover in his miniſtry; a diſcourſe concerning the regard that is due to opinions derived merely from tradition; and an eſſay on the demoniacs.

Theſe introductory diſcourſes illuſtrate many paſſages in the goſpels, and throw light upon all the ſacred writings.

To the whole he has ſubjoined a copious and uſeful index.

This book, in ſhort, is now a complete hiſtory of Chriſt, formed upon a new and ingenious plan; exhibited in a clear and uninterrupted view, and executed in a pleaſing and maſterly manner.

IV. Muſeum Ruſticum et Commerciale: *Or, Select Papers on Agriculture, Commerce, Arts, and Manufactures. Drawn from Experience, and communicated by Gentlemen engaged in theſe Purſuits. Reviſed and digeſted by ſeveral Members of the Society for the Encouragement of Arts, Manufactures, and Commerce. Volume the Second.* 8*vo. Pr.* 6*s.* Davis.

THIS volume conſiſts of one hundred and eleven diſtinct articles, which muſt of courſe conſtitute a great variety. To particularize every piece is beyond our plan; we ſhall, however, point out many that are truly deſerving of notice.

The piece marked No. 3. contains ſome ſenſible remarks on the culture of ſugar-canes in the Weſt Indies; No. 5. ſome obſervations on bleaching, well worth attention: No. 12. a ſenſible defence of denſhiring land, and No. 15. a liſt of the beſt

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* See an account of the firſt edition in the firſt volume of the Critical Review, p. 23.

fruits in England, and the time they ripen. Annexed to No. 20. we find a very uſeful table of the price of wheat for a complete century. No. 21. is a letter from Charles Whitworth, Eſq. one of the vice-preſidents of the ſociety for promoting arts, on reducing the price of coals. No. 22. is a letter to Dr. Templeman, ſecretary to the above ſociety, recommending a new manure. No. 25. concludes the culture of coleſeed in the fen countries, mentioned in our review of the firſt volume. No. 26. is a certificate from ſeveral farmers and others, read before the ſociety, reſpecting the Hainault ſcythe. No. 31. amongſt other things, preſcribes a remedy for cattle that are blown, or hoved, by lucern, which, being very ſhort, we ſhall tranſcribe for the benefit of our farming readers.

'When a bullock is ſo much ſwoln that he cannot dung, and moving is painful to him, take two quarts of mild ale; put into it live coals and embers (of wood) till the beer is blood-warm; ſcum off the coals that ſwim; and give him the beer and aſhes, and drive him about. You may depend on it, that will make him break wind in a ſhort time, which will immediately relieve him.' The letter containing this remedy is addreſſed to Mr. Rocque, who in his anſwer, which immediately follows, obſerves, that, if lucerne is cut the day before it is given to cattle, it will not blow them up.

No. 42. exhibits a very curious account of the prices of wheat and malt, for above two centuries, which cannot but be uſeful to refer to on many occaſions. We next find a table of ſilver coins, compoſed by the late Martin Folkes, Eſq. preſident of the royal ſociety, and a ſenſible letter to Mr. Davis, on the uſe of crag as a manure. No. 51. treating of the yellows, a diſeaſe in black cattle, is worth attention.

No. 61. is rather curious than immediately uſeful, giving the weight of certain quantities of wheat for ſeveral ſucceſſive years. The next letter from Mr. Stephen Mills, ſurveyor of the Northampton roads, ſhould be attentively read by every ſurveyor of roads in the kingdom, as it contains more excellent directions for mending them than any we have yet met with. No. 64. concerning the benefit of ſalt to cattle, is uſeful becauſe founded on fact; and the progreſs of grain from the market to the mouth, ſhould be read and remembered by all who are concerned in fixing the aſſize of bread. A new invented harrow-plough is recommended in No. 69. and ſome valuable experiments and obſervations in bleaching in No. 73.

No. 78. is a very ſenſible letter from a practiſer of the New Huſbandry in Ireland. No. 84. is a liſt of the price of proviſions in the reign of Edward I. and immediately follows

follows another account of the ſame in the time of Henry VI. No's. 86 and 87, are indeed two very curious as well as uſeful articles, for they ſpecify the quantity of all the corn exported from England each year, from 1696 to 1756.

In No. 92. a new invented carriage is deſcribed. No. 96. is a paper addreſſed to the ſociety of arts, reſpecting a compoſition for marking ſheep, without injuring the wool—The method of making pot-aſh is deſcribed in No. 98. and the four ſucceeding numbers ſhew the prices of beef, pork, peas, oatmeal, and oats, as contracted for by the Victualling-office at London, Portſmouth, Plymouth, Chatham, and Dover, as far back as books can be had.

No. 106. contains the method of burning fen-land, and its advantages, by the ſame ſenſible farmer who wrote the two letters on coleſeed, already noticed. No. 110. gives a very good account of the marle found in Middleſex, with the manner of uſing it; and in the laſt article is deſcribed a method of draining practiſed in Berkſhire, which is worth attending to.

We ſhall now take ſome notice of the letters in this volume, written by the Reverend Mr. Comber, of Eaſt Newton, near Malton, in Yorkſhire; and this compliment is due to him, as he honours us with *his notice*, under the diſtinguiſhing appellation of '*nameleſs ſcribblers.*'——This author's Vindication of the Revolution, &c. was not, it ſeems, approved of; therefore he thinks he has a right to abuſe *us*, even whilſt he is writing on the ſubject of Huſbandry. We ſhall not retort upon him, but, on the contrary, allow him ſome degree of merit, would he but confine himſelf to agriculture. As he has had an univerſity education, (for he tells us ſo), he may, perhaps, be a good logician; but what, in the name of good ſenſe, has this, to do with agriculture? He ſhould confine his logic to his public orations, as he will then have an opportunity of joining it to rhetoric and action; and poſſibly become, on Ariſtotelian principles, a ſecond Demoſthenes, or a rival to Cicero.—We allow that Mr. Comber has ſent ſeveral valuable pieces to this work, one of which, marked No. 74. deſcribing the method of mowing wheat in the Wolds of Yorkſhire, we would recommend to the particular attention of the ſociety for promoting arts, as it may be of ſome uſe to forward their intention of introducing this practice.

Wheat ſeems to be Mr. Comber's favourite topic; yet we cannot but *marvel* at the force of his logic, when he aſſigns as a reaſon for this preference, that ſome of his anceſtors (Sir John de Newton, &c.) thought agriculture ſo honourable as to chuſe three wheat-ſheaves *or* and a bend *azure*, in a field *argent*, for

their arms, which he, as descended from the heiress of that family, has a right to bear (see p. 226 of the volume). Does not this savour of vanity? But enough of this nobly descended, well educated, logical gentleman.

We shall conclude our account of this volume by testifying the satisfaction we feel at seeing in it so many letters from plain honest practical farmers: these are the men who must contribute to improve agriculture; and as long as the Museum Rusticum continues to be regularly published, it cannot but be esteemed the most proper repository for such detached pieces as, but for such a channel, to use the editors words in their preface to the first volume, 'would be either lost, or so published as to be of little service to the community.'

V. *A New and Complete System of Practical Husbandry; containing all that Experience has proved to be most useful in Farming, either in the Old or New Method; with a Comparative View of both; and whatever is beneficial to the Husbandman, or conducive to the Ornament and Improvement of the Country Gentleman's Estate. By* John Mills, *Esq. Editor of* Du Hamel's *Husbandry. Vol. II.* 8*vo. Pr.* 6*s.* Baldwin.

IN our review of the first volume of this work, we observed how much indebted Mr. Mills is to other writers, for matter to fill up his numerous sheets. This second volume he owes almost entirely to Monsr. Du Hamel, the first 380 pages being chiefly translated from his *Culture des Terres*, of which Mr. Mills had before published a translation, and the remaining 56 pages, which conclude the volume, are translated from another work of Monsr. Du Hamel, called *Elements d'Agriculture*, an account of which we have given in a former Number *. Some passages of these Elements are also interspersed in the former part of the volume now under our consideration. We shall proceed to give some account of this second volume of Mr. Mills's New and Complete System, as he calls it.

In the first chapter the culture of grain and pulse, according to the principles of the horse-hoeing husbandry, is treated of at large, under the following distinct heads. Article the first is to teach us to prepare the ground for the horse-hoeing husbandry. Article the second treats of the instruments useful in, or peculiar to, the horse-hoeing husbandry, and contains a description of

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* See Critical Review, vol. xvii. p. 191, & 241.

that

that complicated and almoſt uſeleſs, though ingenious, machine, M. de Chateauvieux's drill-plough, and of its manner of working. The deſcription of this plough takes up no leſs than ſixty pages, and, as if the account was not of itſelf intricate enough, the compiler adds ſome diſtinct alterations, which M. de Chateauvieux thought proper to make in the machine, after his plates were engraved; but in Mr. Mills's plates the alterations ſhould have been made by the perſon who drew, or ſhould have drawn, the deſigns for his engraver, who ſeems, as it now ſtands, to have copied the original plates, without at all attending to the ſubſequent alterations made by the inventor. But how could the engraver, after all, be expected to do this without inſtruction, when the author has been guilty of the ſame error in his deſcription? After this follows M. de Chateauvieux's inſtructions concerning the manner of uſing his drill-plough, to which ſucceeds a deſcription of an improvement of the above drill-plough, by M. de la Levrie, which is, however, ſtill too complicated to be brought into uſe among common farmers. It is taken from Du Hamel's Elements of Agriculture, already mentioned.

Horſe-hoes next engage the author's attention, and he begins by a deſcription of M. de Chateauvieux's ſingle cultivator, intended for ſtirring the alleys between the rows of corn, and then the ſame gentleman's double-cultivator, alſo a cultivator with two mould boards, and another invented by M. de Villiers, whoſe obſervations on horſe-hoeing immediately follow.

We now come to article the third, which contains experiments on the culture of grain and pulſe, in the horſe hoeing huſbandry; with a compariſon of it and the old methods. The firſt which occur are ſome trials made in the year 1751, by M. de Chateauvieux, on wheat, barley, and oats, in the new method, with obſervations on them. Other experiments by the ſame gentleman follow, with a compariſon of the produce of the ſame field, cultivated according to the old, and according to the new huſbandry, and an account of the produce of the ſame field, ſowed part in the old way, and part with the drill-plough; with reflections of M. de Chateauvieux, which prove the truth of the principles on which the new huſbandry is founded. Many more follow, made on lands laid out in beds, which have borne a ſecond and third crop, with obſervations thereon. We next find, in courſe, experiments made on lands which have borne a firſt crop, with remarks; others on lands laid out in beds, and of which the firſt crop was reaped in 1753, with reflections; and ſome trials made on fields ſowed in equally diſtant rows, with the drill-plough, by ſeveral lovers of agriculture. After this long ſeries

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of experiments comes M. de Chateauvieux's account of the crops produced during ſixteen ſucceſſive years, by a field cultivated and ſown in the common way, and of which part was conſtantly dunged; compared with a crop of the ſame fields cultivated without dung, according to the new huſbandry. Article the 6th contains proofs that the beſt field in the country, though the greateſt part of it was dunged, yielded leſs wheat than ſome cultivated in the new way, in which no dung was uſed: to which are added, in the next article, Reflections and Obſervations on the practice of the new huſbandry, by M. de Chateauvieux. We come next to experiments made by the ſame gentleman in 1754, and firſt, ſome made on lands formed into beds, which had yielded a third and fourth ſucceſſive crop, with obſervations; ſecondly, others made on lands laid out in beds, and which had borne a ſecond crop, with reflections. Then follows a courſe of experiments made on lands laid out in beds, which had borne a firſt crop, with an account of the manner in which they were tilled, followed by remarks. We now come to another courſe made on lands laid out in beds, which have borne a firſt and ſecond crop, with obſervations, and experiments made by ſeveral lovers of agriculture, on lands ſown in equally diſtant rows, with the drill-plough, followed by ſummary accounts of the products of ſeveral pieces of land ſowed in the laſt-mentioned manner, with general reflections and obſervations on the above experiments.

The next article we meet with, contains experiments made on beds ſown with ſix rows of wheat; a compariſon of the produce with that of beds ſown with only three rows, and ſome enquiry concerning the number of rows which it is beſt to ſow. This is followed by a trial made, in order to know which is the moſt profitable way of ſowing the beds, and to aſcertain more preciſely the quantity of ſeed proper to be uſed in order to have the greateſt crops.

There is ſtill a farther continuation of M. de Chateauvieux's experiments in the years 1755 and 1756, beginning with ſome made in fields laid out in beds; the laſt made of which had borne three ſucceſſive crops. We now meet with a number of curious obſervations, reſpecting the degree of maturity, at which Smyrna wheat ſhould be reaped. After theſe comes a letter from a Lover of Huſbandry to M. de Chateauvieux, relating to ſome trials made by him in the new method of huſbandry; ſeveral made on lands ſown in equally diſtant rows, with the drill-plough; and in the recapitulation, it is concluded to be much more profitable to ſow land with the drill-plough, than to ſow it in the common way. After the relation of ſeveral more

expe-

experiments, we have laid before us a compariſon of the produce of land ſown in equally diſtant rows with the drill-plough, with that of other land laid out in beds. The reſult and compariſon of divers experiments in agriculture, made at Fontclair, we are ſtill to be informed of, and among them we find the expence of the firſt year's culture of an acre of land, when it is firſt laid out in beds; the annual expence of cultivating an acre of land after the beds are formed; and thirdly, the expence of cultivating an acre of land according to the old method, where the difference may eaſily be ſeen. To this is added, an eſtimate of the expence and profit of ten acres of land, in twenty years; firſt, in the old way; ſecondly, in the new way.

We are next preſented with an account of ſome experiments made near Guignes, in the province of Brie, under the direction of M. Rouſſel, in the years 1755 and 1756, in which after reading ſuch a number of experiments, the chief thing worth notice is, the manner in which he contrived to ſpread his dung, ſo as not to harden the well-tilled land, (ſee p. 348.) Several experiments made on the culture of Smyrna wheat, are now particularized, with ſome made in France on wheat of different countries.

After the relation of ſo many experiments made on wheat, it was high time that barley, oats, and rye, ſhould come in for their ſhare; accordingly we find ſome were made on theſe ſubjects, near Bourdeaux, at Avignac, in Brittany, in Poitou, and in Poland; laſtly, we have the relation of ſome that were made on leguminous plants.

We come now, and glad are we of it, to chapter the ſecond, which has for its ſubject the diſtempers of corn. This, as we have already obſerved, is almoſt entirely tranſlated from a part of M. Du Hamel's Elements of Agriculture. Diſtempers which make corn black are firſt mentioned, as ſmut, which is deſcribed, its cauſes pointed out, and ſome means propoſed for preventing this diſtemper. We then find the characters of burnt grain deſcribed, its cauſes particularized, and the means of preventing it.

The ſpur, which the French call *Ergot*, is next treated of; the account of which diſtemper, as it is but ſhort, we ſhall, for the benefit of our readers, extract; and the more readily, as this is by many ſuppoſed to have occaſioned the dreadful diſaſter which happened to a poor family at Wattiſham.

'I ſhall now ſpeak of a diſtemper which frequently attacks rye, and ſometimes does damage likewiſe to wheat. The following remarks will give an idea of it.

"1. The grains which have the ſpur are thicker and longer than the ſound ones, and generally project beyond their huſks, appear-

appearing ſometimes ſtrait and ſometimes more or leſs crooked.

" 2. Their outſides are brown or black; their ſurface is rough; and one may frequently perceive in them three furrows, which run from end to end. Their outward end is always thicker than that which ſticks to the chaff, and that moſt ſwollen end is ſometimes ſplit into two or three parts. It is not unuſual to find on their ſurface cavities which ſeem to have been made by inſects.

" 3. When a ſpurred grain is broken, one perceives in the middle or centre of it a pretty white flour, covered with another flour which is reddiſh or brown. Though this vitiated flour has ſome conſiſtency, it may nevertheleſs be crumbled between one's fingers. M. Aimen has indeed ſometimes found this powder almoſt as black as that of ſmutty wheat.

" 4. Theſe grains, when put into water, ſwim at firſt, and afterwards ſink to the bottom. If chewed, they leave a bitter reliſh on the tongue.

" 5. The chaff appears ſound, though what is outmoſt is ſomewhat browner than when the ears are ſound.

" 6. All the grains of the ſame ear are not ever attacked with the ſpur.

" 7. The grains which have this diſtemper ſtick leſs to the ſtalks than ſound grains do.

" 8. M. Aimen imputes this diſtemper to the grains not being impregnated; and aſſures us that he has not ever found a germe in grains which had the ſpur. The ſame obſerver has collected, in a memoir which he has ſent me, ſeveral reflections and microſcopical obſervations; but I paſs over in ſilence ſuch reſearches as are more curious than uſeful.

" 9. I ſhall not ſtop to refute the opinion of thoſe who have pretended that fogs, dews, rain, the moiſture of the earth, may give this diſtemper to rye. But I cannot help ſaying that M. Tillet thinks, as does alſo M. Aimen, that other plants, beſides rye, are ſubject to the ſpur. M. Tillet has ſeen, and M. Delu has ſhewn me, grains of wheat which had the ſpur. The ſpur ought therefore not to be confounded with the *uſtilago*, or burnt grain: they are two different diſtempers: and what ſeems ſtill more to eſtabliſh this difference, is, that M. Tillet's experiments prove that the powder of the ſpurred grains is not contagious, like that of the carious or burnt.

" M. Tillet is ſtrongly inclined to think that the ſpur is occaſioned by the ſting or bite of an inſect, which turns the rye into a kind of gall; and he ſuſpects a ſmall caterpillar of being the cauſe of this miſchief. But neither he nor I dare to ſpeak affirmatively on this point.

" Dodard,

" Dodard, Langius, Fagon, Delahire, Noel, and, lately, M. Salerne, give particular accounts of the diſeaſes with which numbers of people have been ſeized in ſome years, owing to their having lived upon bread in which there was much rye affected with this diſtemper.

" As moſt of the diſtempered grains are much bigger than the ſound ones, it is eaſy to ſeparate the greateſt part of them by ſifting. It is what the peaſants of Sologne do, when corn is not dear ; but in times of great ſcarcity or dearth, they are loth to loſe ſo much grain : and then it is that they are attacked with a dry gangrene, which mortifies the extreme parts of the body, ſo that they fall off almoſt without cauſing any pain, and without any hemorrhage. The Hotel-Dieu at Orleans has had many of theſe miſerable objects, who had not any thing more remaining than the bare trunk of the body, and yet lived in that condition ſeveral days.

" As it is not in every year that the ſpur in rye produces theſe dreadful accidents, Langius is of opinion that there may be two kinds of this diſtemper; one which is not hurtful, and the other which occaſions the gangrene we have been ſpeaking of. It is however probable, that there is but one kind of ſpur, and that it does no hurt, firſt, when ſufficient care is taken in ſifting the grain ; and, ſecondly, when only a ſmall part of the corn is diſtempered. It is alſo ſaid, that the ſpur loſes its bad quality after the grain has been kept a certain time : in which caſe, the reaſon why ſome peaſants are attacked with the gangrene in years of dearth may be, that they conſume their crop as ſoon as the harveſt is over."

The next diſtemper treated of is the mildew; after which follow blights : this M. Du Hamel divides into different ſpecies, as empty ears, parched and ſhrivelled corn, glazed corn, which Mr. Mills ranks among the diſtempers of corn, though M. Du Hamel, in the elucidations at the end of the ſecond volume of his Elements of Agriculture, ſays, that corn is not at all the worſe for being glazed ; on the contrary, it yields a great deal of flour, which, being of a dry nature, ſucks up a large quantity of water, and makes excellent bread. This, he adds, the bakers well know; though they keep it, for very obvious reaſons, ſecret from the farmers of whom they buy their corn. The next diviſion of blights, is abortive or rickety corn ; the laſt barren ears; and, to conclude this ſubject, as well as Mr. Mills's ſecond volume, ſomething is ſaid of fallen or lodged corn.

How far this work agrees with the title given to it, or how far it can be ſaid to be written by John Mills, Eſq. we leave to the determination of our readers.

VI. *The*

VI. *The Hiſtory of Miſs* Lucinda Courtney; *in a Series of Original Letters, written by herſelf, to her Friend Miſs* Conſtantia Bellmour. *In Three Volumes. 12mo. Pr. 9s. bound.* Noble.

THE principal part of this hiſtory is conveyed to the public in letters from the heroine Miſs Courtney, to her friend and boarding-ſchool-fellow, Miſs Conſtantia Belmour. Miſs Courtney's father was a man of faſhion and gallantry, and her mother a woman of virtue and prudence. When Miſs comes from the boarding-ſchool, the father diſlikes that he ſhould be known to have ſo tall a girl for his daughter, and is very ſnappiſh with her upon every occaſion. The reader perhaps needs not be informed that our heroine, by her own relation, is endued with a mind and perſon which equals thoſe of angels, as deſcribed by divines and painters. She gets acquainted with one Miſs Henley, who is a ſprightly coquette, and whom ſhe robs of a dangler after her, one major Freeman, who falls violently in love with our heroine. The major is a good ſort of a man in every reſpect, and heir to his brother, who is a batchelor, and in a very declining ſtate of health.

One lord Cleveland, a very dangerous fellow among the ladies, and a man of abandoned principles, ſees Miſs Courtney at the play-houſe, and taking a liking to her, he diverts himſelf with Miſs Henley, that he may the better diſguiſe his real inclination, Miſs Courtney being a frequent viſitor at Mrs. Henley's, who is ſiſter to Miſs Henley, and a good kind of a woman. They make a party to go to the opera; and when it is over, lord Cleveland, by a ſtale trick, which has been a thouſand and a thouſand times retailed in novels, takes care that our heroine's chair ſhould not be in the way, and prevails with her to accept of his chariot, which, inſtead of carrying her to her father's, drives away to his lordſhip's houſe, where ſhe finds herſelf a cloſe priſoner, without the means of eſcaping, and in danger every minute (Lord preſerve us!) of being raviſhed by the vigorous lord; though, for aught we know, the houſe lies in one of the public ſquares in or about Weſtminſter. Well; one Mr. Montague, an Engliſhman born in the Eaſt-Indies, with ſome difficulty, delivers her by the help of a rope ladder, carries her to his aunt Mrs. Williams; and what could our heroine do leſs, than fall in love with her deliverer, who is as great a paragon of the one ſex, as ſhe is of the other!

She is received with vaſt affection by her mother, and with great fullenneſs by her father. She convinces them that ſhe is as pure a virgin as on the day ſhe was born; and, though his lordſhip was liable to fine and impriſonment for his infamous offence, and every ſervant he had to tranſportation, yet Miſs and

her very prudent parents huſh all up, and my lord appears to ſtand on as good terms as ever, both with them and the public. The father then preſſes her to marry the major, which ſhe has no mind to do; and thus ends volume the firſt, making allowance for the tape and packthread of converſations, reflections, and deſcriptions.

Volume the ſecond opens with the progreſs Mr. Montague had made in Miſs Courtney's heart; and then follows a fainting ſcene. Poor lady, ſhe is relieved by hartſhorn and water, and then put to bed. The father perſecutes her to marry the major, but ſhe obtains a reſpite by being ſuffered to go down with Miſs Henley and her ſiſter for ſome days into the country, where we are entertained with the deſcription of the conqueſts our heroine makes in the church on a Sunday. After a deal of ſentimental ſtuff, from Hervey's Meditations, Mrs. Rowe's Letters, and the works of other beatific viſionaries, ſhe, in an evening-ſtroll, ſees her ſweetheart Mr. Montague parting with a lady, who is in tears, and to whom, as appears afterwards, he was, by his father's will, obliged either to give his hand in marriage, or ten thouſand pounds for her fortune. The reader may be aſſured that this lady is very handſome likewiſe, otherwiſe Miſs Courtney's triumph would not be complete. Heigh ho! Mr. Montague ſets out on his travels to divert his melancholy; and, O Lud! lord Cleveland, while Miſs is again ſtrolling about, ſurprizes, and is ready to make her—the thing we dare not name; when ſhe is delivered by the major, who wounds his lordſhip—(another fainting ſcene)——It ſeems Miſs Henley is no better than ſhe ſhould be, and had betrayed her.

Miſs Courtney hurries back to London, and her father's impetuous commands to marry the major being again repeated, ſhe gains a farther reſpite, by being permitted to go for ſome days to the houſe of Mrs. Williams, at Hampſtead, where ſhe gets acquainted with a very ſprightly girl, one Miſs Franklin, whoſe converſation is by far the moſt entertaining part of this novel, and whoſe brother is ſmitten with the charms of our heroine. Mrs. Williams relates a ſtory of her nephew, Mr. Montague, and his adventnres with Miſs Bellamy, the lady to whom he ought to have been married, and who was deeply in love with him; but there is nothing very intereſting in their hiſtory, which is followed by that of Mrs. Williams, told by herſelf. She was, it ſeems, a very worthy woman, married to a very worthleſs fellow, whom, however, ſhe found means to manage tolerably well; and thus ends volume the ſecond.

Volume the third finiſhes the ſtory of Mrs. Williams; and our heroine is called back in a hurry to town, as her lover the major was now Sir George Freeman, and maſter of a great eſtate,

by

by the death of his brother. Poor Miſs Courtney! no farther reſpite for thee now; and thou art preparing to be led, like a bedizzened lamb, to be ſacrificed on the altar of love! But how doſt thou think, gentle reader, ſhe is ſaved? Why, you muſt know that this ſame bridegroom lived at Kenſington, and driving Jehu like to be married, his chariot was over-turned, and he fairly broke his neck:—no, no, we are wrong; he did not break his neck, though it was ſomewhat like it; for he lived long enough to leave our heroine ten thouſand pounds by his will: but his next relation pretended that he had made none, and concealed the legacy from Mr. Courtney. This deliverance of Miſs Courtney ſhews our author to be as much put to it to ſave her as the poet in the Beggar's Opera is to ſave Macheath from the gallows, by crying out—A reprieve, a reprieve!

After the major's death, Mr. Courtney is ſadly down in the mouth. He confeſſes to his wife and daughter, that he had ruined himſelf and them by his gaming and high living; and that he was under an abſolute neceſſity to ſell every thing he was worth in the world, that he may ſave, if poſſible, a ſmall pittance for their future ſubſiſtence. The wife takes this ſo much to heart, that ſhe dies; Miſs prepares to go to ſervice; and the father retires to the country: ſo that we are now to transform our heroine into a prim Abigail. She meets with a good kind of a woman, who helps her to the ſervice of a proud fantaſtic creature, one Miſs Hill, who is very rich; and our Abigail, who, by the bye, had, in her humble ſtation, charmed all hearts and eyes that beheld her, being forced to ſtand up at a country-dance, finds that lord Cleveland was one of the company, and that, in a day or two, he was to be married to Miſs Hill—What's to be done now! Our heroine is never out at a pinch; ſhe even runs away on foot to the next town, which was five miles off, tho' ſhe did not know a yard of the way, eludes lord Cleveland's purſuit of her, comes up to London in a poſt-chaiſe, and enters into the ſervice of one Mrs. Cartwright, in which ſhe is as happy as ſhe had been miſerable in that of Miſs Hill.

Well! but this ſame little dirty thing called money muſt be next thought of, for our heroine makes a ſhabby appearance without it.—What's to be done now?—Never fear little Lucy. The major's heir, Sir Richard Freeman, takes remorſe of conſcience, and puts into her father's hand the ten thouſand pounds that her lover had left her. This is a moſt excellent expedient, and, like a harlequin's ſword, unfrocks her, and now we ſee her, inſtead of the hand maid, the companion, of Mrs. Cartwright. But, all for love, ſays Lucy, and what is money without it? but let her alone. Who do you think, kind

reader, is this Mrs. Cartwright, but the ſiſter of the identical Mr. Montague, with whom our heroine is ſo much in love, and who hurrying home from his travels, preſents himſelf before her *in propriâ perſonâ* at his ſiſter's houſe, and is as much in love with her as ſhe can be with him. It would affront our readers underſtanding to ſuppoſe he can entertain the leaſt doubt of their being ſoon married, and of their becoming the happieſt pair that ever was, is, or will be.

Upon the whole: we look upon this novel to be by far the beſt that has been exhibited by the *par nobile fratrum*, the NOBLE pair of brothers, for whom it is printed. Though we are apt to be diſguſted with the eternal encomiums of her own perſon and virtues, which our heroine takes care to introduce; yet there is nothing immoral in its tendency. The language is above the common run of theſe publications. Some of the characters are well ſupported, and diſcover an acquaintance with genteel life; and though the author is very ſparing of incidents, yet he has the art of managing his materials in ſuch a manner, that we may ſafely recommend the work to our readers, as an innocent amuſement for an idle hour.

VII. Arminius: *or*, Germania *Freed. Tranſlated from the Third Edition of the* German *Original, written by Baron* Cronzeck. *With an Hiſtorical and Critical Preface, by the celebrated Profeſſor* Gottſched, *of* Leipſic. *In two Volumes ſmall* 8*vo. Pr.* 5*s.* Becket *and* De Hondt.

EVERY ſchool-boy who has read Tacitus and Suetonius, knows that Arminius, the German hero, defeated the Roman legions, and drove Auguſtus Cæſar to ſuch diſtraction, that he knocked his head againſt the wall, and called out, *Render me back my legions, Varus* (for ſo his defeated general was called). Such is the hiſtorical, and now for the poetical, hiſtory of this fame Arminius, as laid down by this truly German poet, the baron Schonaich, which is the true name of the author.

Siegmar, the father of Arminius, animates his ſon to attempt the deliverance of Germany, his country, and ſends him to concert meaſures for that purpoſe with Marbod, a German prince, who, it ſeems, had been educated at Rome while a hoſtage, was the chief of the Marcomanni, and beloved by Auguſtus Cæſar. Arminius mounts his ſteed, which our reader will eaſily conceive made the earth tremble under his hoof; away he gallops; is overtaken by a dreadful ſtorm, and obliged to lodge all night with a hermit in his cave, which, by the bye, was formed out of a gold mine. The hermit treats

Arminius with acorns, and, upon hearing the occaſion of his journey, gives him ſome inſtructions, confirms his reſolution by a ſong; and then Arminius, after ſeeing Mannus, a German deity, in a dream, who promiſes him ſucceſs, puſhes on, and arrives at the capital of Marbod.

The ſecond book begins with a ſpeech of Arminius to that prince, inviting him to an alliance againſt the Romans, to which Marbod was inclined; but his reſolution was ſuſpended by the flattery and artifice of a raſcally miniſter, one Giſmund. Marbod entertains Arminius very nobly, gives him a good dinner, and Giſmund's daughter, Matilda, falls in love with him, as Dido did with Æneas, and engages him to give an account of Rome and its court, where he had ſpent ſome part of his youth. This he does in ſo graceful a manner, that Matilda becomes more in love than ever.

The third book continues the narrative of Arminius, who relates the heroic exploits of Druſus, though at the expence of his country, with the death of that noble Roman, whoſe character he contraſts with that of the tyrant Varus. After the narrative is over, Arminius is conducted to a magnificent apartment, and Brenno, a German, who had attended him in his viſit, ſhews ſome hankering after the luxuries of a court, which were ſo very foreign to his former manner of life, for which he is ſoundly rated by Arminius. The latter once more falls aſleep, and very humanely dreams, that a ſoldier brings him the head of Varus, from which he plucks the tongue, and ſtamps upon it; and the poet, at the bottom of the page, gives us a claſſical authority for the practice. While our hero is thus ſnoring away, poor Matilda can't get a wink of ſleep, and reveals her paſſion to her waiting-woman, Frigunda, who adviſes her to conſult with a ſorcereſs, a very notable woman at her trade. Matilda rejects this advice, but tells her that ſhe burns like a field of corn in harveſt time, and appears to be quite inconſolable: however, ſhe comforts herſelf, and ſtill keeps her maidenhead.

The old rogue her father ſends to her, and even adviſes her to ſacrifice that bauble, rather than fail of catching the heart of Arminius. In the mean time, Marbod and Arminius review the former's army, which makes a moſt noble appearance, and its leaders and nations are deſcribed. Among the heroes Matilda heads a body of Amazons; but while ſhe was making her compliments to Arminius, her horſe ſtumbled, and down ſhe tumbled. We cannot ſay what her lover might diſcover while ſhe was upon the ground, and before ſhe could get her petticoats adjuſted; but he certainly grows very cold and inſenſible, and when ſhe recovered, calls her father ſomething tanta-

mount

mount to a pimp; but he leaves her, while ſhe and Frigunda get on horſeback, and away they gallop. The father gallops after them, overtakes them, and puts them both to death. Arminius, in ſtrolling about, ſome-how or other (for the muſe cannot account for it) comes up to Matilda, juſt as ſhe is dying. She adviſes him to fly from the court of Marbod, becauſe he is quite in the power of her raſcally father, who is a penſioner to the Romans, and wants to deſtroy him. Giſmund, after mortally wounding his daughter, diſſuades Marbod from any alliance with Arminius. He then returns to the body of his daughter, who is juſt dead: Arminius is going to kill him, but, on ſecond thoughts, he ſpares him, leſt he ſhould offend the king, and then he and his companion Brenno leave Marbod's court in great dudgeon.

In the fifth book the author ventures upon a piece of machinery, and introduces Diſcord, who is tormented at the peaceable ſtate of the world, and inſpires Segeſtes, (a renegade German prince, who had gone over to the Romans) by throwing one of her ſnakes into his boſom. This Segeſtes was the father of the fair Thuſnelde, the miſtreſs of Arminius; and ſhe perſuades him to repair to Varus. He accordingly goes to the Roman camp, which is very magnificent, and Varus reſtores him his ſon and his daughter, who it ſeems, were hoſtages in it, and makes him a preſent from Auguſtus Cæſar. Segeſtes and Varus then get drunk together. Segeſtes undertakes to bring Siegmar over to the Roman party, and accordingly ſets out for that purpoſe. In the mean while Arminius enters the country of the Bructeri; and Brenno perſuades him, with ſome difficulty, to conſult the propheteſs Velleda, who was in great eſteem for her ſoothſaying qualities. Her anſwer is very propitious. Arminius and his friend continue their journey back to Siegmar's country, which was that of the Cheruſci.

The ſixth book entertains us with a conſecrated grove, in which Siegmar aſſembles his friends and ſubjects, and particularly one Edmund, who is his confident. He harangues his people againſt the Romans. He regulates their encampment, and produces a ſword of an enormous ſize, which formerly he uſed to wield; but, being now old, when he draws it, it drops from his hand, and wounds him in the foot. Segeſtes arrives in his camp, is aſtoniſhed at the military preparations he beholds, and endeavours to perſuade Siegmar to join the Romans; but he gallantly rejects the propoſal. He entertains Segeſtes, however, in a plain hoſpitable manner, who then takes his leave, but Edmund brings him back priſoner, by Siegmar's order. Arminius returns, approves of

what his father had done; and, notwithſtanding his love for Thuſnelde, he adviſes him to detain Segeſtes in captivity, while he is diſciplining the troops that are to free his country from the Roman yoke.

The ſeventh book introduces Diſcord, accompanied with Revenge; and they go to the Alps, where Revenge unharbours a ſtag, which is purſued by the Romans; but they are encountered by a body of Germans, who defeat them, after a ſmart ſkirmiſh. Arminius is aſhamed at the Germans for having begun hoſtilities for ſo ſlight a cauſe, and orders his men to retreat; but in the mean time he and his father aſſiſt the wounded. Two deputies, Marcus and Tarpeius, arrive at the Cheruſcan camp, and haughtily demand ſatisfaction of Arminius for what had happened. He ſets them at defiance, though he is ſorry for the blood that had been ſhed. Arminius, after renouncing all friendſhip with the Romans, at his father's requeſt, ſwears perpetual enmity towards them, and diſpatches Brenno to haſten the march of the Catti and the Chauci, who were to join the Cheruſci. Brenno meets them on the road.

In the eighth book Varus, the Roman general, alarmed at the hoſtile diſpoſitions of the Germans, calls a council of war, in which Tarpeius, who is a bold rough officer, offers to ſurprize the camp of Arminius with his own legion. He accordingly, in the night time, marches againſt the Cheruſci, is diſcovered by Arminius, defeated, and falls by the hand of our German hero. Varus muſters his forces, endeavours to introduce diſcipline among them; but, in the mean time, ſends off Marcus to amuſe Arminius with propoſals of peace, which are diſdainfully rejected.

In the ninth book Arminius is choſen commander in chief of the Germans, and one Raſtolph is next to him in command. Segeſtes is pardoned, through the regard the Germans have for his daughter. The Germans begin their march, and arrive at the camp lately poſſeſſed by the Romans, to whom Segeſtes eſcapes. Among the other German warriors appears Siegmund the ſon of Segeſtes, and his ſiſter the fair Thuſnelde, who makes a very diſtinguiſhed figure in the army. Varus and Segeſtes lay a plan for ſurpriſing the Germans; and Diſcord, under the appearance of a peaſant, offers to conduct Segeſtes towards his enemies. A tempeſt favours the Romans, but a flaſh of lightning diſcovers their approach, and they are defeated by Arminius.

The battle is continued in the tenth book; Raſtolph at the head of the Catti, routs the Roman auxiliaries, and Arminius continues to do wonders. Segeſtes, conducted by Diſcord, attacks

tacks the Romans in the rear, but is oppoſed by Siegmar and Thuſnelde. Siegmar is killed by Segeſtes, and Thuſnelde breaks her father's helmet; but, upon the whole, Arminius gains the battle, and the Germans continue their march to the Roman camp, which they at laſt diſcover.

The eleventh book opens with a Roman ſacrifice and divinations. The generals of both armies acquit themſelves of their martial duties, and the Germans attack the Romans. A fierce diſpute enſues; but Treumund, one of the German officers, adviſes Arminius to order a retreat, as being the moſt likely method to prevail with the Romans to quit their entrenchments; which is accordingly performed.

In the twelfth and laſt book Varus quits his camp, and a moſt deſperate battle is fought between the Romans and Germans, and Thuſnelde diſtinguiſhes herſelf by the ſlaughter ſhe makes among the Romans, who are defeated; upon which Varus falls upon his own ſword, but not till he had killed the gallant Thuſnelde.

Such are the moſt ſtriking outlines of this poem; and, notwithſtanding its many groſs faults, it would be doing high injuſtice to the author not to acknowledge that it has great merit. To a German the ſtory is intereſting. The manners of that people are well deſcribed, and all the characters ſupported with great propriety. The author's love of regularity, and his cloſe imitation of the antient epic, have rendered his incidents too common and too little affecting. We ſhall endeavour to give the reader ſome idea of the author's manner by the following quotation from the laſt book, which deſcribes the deciſive battle.

'Raſtolph had now gained the eminence where the Catti hewed their way through Marcus's oppoſing bands, and their leader alſo the fierce German wounds. At this the Roman, throwing away his ſhield, graſps the eagle's ſtaff, more concerned for that than his life. Furious and breathing ſlaughter they cloſe; the firm cohorts maintain their ground; promiſcuouſly with Romans Germans fall, and in numbers the difference not great. Marcus, brandiſhing the eagle, is ſeen in the thickeſt tumult: "Romans," cries he, "never ſhall ye ſee Marcus fly; only ſhow yourſelves Romans." While, with impaſſioned looks, he thus animates his men, an enormous wound ſtopped his ſpeech, and through the wide aperture guſhed the vital gore. The generous Scæva, grateful for favours received, in the midſt of danger haſtens to ſupport him; but a blow from Raſtolph's ſword ſevers his hand from the wriſt. Shivering it fell on the ground, and before he could perceive the loſs, by a

ſecond ſtroke from the ſame vigorous arm, his head is cleft, and he falls upon his beloved patron.

'Tidings of theſe things are carried to the prætor, who flies enraged to revenge his brave quæſtor; Thuſnelde obſerving him, increaſed his rage, his pride being inflamed at an attack from a female hand. Aruns perceiving the heroine engaged, forſook his conſecrated trumpery, and affecting a glory foreign to his ſtation, arms and throws himſelf into the hotteſt fray. But oh, diſgrace! the ambitious prieſt dies by a female hand. The ſteel with which he had ſlain ſo many uſeful cattle and bleating ſheep now pierces his own ruthleſs breaſt, and in his boſom he feels the victims pangs; while, like theirs, his blood the porous earth imbibes; the earth his peaceful ſepulchre had he died as a prieſt; but now him, who boaſted an intercourſe with the gods, who vaunted himſelf for the depoſitory of heaven's ſecrets, him ſhall the ravenous fowls conſume. His obſequies no weeping relations, no hired mourners ſhall now ſee performed, fallen by Thuſnelde's ſlaughtering hand. Mutius alſo retreating, receives his doom; fitter he in peaceful receſſes to ſtrike the amorous lyre, or the ſocial bowl to circulate, than wield deſtructive weapons in the tumultuous field!

'Quintus now fearing for Varus and the enſigns, haſtens to his aſſiſtance; he comes a victim worthy of Arminius's ſword: and with firm accent thus accoſts him. "Arminius, it is thou alone canſt wreſt the victory from my hands, but not while life informs this frame; nor will even death from thy weapon ſlain thoſe laurels which I have elſewhere acquired." This magnanimity affected the hero's heart; victory at firſt hung dubious over the fierce combat, and both fought as thoſe ſhould fight on whoſe proweſs depends freedom and military fame. Oft echoed their well tempered ſhields with their ſwords, oft reſounded their armour with the vigorous blows, till a wound in the breaſt unhorſed Quintus, and falling, he expires; as a hero he expired, both in looks and graceful attitude: pitied by Arminius he fell, though not without a ſecret pleaſure that his moſt redoubted foe was now no more; he who himſelf almoſt withheld a victory of ſuch importance to Germany. Varus perceives his loſs, and as a worthy victim to his noble manes, aims a fatal ſtroke at Thuſnelde.

'Varus, forbear! too haſty is thy inglorious ſhout! Behold, impending revenge at hand! Tremble, oppreſſive prætor! See the blaze of Arminius's vindictive blade; from his arm, from the vengeance due to his beloved fair, no eagle will be able to ſhield thee. The Roman chief ſhelters himſelf among his broken bands, while rapid as the fleſhed falcon, Arminius darts towards his prey: both hoſts ſuſpend their rage, and ſtand

aghaſt

aghaſt at the important combat. Varus faces his foe, their arms clatter, their ſhields reſound ; ſtroke follows ſtroke with inceſſant gleam : the one Rome and Cæſar animate to glorious efforts ; the other ſees in the prætor the tyrant of his country. One fights for reward, the other is the champion of mankind ; one has a gaudy triumph in view, the other remembers Siegmar's death. Different their motives, yet actuated by equal fury, and ſummoning to their aid all the powers of ſtrength and ſkill ; but to neither can ſtrength and ſkill turn the equal balance : ſtrength faints, and the dim ſight bewilders all ſkill.

' At length Deſtiny pronounces her decree ; the long ſuſpended balance inclines to one ſide, the ſcene of war is to be finally cloſed by Varus's blood ; he the deſtined victim to terminate the deſolations of the innocent, and unnatural to be his fall ; for by his own furious hand he falls ! Even already, in his diſtracted mind, he feels the fatal decree ; with ideal terror he ſee's Arminius's gleaming blade pointed at his breaſt. Had the German hero obſerved the diſmay which ſhook the agonizing Roman chief, now had Varus fallen, and not inglorious his fall, of baſe ſuicide guiltleſs. But while in frantic ſpeech he roars, and wildly brandiſhes his ſword, an impetuous ſtroke on his adverſary's ſhield breaks the blade. More ſucceſsful that of Arminius ; on the enſanguined field falls the ſupport of thoſe arms by which Cæſar's ſceptre was to be extended over Germany, a conqueſt often attempted, but as often baffled.

' An univerſal rage now fired the Roman bands ; with one voice they ſhout, " Let us die rather than yield to ſavages !" Arminius ſmiles at their impotent fury, ſuch ferment being always eaſily quelled : and ſoon their vengeful efforts abate beneath the ſtrokes of German vigour. Multitudes fell by the devouring ſword, till at length Arminius, moved by their miſplaced ardour, and ſeeing that victory inclined to his ſide, gave orders to ſpare the ſoldiery, and uſe their weapons only againſt their ambitious leaders. Here, Germany, indignation at thy unmerited woes, ſtifled the nobleneſs of ſentiment to thy ſons congenial, and inflamed them to a brutal violation of the dead : many, with deteſtation I relate it, tore out the tongues of the expiring Romans, and holding them up, with contemptuous taunt, inſulted over them, ſaying, " Hiſs, thou adder's tongue, hiſs ! What now, mute ! Is it then all over with thee ?"

' Varus riſing, ſees his army broken ; he ſees it with more tumultuous paſſions than at the ſenſe of deſtined death. Tears

of deſpair ruſh in a torrent down his face, with duſt and blood beſmeared. The dread of imperial wrath and diſappointed pride now ſuggeſt to him the fatal reſource of death: their direful impulſe prevails; he thruſts his broken ſword into his entrails, with ſuch violence, that not one groan beſpoke the ſeparation of his ſoul. His intruſive ſhade now mingles in the manſions of the dead, with venerable ghoſts, who all ſhun his approach. They execrate his atrocious guilt, or deſpiſe his fooliſh arrogance, who, formed only a brawling pleader, and his chief excellence lying in his tongue, had the vanity thus to affect the hero.

'Goddeſs, to whom the ſpeech of mute ſhades is known, deign further to aid me in the concluſion of my ſong; inform me how the virtuous Cato reproached Varus vaunting his ſuicide; how Siegmar's illuſtrious ſhade reproaches, as puſillanimity, a deed by which, to his infatuated mind, he had promiſed the higheſt encomiums. Teach us, that the grave affords no reſt to vice, and that puniſhment, however ſlow, at length inflicts on it her torturing gripe.

'Varus, after ſuch an unexpected rebuff, for no mean conceit entertained he of his deſerts, and in his laſt ſtroke had placed the height of heroiſm, makes up to penſive Cato, who ſhunned him not, as ſtill muſing on the incomprehenſibleneſs of immortality, while againſt Cæſar's ghoſt, whom on earth, as the tyrant of his country, he had oppoſed, and to his pardon preferred a violent death, he ſtill exclaims, even in manſions where freedom, and its oppoſite, ambition, are on a level, as the uſurper of Rome. Caſſius ſtood near him; but his moſt beloved aſſociate Brutus, him he eſteemed the model of virtue, and the laſt of Romans.'

After all we have ſaid in commendation of this poem, it is, upon the whole, but a tame performance, without one ſpark of genius, though it contains abundance of poetry. The editor, Mr. Gottſched, of Leipſic, ſhews himſelf well qualified for that province, by his abuſing Milton's Paradiſe Loſt, in his preface, and, conſequently, talking favourably of Voltaire's Henriade. French and German critics can diſcover faults, and point out beauties in poetry, but they are inſenſible to the beauties of genius. They can taſte a Racine or a Corneille, but they are incapable of feeling a Milton or a Shakeſpear. The merits of the piece before us are mechanical, and therefore well ſuited to the taſte of ſuch critics as a Voltaire or a Gottſched.

VIII. *Sermons*

VIII. *Sermons on the following Subjects. I. All the Works of God, in their natural State, beautiful and lovely, &c. &c. &c. By the late Rev.* James Duchal, *D. D. Vols. II. and III. To which is prefixed, An Eſſay on the Life and Character of the Author. 8vo. Pr. 5s. each.* Johnſton.

THE worthy author of theſe diſcourſes (as we are informed in the Eſſay prefixed to the ſecond volume) was born in the year 1697. His early education was under the direction of an uncle, and his ſtudies were aſſiſted by the advice of the late celebrated Mr. Abernethy. He afterwards went to the univerſity of Glaſgow, where he commenced doctor in divinity; he reſided ten or eleven years at Cambridge, as paſtor of a ſmall congregation; ſucceeded Mr. Abernethy at Antrim; and about the year 1741, in the diſſenting congregation in Wood-ſtreet, Dublin; where he continued to his death, which happened May 4, 1761. During his reſidence in Dublin, he is ſaid to have compoſed above ſeven hundred ſermons. He had no family: his heart, his time, his ſtudy, were entirely devoted to the duties of his profeſſion. He poſſeſſed, in an eminent degree, the virtues of the good citizen, the faithful friend, the pious, diligent, and ſkilful teacher of religion.

In the eſſay above-mentioned we are aſſured, that the following diſcourſes were taken, almoſt indiſcriminately, from the author's collection of manuſcripts; that they were the firſt effuſion of thought; and that ſome of them were committed to paper at one ſitting, without any view to the preſs; and that none of them appear to have been written anew, or reviſed by the author. 'His fervent zeal to do good, ſays the writer of the eſſay; to keep awake, by variety, the attention of his audience; and his modeſty, which confined his views to that purpoſe, prevented his own ſelection and reviſal of any, except one volume on the preſumptive arguments in favour of the Chriſtian religion *, which were rather given up to the importunity of his friends, than by himſelf deſtined for publication. It will not then be thought ſtrange, if our author's diſcourſes ſhould not bear a critical examen, with regard to the minutiæ of compoſition: more important matters engaged his attention; nor was fame, as a writer, by any means his aim. But it is hoped, the reader who peruſes them with ſimplicity of ſpirit, with the purpoſe of becoming wiſer and better, will not loſe his labour: he will find a rich variety of intereſting matter, ſtrong reaſoning, juſt ſentiments of religion, often enforced by a pathetic ani-

* See Critical Review, vol. xv. p. 141.

mated manner, happily conſpiring, at once to enlighten the understanding, and to perſuade the heart. Repetitions, or a ſameneſs of thought and expreſſion, will doubtleſs ſometimes occur: but this recurrence will chiefly be found in matters which lye at the root of all religion and virtue, and evidently very near to the doctor's heart; far unlike that thin, ſtarveling, common-place work, which is the produce of a barren head, or an unfeeling heart!'

In the firſt diſcourſe the author has given us a lively and agreeable view of the creation; and ſhewn us, that all the works of God, in their proper and natural ſtate, are beautiful and good; that life, when free from diſorders, is full of pleaſure and enjoyment; and human nature, when endued with virtue, 'an excellent and lovely form.'

In the ſecond he explains and illuſtrates theſe words of St. Paul; *Filled with all the fulneſs of God*: on which ſubject he thinks the account which St. John gives us of God will aſſiſt our meditations: *God*, ſays the apoſtle, *is light, and God is love*. To be full of God, then, is to be full of divine light and love. He conſiders the greatneſs of the Supreme Being; the exalted joy and veneration with which a virtuous mind muſt contemplate this moſt glorious object; and concludes with practical obſervations.

The neceſſity of giving the heart to wiſdom, the power the mind has over the affections, and the means by which it may raiſe and regulate them, is the ſubject of the third diſcourſe.

In the fourth, fifth, and ſixth, the author expatiates on theſe words of the Pſalmiſt—*He faſhioneth their hearts alike*; he conſiders the great ſimilarity of mankind, in all thoſe powers and faculties which are eſſential to the ſpecies; and the diverſity of individuals, in circumſtances of an inferior kind. He obſerves that this diverſity ſerves very valuable purpoſes to human ſociety, and is, in itſelf, beautiful and pleaſing to the contemplative mind. On this ſubject he points out ſome practical obſervations, the principal of which is this; that as men are formed alike in thoſe powers and principles which are eſſential to human nature, ſo the great end of life, the great purpoſe for which the Creator formed ſuch beings, muſt be the ſame in all. He ſhews what this end is, viz. moral perfection, and the happineſs which reſults from it to ourſelves and others; he particularly explains how nature and reaſon direct us to fix upon this, as our higheſt end and ſupreme good, from the very frame of the heart, and the internal ſenſations of which every attentive mind muſt be conſcious; and obſerves, that the ſame important truth is particularly inculcated in the holy Scriptures. This naturally leads him to enquire by what methods this higheſt good and ſupreme

happineſs of human nature is to be obtained. The object in view, he obſerves, is the ſame to all; all therefore muſt attain it by the ſame general methods, viz, ſelf-government and diſcipline: he concludes the ſubject by repreſenting to us the encouragements which we have, in this world and the next, to purſue this important object, and elevate the mind to the higheſt perfection.

In the ſeventh diſcourſe he conſiders what is meant by *glorifying God*, and in what ſenſe his glory is to be the end of our actions. 'As the eſſential glory of God, ſays he, conſiſts in the unchangeable perfections of his nature, his power, wiſdom, and goodneſs; ſo he is ſaid to glorify himſelf when he manifeſts theſe perfections to the intelligent world; and his creatures are ſaid to glorify him, when they do honour to him by ſuch expreſſions of faith, ſuch acts of worſhip and obedience, as ſhew their ſenſe of his high perfections, and do them the greateſt juſtice in their power.'

The mediation of Chriſt is the ſubject of the eighth diſcourſe, which the author introduces by obſerving, that all ranks of beings are evidently calculated to promote the general good, and ſerve the great deſigns of God; that, if we conſult revelation, we ſhall ſee a perſon above the angelic orders, who is deſcribed as *the beginning of the creation of God, by whom he made the worlds*, and communicates his goodneſs, in the richeſt abundance, to the human race; that, in this reſpect, he *is the brightneſs of his father's glory*, and the mediator between God and man; and that he is alſo ſtiled the mediator, as he is the means of reconciling the world to God. He then proceeds to conſider the ſcriptural account of this matter, and the purpoſe to be ſerved by the interpoſition of Chriſt, which was undoubtedly the advancement of moral excellence, and bleſſedneſs in the creation of God. He ſhews how this end was anſwered by the mediation of our Saviour; and in the latter part of his diſcourſe remarks, 'that ſome writers on this ſubject, without warrant from the holy Scriptures, have laid Chriſtianity open to great objections, by a miſtaken zeal for the laws and the juſtice of God, explaining things ſo as to make him appear moſt terrible; as treating his offending creatures in all the ſtrictneſs and rigour of law and juſtice; ſo that penitent pardoned ſinners are indeed under great obligations to their mediator and ſurety; but, properly ſpeaking, in the point of juſtification, meet with no clemency from their ſupreme Lord and judge, who is repreſented as exacting to the utmoſt; they ſpeak, accordingly, of penalties, of vindictive juſtice, of equivalent vicarious puniſhments, of proper ſatisfaction to juſtice, and ſuch other things, rather after the manner of human governments, and human courts; without properly

perly attending to it, that this is not the way in which the Father of mercies proceeds with his frail offending creatures: thus do they involve themſelves in inextricable difficulties; ſtill, however, profeſſing that it is only the honour of God, and of his laws, which is intended to be ſupported and illuſtrated. But it will be evident to all who ſeriouſly attend, that the ſtrong figurative expreſſions of the New Teſtament, on which ſuch human ſchemes of redemption are founded, were intended to be uſed in an alluſive, and not at all in a ſtrictly literal ſenſe; many of which, taken in ſuch a ſenſe, would lead us into the groſſeſt abſurdity. It is hoped the true meaning and deſign of them hath been already declared in this diſcourſe, namely, that God choſe to pardon penitent offenders, by the mediation of our Saviour, as a moſt ſolemn teſtimony to the intellectual and moral creation, of his regard and love to the higheſt moral excellence and merit of our Saviour; at the ſame time, as a ſtanding memorial of his diſpleaſure at tranſgreſſion and ſin, and that his counſel and deſign was, to impreſs on the minds of men this ſenſe of theſe matters, as deeply as poſſible. Thus, tho' we know, from the light of nature, the goodneſs and clemency of God, and are aſſured of them; yet the gift of the Son of God, to ſuffer and die for us, is an illuſtration of that goodneſs and clemency, which wonderfully raiſes our ſenſe of it, and giveth great gladneſs of heart; ſo, in like manner, though by the light of nature we know the excellence of moral rectitude and goodneſs, and the regard of the Father of all to it, with his diſpleaſure at wilful tranſgreſſion; yet this illuſtration which we have of both, by the method of our ſalvation through Chriſt, may anſwer the worthieſt end, by exciting in us ſuch ſentiments of theſe things, and by affecting our minds to ſuch a degree, as we ſhould not otherwiſe have known. Let it be attended to, laſtly, that this particular end of the mediation, the ſuffering and death, of our Saviour, is never to be conſidered as detached from the other great purpoſes which are ſerved by it; ſuch as, the confirmation and eſtabliſhment of his religion; the giving us a moſt glorious and perfect example, in human nature, of every thing good and worthy; the doing honour to a ſtate externally low and afflicted; with ſuch other things as are to be taken into the account, in conſidering the deſign of this great tranſaction, and in illuſtrating the wiſdom of it. Upon the whole, it will appear that the Goſpel of our Saviour, and his interpoſition, according to the counſels of divine wiſdom and goodneſs, are not only of infinite uſe by the diffuſion of the true light of life; but alſo as they furniſh the moſt engaging motives to obedience, taken eſpecially from the love of God to mankind, manifeſted in his gift of Chriſt; and from the high honour and

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regard which is ſhewn to true righteouſneſs and holineſs, in this whole tranſaction.'

The ninth is an entertaining diſcourſe, on the ſentiments which miniſtering angels, or unembodied ſpirits may be ſuppoſed to have concerning our ſtate and affairs, our pleaſures and pains; the contempt with which they muſt look down on the purſuits of the ambitious, the covetous, and the voluptuous; the pleaſure with which they muſt behold the integrity of the good, and the converſion of the wicked; and the motives which theſe conſiderations ſuggeſt, for the regulation of our lives, and the preparation of the ſoul for the angelic ſtate.

In the tenth diſcourſe the author gives a general view of thoſe cares which are the neceſſary attendants of human life; enquires how far they ſhall ceaſe in a future ſtate; ſhews that all our diſquietudes relating to our final acceptance, and the wants and infirmities of the human frame ſhall terminate with life; that the tender affections of nature will occaſion no interruption of our felicity; that our benevolence will be calm and rational; and that a perfect ſenſe of the goodneſs and wiſdom of the univerſal Parent will diſſipate all uneaſy cares about ſuch intereſts and perſons as, in this world, excited our concern.

The deſign of the eleventh diſcourſe is, to ſhew that the preſent is evidently connected with a future ſtate; that we only ſpend the infancy of our being on earth, and are then tranſlated to an inviſible world; that, without a reference to another life, this earthly ſcene would be defective and irregular; that the ſpiritual world is more extenſive and magnificent, and the faculties of ſuperior beings more noble and comprehenſive than we can now conceive; and that in both worlds one great deſign is uniformly purſued, viz. the communication of perfection and happineſs to all the inhabitants of God's unbounded empire.

The propriety and influence of the love of God is the ſubject of the twelfth diſcourſe. In the thirteenth the author ſhews the great importance of preſerving the mind from the ſlavery of the paſſions. In the fourteenth he repreſents to us our immediate dependence on the Divine Being for all the powers of the body and mind. In the fifteenth he deduces ſeveral practical obſervations from the foregoing ſubject: and in the laſt, ſhews what is meant by *keeping the heart*, and the way to keep it with ſucceſs.

[*To be continued.*]

IX. *Me-*

IX. *Memoirs of* * * *. *Commonly known by the Name of* George Pſalmanazar; *a reputed Native of* Formoſa. *Written by himſelf in order to be publiſhed after his Death. Containing an Account of his Education, Travels, Adventures, Connections, literary Productions, and pretended Converſion from Heatheniſm to Chriſtianity; which laſt proved the Occaſion of his being brought over into this Kingdom, and paſſing for a Proſelyte, and a Member of the Church of* England. 8vo. *Pr.* 5*s.* Newberry.

DURING the late reign, a criminal was acquitted at the Old Bailey through the perjury of an accomplice, and the very next ſeſſions he was condemned upon the oath of the ſame confederate. His majeſty, however, changed his ſentence to tranſportation, for this very good reaſon, That if the evidence was perjured in one caſe, he might be ſo in the other likewiſe. Mr. Pſalmanazar, who is the ſubject of the Memoirs before us, was confeſſedly an impoſtor for a long ſeries of years; and this circumſtance may probably induce ſome readers to ſuſpect the ſincerity of his converſion, and the contrition he expreſſes in the work before us. For our own parts, we think it carries with it ſome marks of unfeigned repentance; we are, however, far from cenſuring thoſe who may be of a different opinion.

The volume is uſhered in by a copy of the author's laſt will, with the particulars of which the public is already well acquainted; we ſhall therefore omit taking farther notice of it here. Then follows a long preface, which is chiefly calculated to prepoſſeſs the reader with a favourable opinion of Mr. Pſalmanazar's ſincerity, candor, moderation, and learning. Towards the end of this preface, he endeavours to undeceive ſuch of his friends and acquaintances who may be apt to conceive too favourable an opinion of opium, from the vaſt quantities of that dangerous medicine he was known to ſwallow. When he enters on the hiſtory of his life, we are not a little diſappointed in finding no mention made of the place of his nativity, or even of the country where he was born; but he acknowledges the unaccountable pride, folly, and villainy which, in oppoſition to religion, reaſon, and the checks of conſcience, poſſeſſed him till he was almoſt thirty years of age. He confeſſes he never was out of Europe, and never farther northward than the Rhine in Germany, or Yorkſhire in England. 'And this, continues he, I purpoſely mention, becauſe I have been heretofore ſuſpected to be a German, Swede, or Dane by ſome; by others, an Engliſh or Scotchman, as their fancy led them, though I never ſaw Germany till I was ſixteen, nor England till about two or three years after. As for my parents and relations they were Roman Catholics, and moſt of them very zealous in their way, and ſtrongly biaſſed againſt all

all Proteſtants. My father was of an ancient, but decayed family, and had been obliged to leave my mother before I was five years old, and to live near five hundred miles from her, whilſt ſhe was left to live and breed me up upon her ſmall fortune, without receiving any aſſiſtance from him, his misfortunes having put it quite out of his power to contribute any thing; ſo that I was wholly left to her care. However, neither that, nor the narrowneſs of her circumſtances, hindered her from giving me the beſt education ſhe could, being then her only ſurviving child. She was a pious good woman in her way, and though I was no ſmall favourite of her's, was yet kept with due ſtrictneſs whilſt I ſtaid with her, which was however but a ſhort time, and do not remember that I had then any the leaſt vicious inclination, nor in all likelihood might have had, had I ſtill continued under her wing; whereas through the miſmanagement of thoſe firſt perſons to whoſe tuition I was next committed, ſuch a wrong foundation was laid, and ſo ſtrong a biaſs given me to vanity and ſelf-conceit, as proved the unhappy ſource of all my ſad miſcarriages ſince.'

This is a pretty extraordinary account of his parentage, as it is difficult to gueſs what could ſeparate a man and a wife in the manner here mentioned. Being turned of ſix years of age, our author was put to learn Latin, in which he made a notable proficiency, and was a great favourite of his maſter. His reflections in this part of his performance are very judicious, and in ſome places very applicable to Engliſh education. We do not, however, find the author improving much either in true learning or his morals; and, indeed, he took a diſguſt at philoſophy and theology, and contracted habits of indolence and careleſs inactivity. His mother, of whoſe incontinence he drops a hint, ſent him ſome ſupply of money, which carried him to Avignon, where he commenced tutor to a young gentleman, who was as indolent as himſelf. Leaving that family, he went to another, where the lady whoſe ſons he inſtructed conceived ſo favourable an opinion of him, as put his chaſtity to a ſevere trial. She was diſappointed, and he was diſmiſſed: in ſhort, this is a part of our author's hiſtory which we do not fully comprehend.

Returning in a very ſhabby condition to Avignon, he became a profeſſed liar, pretending that he had been perſecuted for his attachment to the church by his father, who was a heretic. He then turned ſharper, and next a beggar, and for ſome time led a moſt miſerable life: he then pretended to be an Iriſh Roman Catholic, and to ſet out on a pilgrimage for Rome. Some part of his adventures, during this period, border a little upon the marvellous. Inſtead of going to Rome, he travelled in a moſt wretched plight to his mother, who perſuaded him

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to go and pay a viſit to his father, who lived ſome hundreds of miles from her. This journey is entertaining enough. The father it ſeems, had been a great traveller, and held forth to the ſon the vaſt benefit of ſeeing the world. 'He could not, indeed, ſays our author, have found a more effectual way than that of ſoothing my vanity, to make me give wholly into his views, and as to the objection of the want of money, conſidering how well acquainted I was with the way of travelling at free-coſt, he ſaid I could not but promiſe myſelf much better ſucceſs through thoſe countries, where the people's generoſity was equal to their known opulence.

'I was now (unknown to him) to think of ſome more cunning, ſafe, and effectual way of travelling than that I had followed in my two former journies; and ſince I found that my paſſing for an Iriſhman and a ſufferer for religion, did not only expoſe me to the danger of being diſcovered, but came ſhort of the merit and admiration I had expected from it, I reſolved on a new project, which, though equally hazardous, I had not ſenſe enough to foreſee, and though ſtill more diſhoneſt, I had not virtue enough to deter me from. I ſay, unknown to my father, for I had carefully concealed all the vile indirect pretences I had already uſed, and much more was I now obliged to do ſo, knowing him to be ſo upright and religious a man, that I ſhould not only have incurred his utmoſt anger, but that he would likewiſe have taken all poſſible means to have deterred me from, or diſappointed me in it. I recollected, that whilſt I was learning humanity, rhetoric and geography with the Jeſuits, I had heard them ſpeak of the Eaſt-Indies, China, Japan, &c. and expatiate much in praiſe of thoſe countries, and the ingenuity of the inhabitants. The idea they had given us of them was indeed too general and imperfect, at leaſt what I remembered of it, was by far too ſhort and confuſed, for a perſon of the leaſt prudence or forecaſt to have built ſuch a wild project upon, becauſe all the notion they had given us of it, was only from their maps and comments upon them, for they made uſe of geographical books. However, I was raſh enough to think, that what I wanted of a right knowledge of them, I might make up by the ſtrength of a pregnant invention, in which I flattered myſelf I might ſucceed the more eaſily, as I ſuppoſed they were ſo little known by the generality of Europeans, that they were looked upon, in the lump, to be Antipodes to them in almoſt every reſpect, as religion, manners, dreſs, &c. This was my crude notion of the matter, which I thought afforded a vaſt ſcope to a fertile fancy to work upon, and I had no miſtruſt of myſelf on that head. I had likewiſe heard that their way of writing differed very much from ours, but how, and in what,

what, I was altogether ignorant, or had quite forgot it, and ſo took it into my head, that like the Hebrew, and other oriental tongues I had heard of, they muſt write from the right to the left, and on this puerile ſuppoſition I ſet about excogitating of an alphabet that might anſwer my purpoſe. Another thing that ſhewed my inconſiderate folly was, that though I could not but know that the Greeks and Hebrews had particular names for their letters, it never came once into my head to imitate them in that, as I had in the figures, powers, &c. of ſome of the letters, on a ſuppoſition, that as they might flow originally from the ſame fountain, ſo they might be reaſonably imagined to retain ſtill ſome kind of reſemblance. The truth is, my time was ſhort, and knowledge in what I went about ſo very ſmall and confuſed, and what I did was by ſtealth, and fear of being detected by my father; that I was ſoon after made ſenſible of my want of forecaſt, when I came to converſe with proper judges, and found the neceſſity not only of inventing names for the letters, but to make ſeveral amendments to my wild ſcheme, as I became better acquainted with thoſe eaſtern countries."

Such is the account Mr. Pſalmanazar gives of his proſecuting ſo ridiculous an impoſture, which ſubjected him to incredible difficulties; for he ran through various mutations of beings. Sometimes he was a ſoldier, ſometimes a runner or waiter at a tavern, but always a lyar. He travelled ſeveral hundred leagues through Germany, Brabant, and Flanders, under the notion of a Japaneſe converted to Chriſtianity by ſome Jeſuit miſſionaries. We cannot, however, perceive from his narrative that his condition was the leaſt bettered by all his inventions. So far from that, he ſeems to have been plunged into a greater abyſs of wretchedneſs than ever. At laſt he came to Sluys, where a French and a Scots regiment in the Dutch pay was quartered. One Mr. Innes, who was chaplain to the Scots regiment, undertook to make our author a proſelyte to the church of England, and ſucceeded ſo well, that, according to Mr. Pſalmanazar, he entered into a correſpondence on that head with the biſhop of London. From what our author hints, Innes artfully found him out to be an impoſtor; but he concealed the diſcovery for his own ends *.

* In a note ſubjoined to this part, we are told, that Innes got a good living from the biſhop of London by 'his arrogating to himſelf the credit as well as advantage of that excellent treatiſe, intituled, "A modeſt Enquiry after moral Virtue;" which the real and worthy author, a poor epiſcopal clergyman in Scotland, ſince obliged him publickly to diſown and diſclaim in

Pſalmanazar was at this time a ſoldier; but Innes, who undoubtedly was a very worthleſs fellow, procured his diſcharge, and gave the biſhop of London ſo advantageous an idea of him, that his lordſhip ſent for him to England, which he reached after meeting with a moſt dreadful ſtorm, and was introduced to the biſhop. The learned world was then divided in opinion, whether Pſalmanazar was an impoſtor or not: the candid and good-natured were upon his ſide; the ſhrewd and the ſenſible diſbelieved him, but without doing him any injury. This part of our author's book is very entertaining, and ſeems to have been written with great candour. When he had been about two months in England, Innes forced him to tranſlate the church catechiſm into his pretended Formoſan language, and when completed, he had the incredible effrontery to preſent the copy to the biſhop of London, who rewarded him (Innes) and laid it up among his manuſcripts. He was now in the power of Innes, who forced him to keep up the impoſture, and he wrote his hiſtory, or rather romance, of Formoſa. All this while he lived in an extravagant and careleſs manner, and turned himſelf to various ſhifts for getting money. Sometimes he followed the making a white ſort of japan, which he called the Formoſan work; ſometimes he tutored young gentlemen, and when the rebellion broke out in 1715, he became clerk to a regiment of dragoons; but that ſhift likewiſe failing by the regiment's removing to Ireland, he became a fan-painter and a pedagogue at the ſame time.

After that he applied to his ſtudies, not without a ſtrong apparent tincture of enthuſiaſm. He made a very conſiderable progreſs in the Hebrew, and at laſt was employed in writing the Univerſal Hiſtory; the antient part of which was chiefly compoſed by him, and, by his own account, its ſucceſs was principally owing to his pen and application; but he gives us no very advantageous idea of ſome of the bookſellers and printers with whom he was at firſt concerned, though he is very liberal in his praiſes of thoſe who are at preſent concerned in this valuable work. Towards the end of theſe memoirs, Mr. Pſalmanazar gives us an entertaining account of a literary ſquabble with the late biſhop Hare, concerning the Hebrew metre.

Upon the whole, this performance to a learned man, eſpecially if an author, contains a great deal of inſtructive matter; and though it is in ſome places overloaded with religious reflec-

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print, as well as to compromiſe with him for the profit of the edition.' We are apt to believe that the above fact is miſtaken, and that the real author was one Dr. Campbell, a profeſſor in the Scotch univerſity of St. Andrew's.

tions,

ſions, many of which have a caſt of enthuſiaſm, yet the adventures of our author's life, and the ſtriking ſingularities of his character, are entertaining. His ſtile, without being elegant, has ſomething in it expreſſive; and his real adventures, for we believe, upon the whole, that many of them are genuine, contain a greater variety of events than moſt of the romances and novels that load the ſhelves of circulating libraries.

X. *A General Hiſtory of the World, from the Creation to the preſent Time. Including all the Empires, Kingdoms, and States; their Revolutions, Forms of Government, Laws, Religions, Cuſtoms and Manners; the Progreſs of their Learning, Arts, Sciences, Commerce and Trade; together with their Chronology, Antiquities, Public Buildings, and Curioſities of Nature and Art. By* William Guthrie, *Eſq.* John Gray, *Eſq. and others eminent in this Branch of Literature. Vol. VI.* 8*vo. Pr.* 5*s.* Newbery.

WE have already raiſed the reader's expectation with regard to the contents of this volume *; and we will venture to ſay, that, upon peruſal, he will not be diſappointed. The facts contained in it would ſeem incredible, were not the vouchers for them more inconteſtable than thoſe for any European hiſtory of the ſame times. A common reader would ſcarcely ſuppoſe, that, in the deſerts of Arabia, a ſet of needy, half armed, half-cloathed, and uninformed ſavages, raiſed an empire greater in extent, more abounding with riches, and as flouriſhing in learning as that of Rome in her higheſt glory; that they raiſed this empire in ſhorter time than the Romans took to ſubdue fifty miles round their own capital; and that the power, the ſtate, and the wealth of the proudeſt Roman emperor were far inferior to thoſe of plain, praying Mahometan prieſts; for ſuch were the caliphs of Bagdat, of whom the volume before us treats.

The principles upon which the caliphat and the popedom were raiſed were the ſame; a firm reliance upon the credulity and ſuperſtition of mankind, which have two enemies: the one is ferocious barbarity, the other, enlightened underſtanding. The caliphat was ruined by the former, the popedom was wounded by the latter. The caliphat is extinct, and the popedom only continues to breathe; becauſe the operations of the pen are more gentle than thoſe of the ſword. The founders of the caliphat had an advantage over thoſe of the popedom; becauſe the Arabs were more uninformed than the Italians. The caliphs were all-powerful at Bagdat, where they

* See p. 258 of this volume.

reigned in greater glory, and at the ſame time with more elegance, than monarchs ever were known to poſſeſs. The popes had no power at Rome, from whence they were driven for many years, and obliged to reſide at Avignon; and though their credit could not bring them five farthings in Rome, yet they diſpoſed of crowns, monarchies, and principalities of all kinds, throughout the reſt of Chriſtendom. The reaſon of this difference is, that the more remote from the ſeat of empire people are, they are the more barbarous, and conſequently the more credulous and ſuperſtitious. The caliphs choſe for their reſidence a ſpot that had ſcarcely been inhabited before, and whoſe adjacencies were the ſeats of ignorance and zeal; and therefore on that ſpot the caliph was abſolute. The popes ſettled at Rome, which had not forgot her former glory, and where her inhabitants retained, at leaſt, an odour of ſcience, arts, and liberty; and therefore it was more difficult to writhe the yoke of deluſive religion round their necks.

Mr. Guthrie (for we will venture to pronounce him the author of this volume) introduces his hiſtory of the caliphat in the following manner:

'The ſtate of religion in Europe, Aſia, and other parts of the then known world, was extremely favourable to the deſigns of the impoſtor Mahomet. The Chriſtian religion was, at that time, ſo defaced by ſchiſm and abſurdity in many places, that a virtuous paganiſm was far more eligible. Vaſt tracts of the interior parts of Aſia were inhabited by idolaters. The Jews, the moſt unſociable and unamiable of all people, were there very numerous; and the Arabs, amongſt whom that impoſtor aroſe, profeſſed a religion, of which the ground-work was Paganiſm, but deformed by the abſurdities of Judaiſm, and of degenerated Chriſtianity. Nor were either the civil or military virtues of the times of ſuperior excellency; the eaſtern empire declining in point of power, and the weſtern being over-run by barbariſm and ſuperſtition.

'Such was the general ſtate of affairs in Europe and in Aſia in the year of Chriſt 578, when, on the twenty-ſecond day of April, Mahomet, or, as he is called by the Arabian writers, Mohammed, the legiſlator of a new empire, and the founder of a new religion, was born at Mecca, a city of Arabia. He was, according to the hiſtorians of his own times and country, lineally deſcended from a family that had for ſome time held the principality of Mecca; which ſeems to have conſiſted chiefly in the poſſeſſion of the Caaba, an idolatrous temple, held in high veneration amongſt the Arabians. The name of Mahomet's father was Abdallah, the moſt beautiful perſonage amongſt his countrymen; and his mother's name was Amena, who was equally

equally distinguished, both for beauty and virtue. But, in order to give the reader a clear idea of the history of this wonderful impostor, it is necessary to premise somewhat concerning the general character of his country and countrymen.

'The neighbourhood of Mecca, where Mahomet was born, was a barren, thirsty soil; but the few fruits and vegetables it produced were exquisite in their kinds. Their inhabitants appear to have been totally ignorant of agriculture, and lived incredibly temperate and abstemious; seldom tasting animal food, and almost utter strangers to all the luxuries of life. They seem, however, to have practised certain manufactures, which they exported upon camels in caravans, or large companies, and bartered with, or sold to, the neighbouring people. Being thus blessed with temperance, the smallest degree of affluence made them happy. They appear to have been naturally humane and hospitable; and the dryness of their soil, and salubrity of their air, undoubtedly contributed to that quickness of apprehension, and strength of imagination, for which the Arabs have been always distinguished. They seem to have been rather laborious than industrious; and to have toiled hard for a very scanty living, without applying to those arts which might have improved either the soil or the genius of their country. Their manners were simple and sincere, which made it the easier to practise upon their understanding. Fond by disposition of whatever was marvellous, they were excessively credulous, though some amongst them were possessed of sound judgments, as well as lively talents. They were void of ambition, and consequently not fond of enterprize; though no people were, either by nature or habit, as afterwards appeared, better fitted for it. This, in a great measure, was owing to their excessive love of contemplation, poetry, and all kinds of ideal entertainments. Their figures of speech were frequently bold and beautiful; even their common discourse was full of sentiment, and every man amongst them was naturally a poet. But those virtues were often carried into extremes; for they were superstitious to the greatest degree. The men of learning amongst them seem to have been well versed in the history of the Old Testament, and the traditions of the Jews; and they professed a regard for the Christian Messiah. But the truth is, that, divided as they were into numerous tribes or families, every sept had a religion peculiar to itself.

'Of those septs, that from which Mahomet descended, which, from the most eminent of his ancestors, were sometimes called that of Hasham, was the most considerable, being princes of the Koreishi; for so the inhabitants of Mecca were denominated. Abdalla, the father of Mahomet, died young, and left his wife

and infant ſon to the care of his father Motalleb. This venerable old man had many other children, who were all of them grown up, and made great figures in the ſtate, while all the wealth of young Mahomet and his mother conſiſted of five camels and one Ethiopian ſlave.

'After what has been ſaid of the natural turn of the Arabs, the reader will not be ſurpriſed, if their hiſtorians have been very liberal of the prodigies that attended the birth of their prophet, which, however, ſhall be omitted here, many of them being no other than a diſguiſed collection of the like incidents from other authors, and even from the evangeliſts. Young Mahomet was ſent to the deſert to be nurſed: while he was there, he had ſome fits of the falling ſickneſs, which he and his followers afterwards pretended to have been a ſupernatural impulſe; but his nurſe Halima was ſo much frightened with the diſeaſe, that ſhe carried the young prophet home to his mother Amena, with whom he lived till he was ſix years of age, in a town ſituated between Mecca and Medina, where ſhe died. Upon her death, young Mahomet was taken care of by his grandfather Motalleb, who appears to have diſcovered in him the ſeeds of future greatneſs. He treated his grandſon with great affection during his own lifetime; and when he died, which happened in the 110th year of his age, two years after the death of Amena, he bequeathed the care of Mahomet to his eldeſt ſon Abu Taleb, who ſucceeded him in the principality, or rather chieftainſhip, of the Koreiſh.

'Though Abu Taleb was a man, not only of great conſequence, but of great underſtanding and virtue, yet it does not appear that he gave his nephew a very liberal education; for it is certain he could not write, or, at leaſt, that he pretended he could not. As the practice of commerce in Arabia was common to their greateſt princes, and carried on in a very ſimple, though laborious manner, Abu Taleb inſtructed the young prophet in his own buſineſs, and was extremely careful of him.

'The truth is, when Mahomet came to be about twelve or thirteen years of age, he diſcovered every ſymptom that could indicate his becoming, ſome time or other, a moſt extraordinary perſonage. To prodigious acuteneſs, and inſinuating manners, were joined in him, a moſt beautiful face and perſon; and there was ſomething ſo ſublime in his converſation, that his uncle ſeems early to have laid the foundation of his future inſpiration. For having occaſion to go on a trading journey into Syria, he took the young prophet along with him, and introduced him to the acquaintance of a Neſtorian monk,

thought

thought to be the famous Sergius, who lived in a monaſtery at Boſra, a city of Syria Damaſcena.

'It is to this day a ſecret in what manner the ſcheme of impoſture was laid; but it is more than probable, that the contriver of the whole was this Neſtorian monk, called by his countrymen Boheira. It is ſtill harder to ſay, with what views and motives ſo difficult and dangerous a ſcheme was planned and executed; but it is certain, that Abu Taleb, upon his return to Mecca with his nephew, pretended that the monk had diſcovered in Mahomet the ſeal of prophecy, which conſiſted in a kind of wen, or protuberance of fleſh, growing between his ſhoulders; and that he had predicted his nephew's future miſſion by an impulſe of divinity. Mahomet's perſon and manners, which, as he grew up, became more and more beautiful and dignified, were well fitted to ſecond thoſe extraordinary pretenſions; and the ſincerity and candour he diſcovered in all his words and action were ſuch, as gained him, amongſt his countrymen, the epithet of The Faithful. Between the fourteenth and the twentieth year of his age, he gave ſignal proofs of his courage and conduct in war, by a campaign which he made, under his uncle Abu Taleb, againſt the tribes of Keran and Hawazan, which terminated favourably for the Koreiſh.

'Notwithſtanding Mahomet's occupations of war and commerce, it is probable he was ſtill improving in the arts of impoſture, and aſſiſted in all his ſchemes by the artful monk.'

The remaining part of this volume is filled with the hiſtory of the caliphs; but though every page of it is equally curious and inſtructive as the extract we have given, we dare not violate the ſacred engagement we have plighted to the public, by concealing that the greateſt part of the matter it contains ſeems to have been furniſhed by the writers of the Univerſal Hiſtory.

XI. *The Beauties of Nature and Art diſplayed: In a Tour through the World.* 14 *Vols. in Eighteens, with Cuts and Maps. Pr.* 1*l.* 1*s. ſewed.* Payne.

THERE is ſomething ſo judicious in the preface to this work, that we heartily concur with the authors in regard to the utility as well as pleaſure which their deſign muſt afford. The preſs, when thus employed in the innocent amuſement of the public, ſhould be ever encouraged with candid approbation; and we may venture to affirm, that the youthful reader will find nothing in the regions of romance or fiction that can give him greater pleaſure than what a real deſcription of Nature

herself can offer. In the one case, the mind is generally crouded with images that, even allowing them to be innocent, we ought to banish, as they take up that room which more useful subjects require. On the other hand, in reading the amusing accounts of Nature, under her own or human guidance, we fill up many disagreeable intervals of time with a study which will always entertain and improve the understanding. This collection is introduced by the following preface, which, in some measure, anticipates all we had to say concerning the work itself: we shall not scruple to avail ourselves of an author's assiduity, but rather avoid the ostentatious pleasure of disjointing a writer's words, and then offering them to the public as our own.

They acknowlege, that 'they took the hint of this performance from an excellent plan of natural history laid down by Lord Bacon in his admirable essays for advancing human knowledge. That excellent philosopher divides the science of nature into "The History of Generations, Prætergenerations, and Arts." The first comprehends the description of nature at liberty, and pursuing her usual cause of production; the second contains the history of nature in her errors, and deviating in the production of monsters; the third comprizes an account of nature in constraint, and obliged by art to second the intentions of man.

'Succeeding naturalists have given this design their warmest applause; but they seem to have rested in bare admiration. It may well excite surprize, how the moderns have come to reject a plan of history at once so useful and entertaining; and, instead of describing nature, have led her through dry systems of their own invention. In some measure, therefore, to reduce natural history to its most useful form, we have undertaken the following compilation; in which, though we cannot arrogate the honour of any new discovery, yet we hope the reader will find that we have arranged the discoveries of others with judgment, and described the objects of nature with accuracy.

'As our design, therefore, was, not to seek for new objects in nature, but to arrange those already known; not to excite public attention by our own discoveries, but to collect the discoveries of others, we have here drawn, from a variety of relations, whatever has been thought most remarkable in the history of our earth and its inhabitants. We have comprised in a few volumes that learning which lay concealed in foreign languages, or dispersed in books of erudition, to which many readers have as little access as to the distant countries they describe. We have here attempted to give a just and lively representation of all that is brought forth in the regular course

of

of production, all that has been produced uncommon and monſtrous, and all that man has contributed towards altering the uſual courſe of operation. We have ſuppreſſed, however, the deſcription of thoſe objects with which every reader muſt be acquainted; and while other naturaliſts attempt to deſcribe all the objects of nature with the moſt diſtinguiſhing prolixity, we have ſelected only ſuch parts as are uſeful from their importance, or ſtriking from their infrequency.

'We were hindered by the compaſs which we allotted to our undertaking to enter into the intricacies of ſcience, or to purſue the phantoms of ſpeculation: we wrote for ſuch as have learned to deſpiſe the vain parade of literature, and are willing to acquire knowledge without the painful forms of initiation. To ſuch, therefore, we promiſe an abridgment of the moſt amuſing and uſeful parts of learning, arranged in the moſt uniform method, yet replete with the moſt entertaining variety.

'Few, except ſuch as have laboured at a compilation of this kind, are proper judges of the difficulty of the undertaking. It does not readily appear to every reader how many books are to be conſulted, and what heaps of learned lumber are to be waded through, in order to eſtabliſh a ſingle fact, or to confute an inveterate error. A competent ſkill in criticiſm is required in ſuch works to aſcertain the degree of credit to be given to ſome accounts, when oppoſed by contradictory relations. Some ſhare of judgment is neceſſary in determining what objects, in the general group of nature, deſerves a minute deſcription. Some knowledge of our own language is requiſite in giving a uniformity of ſtyle to a work drawn, as this is, from authors entirely neglectful of the arts of expreſſion: but, in a particular manner, an intimate acquaintance with the lateſt and beſt travellers is abſolutely neceſſary; ſince the manners of mankind, and the face of nature, are every hour altering, and like the figures in a *camera obſcura*, even while under the pencil the colours are continually changed, ſo that new deſcriptions are ever riſing.

'How far we have united in this performance thoſe requiſites of labour, judgment, and learning, muſt be ſubmitted to the deciſion of candour: it is ſufficient for us to ſhew here, that, before we entered upon our taſk, we were appriſed of the difficulty that attended ſuch an undertaking. In ſhort, the reader muſt judge for himſelf, whether this be not a more comprehenſive and amuſing ſyſtem of natural knowledge than former works of this kind; all that we can aſſert, without the appearance of a boaſt, is, that it is much leſs expenſive than any that has hitherto been offered to the public. Sincerity, therefore,

therefore, needs little ceremony; we here offer a cheap work, that contains, in a ſmall compaſs, the ſubſtance of a library; and we deſire encouragement no farther, than as the purchaſer may find his own advantage connected with them."

This is candid; and we are of opinion, that the reader will diſcover, that a great deal of labour, accompanied with ſome care and judgment, has been exerted in this work, to blend the *uſeful* with the *agreeable*.

We may alſo venture to aſſure the public, that they will not be diſappointed in the expectations they may form from the following amplification of the title-page.

'I. A general account of every country in the world, containing either natural or artificial curioſities; their ſituation, boundaries, extent, and diviſions, rivers, air, ſoils, chief cities, and places of note.

II. A particular account of the moſt curious natural productions of each country, whether animals, vegetables, or foſſils, remarkable caverns, and volcanos, medicinal and other ſingular ſprings, and every ſtriking object of curioſity.

III. Particular deſcriptions of the moſt eminent public buildings and ſingular productions of art.

IV. Remarkable laws, cuſtoms, and traditions, of the inhabitants of each country, their moſt curious remains of antiquity, together with a ſummary view of the extraordinary revolutions that have happened among them.

V. A particular account of the celebrated inventions, diſcoveries, and improvements in every branch of knowledge. Extraordinary inſtances of longevity, fertility, &c. among the inhabitants.

VI. An hiſtorical account of the moſt remarkable earthquakes, inundations, fires, epidemic diſeaſes, and other public calamities, which have at different times viſited the world.'

The reader can form no adequate idea of a work of this nature from a few curſory ſpecimens, adventitiouſly ſelected. The hiſtorian of Nature ſhould ever, at humble diſtance, imitate her great architect, who has formed her higheſt beauties by the combination of her parts, rather than the poſitive excellence of any one of them taken ſeparately. The authors of this work have been happy in their arrangement, if we may aſcribe to them a method which, in reality, belongs to the great Bacon.

XII. *Poems on ſeveral Occaſions. By the Reverend* Samuel Rogers, *Rector of* Chellington, *in* Bedfordſhire. 8*vo*. *Vol. I. Pr.* 5*s*. Dodſley.

THE author of theſe poems informs us, that 'many of them were originally compoſed as exerciſes at ſchool, and others written purely in compliance with the requeſt of ſelect friends, or the preſſing exigencies of particular incidents in life, and were never intended for public inſpection, till a peculiarly *unhappy* combination of circumſtances rendered the publication of them neceſſary.'

This apology precludes, at once, all the ſeverity of the critic, and engages the candour and humanity of the reader: for every generous man will undoubtedly make allowances for the faults of thoſe productions which the author was unfortunately *obliged* to publiſh.

This volume contains near 130 miſcellaneous pieces, which, upon the whole, give us no deſpicable opinion of the author's poetical abilities.

The reader will be able to form a judgment of his taſte for parody and humour by the following imitation of Horace.

'*On a Favourite Hunting Mare, that was killed by a Stake.*

"Ille et nefaſto te poſuit Die," &c.
Hor. Lib. II. Ode XIII.

'Some carl, with ſacrilegious hand,
On ſome unlucky morn,
Firſt bid within theſe mounds to ſtand,
That dire ill-fated thorn.

I could believe the ſurly hind
Would kill his friend, or wife;
I could ſuppoſe his ruſtic mind
Foe to the joys of life.

What to avoid who can foreſee,
When death's impartial dart,
Or from a ſtone, or rotten tree,
Can pierce each living heart?

But O! ye maſters of the reins,
To her ſome favour ſhew,
Ye who have left Newmarket's plains,
To ride in realms below;

Should

Should you eſpy, in thoſe domains,
Bald CHARLOTTE's wandering ghoſt,
Commend her, and you'll find your pains
And friendſhip is not loſt.

Tell PLUTO ſhe will bear the road,
And pray ye now remind him;
She'll not refuſe to take the load
Of PROSERPINE behind him.'

There is an agreeable eaſe and vivacity in the following ode.

'CHLOE ROMPING.

'Chloe, averſe to prudiſh airs,
Pert, friſky, young, and gay;
Tho' conſtantly ſhe ſaid her pray'rs,
Would ſometimes romp and play.

Why not? the goddeſſes above,
As ſaucy poets ſhow,
In Jove's all-ſpacious palace love
To romp like nymphs below.

Some ſages ſay, that matter hurl'd
Thro' ſpace etherial thither,
By romping atoms form'd the world,
Well jumbled altogether.

Dame Nature firſt the romp began;
And ages all evince,
That woman fondly mad hath ran
With romping ever ſince.

Thus whilſt at balls, with air genteel,
Each flowing form we ſee;
Dancing, in fact, is romping ſtill
With regularity.

Hence routs and drums a romp I call,
Tho' by a ducheſs made;
And what's the greateſt romp of all,
A midnight maſquerade.

'Tis hence gay Chloe's airy life
Receives the general ſtamp;
'Tis hence, before ſhe is a wife,
She ſometimes loves to romp.

Yet ceaſe, dear nymph, that Floral ſport,
Whence Love has keener darts;
Tho' you may practiſe it unhurt,
Too deep it wounds our hearts.

O!

O! whilſt you tread with ſilent pace
Amidſt the ſhady grove,
Or preſs the chair with eaſy grace,
Or in the minuet move;

Or leaning on your ſnowy arms,
Juſt hum a ſonnet o'er;
Aſtoniſh'd we ſurvey thy charms;
We gaze, admire, adore.

But round the room in frolic mood
When thus you friſk it ſo,
And force in briſker tides the blood
O'er roſy cheeks to flow:

While thus you ſcatter heedleſs darts,
Without a certain aim;
At random thrown they pierce all hearts,
Like Jove's ætherial flame.

Sol's chariot thus, which in due place,
Does genial warmth inſpire;
Once left to run a giddy race,
Set all the world on fire.'

We ſhall only add a ſpecimen of our author's genius in epigramatical compoſitions.

'Great Shakeſpear with genius diſdaining all rules,
Above the cold phlegm or the fripp'ry of ſchools,
Appeal'd to the heart for ſucceſs of his plays,
And truſted to Nature alone for the bays.
'Deſpairing of glory but what roſe from art;
Old Johnſon apply'd to the head, not the heart;
On the niceneſs of rules he founded his cauſe,
And raviſh'd from regular method applauſe.
'May we judge from the honours each author has ſhar'd,
How trifling is Art when with Nature compar'd.'

We cannot, however, aſſure the reader, that he will receive equal pleaſure from the peruſal of all our author's productions. Some of them, he obſerves, were exerciſes at ſchool—Anacreon and Horace do not always appear, in the language of our poet, with that brilliancy and ſpirit which diſtinguiſh the original compoſitions of thoſe elegant writers.

FOREIGN ARTICLE.

XIII. *L'Eſpion Chinois ; ou L'Envoyé Secret de la Cour de Pekin, pour Examiner l'Etat preſent de L'Europe. Traduit du Chinois.* That is, *The* Chineſe *Spy, or the ſecret Agent of the Court of* Pekin *appointed to examine into the preſent State of* Europe. *Tranſlated from the* Chineſe *Language. 6 Volumes in* 12*mo. Imported by* Becket *and* De Hondt.

FEW governments in Europe have been better ſupplied with thoſe conveyers of ſecret intelligence, vulgarly known by the name of Spies, than the antient and venerable republic of letters. Agents of different religions and countries, Turks, Jews, and Perſians, have inliſted themſelves into its ſervice, and been all diſtinguiſhed by the importance of their diſcoveries. At length appears an emiſſary from the extremity of the Eaſt, who has favoured us with his remarks on the cuſtoms, manners, religion, and government of this weſtern part of the world.

It muſt, indeed, be acknowledged, that theſe ingenious lucubrations, publiſhed under fictitious characters, have been generally well received throughout Europe. The ſentiments of a writer, who is ſuppoſed to have received an education ſo different from our own, are apt to excite our curioſity ; and the freedom of his remarks oftentimes pleaſes our fancy, even when our national vanity is offended. Beſides, the pomp of oriental ſtile conveys an idea of ſublimity, and the exotic turn of expreſſion inſpires the minds of the vulgar with a kind of awe and veneration. Under this diſguiſe the writer alſo aſſumes a greater liberty of cenſuring the abuſes and ridiculous cuſtoms of his own country ; a liberty which peradventure would not be ſo well reliſhed, were his animadverſions to be ſtripped of thoſe borrowed ornaments, and delivered in the native ſimplicity of European language.

Thus the Turkiſh Spy is admired to this day, not only for the hiſtory of the times, and the ſhrewd obſervations on European manners, but likewiſe for the turgidity of the eaſtern forms and the ſolemnity of Aſiatic elocution. Thus the ſtile of the Perſian letters ſeldom fails to engage our fancy, while our judgment is alſo pleaſed with the cenſures which the ingenious author * paſſes on his own countrymen, for their cuſtom of treating the moſt trifling things with ſerioufneſs, and turning the moſt important into ridicule ; for the noiſe and emptineſs of their converſation ; for their extravagance of taſte ; for their rage of writing without thought, and judging without

* Monteſquieu.

knowledge ;

knowledge; and for their barbarous diſdain of the moſt reſpectable occupations of a citizen, namely, commerce and the adminiſtration of juſtice.

The author of the work now before us ſeems to have followed the plan of that celebrated writer. In particular, he has endeavoured to imitate the ſprightlineſs and energy of his ſtile, and his laconic expreſſion. But, above all, he has been directed by that excellent model, in the freedom of his remarks on the two moſt important topics of religion and government. Here, it muſt be allowed that he has ſuſtained the character of a Chineſe obſerver, having delivered his ſentiments with the ſame impartiality in regard to his own country, as if he were really a native of that eaſtern empire: and we cannot help thinking that it muſt afford no ſmall entertainment to an Engliſh reader, to ſee him on the one hand diſplaying ſuch a vein of humour in the deſcription of French levities and follies; and, on the other, exerting the utmoſt poignancy of refined ſatire againſt the vices of miniſters, generals, and other great men belonging to that nation. Whether his work will be reliſhed in France on that account, we very much queſtion; but in Britain, the ſeat of civil and religious liberty, *ubi ſentire quæ velis, & quæ ſentias dicere licet*, ſuch a ſpirit of freedom is in a writer a ſure means of recommending his work to the public.

For the ſame reaſon we muſt applaud this author's impartiality, when he comes to treat of England: for while he commends our excellent conſtitution, and does juſtice to our virtues, of which we hope there are ſtill ſome remains; he at the ſame time draws the ſtrongeſt picture of our vices and follies, and points out the unhappy conſequences of our preſent ſtate of luxury and corruption. It is true, he does not ſeem to be always ſo well acquainted with the principles of our conſtitution, and he has taken ſome liberties that, perhaps, are owing to miſinformation*; but it may be obſerved that very few foreigners who have attempted to write of the Engliſh government, are exempt from error, not even the great Monteſquieu himſelf excepted.

The account the editor gives of theſe letters is very conciſe. He pretends that the Chineſe agents had been ſent by their court to enquire into the preſent ſtate of this part of the globe; that he happened to meet them at Port l'Orient, juſt at the time of their landing; and that they made him handſome preſents to accompany them in their travels through Europe. During his progreſs with thoſe emiſſaries, he had an opportunity of coming at a great number of their letters, which he thought worthy of being communicated to the public. This is the hiſ-

* Theſe perhaps we ſhall make the ſubject of another article.

tory

tory of his book, in which he performs only the office of a tranſlator. He owns, however, that he has abridged a little of the Chineſe ceremonial, and rejected ſome of that oriental ſtiffneſs, which, he apprehends, would have been extremely tireſome to the European reader. Theſe letters he publiſhes exactly in the ſame order as they were written, without attempting to methodize or combine them in any regular ſeries. Travellers, he ſays, write of things as they preſent themſelves to their view. This variety, being founded in nature, is preferable to art, which is ever a ſlave to rule and method.

Some may be ſurpriſed, ſays our editor, that theſe ſtrangers ſhould be acquainted with an infinite number of things, which are oftentimes concealed from the very people among whom they travel; but this muſt be attributed to that uncommon ſagacity which forms the characteriſtic of thoſe Aſiatics. The Chineſe are our maſters in regard to law, morality, and politics; a pre-eminence partly derived from their antiquity: for the government of that empire was formed a conſiderable time before any European eſtabliſhment. This long ſucceſſion of ideas on the duties of civil life, has rendered them the beſt moraliſts in the world.——The Chineſe obſervers are ſuppoſed at preſent to be in the beginning of their tour, and to have travelled no farther than through France, Italy, and England. Should the public reliſh their reflections, the remainder of theſe letters concerning the other kingdoms and ſtates of Europe will be ſoon ſubmitted to their inſpection. We ſhall give here a few extracts from this work, that the reader may form ſome judgment of the author's ſtile and humour, as well as the juſtneſs of his obſervations.

'LETTER VI.

The Mandarin Cham-pi-pi *to the Mandarin* Kie-tou-na, *at* Pekin,

'Yeſterday we quitted Port l'Orient in a public carriage, in order to continue our journey to the capital of the European world. In proportion as we advanced upon the continent, we ſought for France every-where, and found it no-where. Inſtead of a fertile and plentiful country, as it had been repreſented to us, we beheld only barren and deſert plains. We nowhere diſcovered that beautiful Chineſe agriculture, which renders ours one of the moſt fertile empires in the world. France is to this day in the very ſame ſtate in which it came out of the hands of nature. A few old oaks tottering to their fall, fields badly tilled, meadows ill watered, orchards extremely ſcanty of fruit, which is bad in its kind, conſtitute the agriculture of the nation. Our deſire was to ſee the monarchy, and we were given to underſtand that Paris compriſed the whole kingdom.

Not being able to find out the country, we looked out for the inhabitants; but we diſcovered only a few ſavages diſperſed up and down.

'In the fields of France are even animals, who walk upon two legs, which are called men, but whoſe figure is ſcarcely human. Their bodies are flimſy and emaciated. Nature is in them quite waſted and exhauſted for want of aliments. Theſe wretches, who are neither fed nor cloathed, inhabit a ſort of tombs cut in the earth, and which, in the language of the country, are called houſes. They never ſo much as dream of ſtudying or cultivating the ſciences; all their knowledge and learning may be reduced to a ſort of an inſtinct, which borders nearly upon that of brutes. Theſe French ſavages ſpeak no language; they jabber a ſort of jargon, which nobody underſtands but themſelves; their whole induſtry is exerted in rooting in the earth, from which they derived a wretched ſubſiſtence. Moſt of them live upon nuts and acorns, and have no other nouriſhment but that of brute beaſts. Their bread they earn by the ſweat of their brows, ever ſtruggling with miſery and diſtreſs; condemned by their condition of life to conſtant labour and fatigue, their miſery always ſtares them in the face. Theſe men are ſtrangers to thoſe conveniencies and recreations, which alleviate the miſery of human life. They don't know whether their country has one common parent, or whether the public is governed by blind chance alone; and they would not even know that a king ruled over them, if he did not every day publiſh edicts, requiring them to pay him money. Conceive to yourſelves the portrait of indigence, the picture of poverty, and the moſt frightful appearance of human miſery. Every French village is an infirmary, every hamlet is an hoſpital. Since our departure we have conſtantly travelled in company. Our coach was eſcorted during the whole journey by a multitude of beggars, by whom we were inceſſantly peſtered.

The day before yeſterday, as we ſtopped in order to dine at a little town, the name of which I have forgot, I ſaw an object which affected me, and I doubt not but you will feel ſome emotion in reading my account of it. Our poſtilion, who had, perhaps, perceived that I was of a compaſſionate temper, carried me into a hut, which had more the appearance of a ſepulchre than of the habitation of a human creature. I there ſaw a woman of about thirty years of age, lying upon a truſs of ſtraw, ſurrounded by four little children, one of which had juſt died by its parent for want of food, and the other three were upon the point of expiring with the mother, who was quite exhauſted by giving ſuck to her young ones. This affecting ſcene drew tears from my eyes; I lamented the wretched condition of human nature, ſeeing it reduced to this extremity. I relieved the

unhappy creature, and quitted this ſepulchre, felicitating myſelf upon being born under a government which ſhelters its ſubjects from ſuch extremity of diſtreſs.

'Theſe ſhocking miſeries are not here caſual events, but common caſes. I have been credibly informed, that there are now in this kingdom two millions of ſubjects, who have neither houſe nor home: 'tis thought there are two millions more, who, though they do not abſolutely die of hunger, lead a miſerable life for want of proper ſuſtenance. I ſhall here draw a curtain over this picture, which degrades humanity, and reflects diſhonour on civil government. From this ſketch you may juſtly conclude, that the moſt powerful monarch of Europe is a king of beggars.'

'LETTER LXXII.

The Mandarin Cham-pi-pi, *to the Mandarin Miniſter at* Pekin.

'That the Paris footmen have the impudence to aſſume the names and titles of their maſters, I very well know, as having ſeen inſtances of it; but that they form a body politic in the ſtate, is what I never ſhould have imagined.

'They hold their meetings in little taverns round about the play-houſes; where, while their maſters are ſplitting their ſides with laughing at the fooleries of the actors, they, with a ſerio-comical air, ſettle the affairs of the nation: theſe councils are very reſpectable. The principal clergy appear there in livery; the chief officers of ſtate in motley-cloaths; and the grandees in colours. Theſe political rendezvous might be called the Party-coloured Congreſs.

'I did not know that I lodged near ſo venerable a ſociety, till laſt night, being Friday, a great opera day, I happened to be ſtanding at one of the back windows of my apartment, which opens into a very narrow court, with a tavern in it; and here I ſaw on the oppoſite ſide, through a balcony, a room full of livery-ſervants.

'I perceived this company without much minding them, when the waiter coming up to a table near the window which faced mine, addreſſed himſelf to the miſtreſs of the houſe, who was turning over a large book, and ſaid to her with a loud voice, *A pint of wine, madam, for the cardinal de Bernis; a bottle of beer for the duke of Orleans; two penny-worth of cheeſe for the prince de Soubiſe; and a quartern of brandy for the archbiſhop of Paris.*

'Theſe words drew my attention, and I liſtened to what paſſed in that room, when ſoon after a footman, looking ſteadily on another, held out his hand, and called to him, Ah! Is it thou, abbé! where, in God's name, haſt thou been hiding thyſelf?

thyſelf? 'Tis an age ſince thou haſt been amongſt us.—I am juſt come from the country, anſwered he, with my maſter the grand vicar. Paris is a new place to me, and not a word do I know of what is paſſing in the kingdom; for at Lyons, at Montpelier, or at Thouloufe, the part of the world from whence I am come, they have no other news-paper than the wretched gazette of Avignon. Well; and what news, continued he, and how goes it with France? Faith, my poor abbé, never worſe, anſwered the other: there is no government in the ſtate; the monarchy is turned topſy-turvy; nothing but complaints, go where you will: every one is ſtriving to pay the taxes, and no body has any money: indeed the calamity is general, ſo that no one has a particular right to clamour, for, to avoid partiality, a tax has been laid even on tavern-ſigns.

'And what ſayeſt thou to this confuſion, you duke de Choiſeuil? replied the abbé, ſpeaking to another footman. I, anſwered the latter; it does not concern me; my department is foreign affairs: if things go well with France abroad, little care I about what is doing at home.

'And thou, count de St. Florentine, continued he, addreſſing himſelf to a pigmy of a man, with an ill-favoured countenance, what ſayeſt thou to the matter? Neither does that concern me, ſaid the latter; the government of the capital is my province; and my hands are ſo full with it, that I have not time to think on the ſtate: the kingdom of Paris will not allow me to mind that of France.

'The play-houſes are under my care, and the actreſſes alone plague me from morning till night; thoſe huſſies are baiting me perpetually. I proteſt, ſays one, I will not ſing that part; there is nothing engaging in it; the whole of it makes but two inſignificant airs. Another ſtorms, I will riſe above mademoiſelle Numiere, or never more ſet foot on the ſtage. Beſides, religion being alſo under my inſpection, I have now a heavy weight on my ſhoulders. Since the prieſts have taken it into their heads to mutiny againſt the parliament, I am obliged to be inceſſantly making out *lettres de cachet*. I believe, added he, that the devil is in all our prieſts, for to nobody will they adminiſter the ſacrament. They inſiſt that confeſſional notes muſt be produced to them: ſuch folly! a dying man has other things to do than to make formal confeſſions.

'Now Ber—t—n, continued he, looking at a meagre monkey-faced footman, as thou art comptroller of the finances, let us hear thy atchievements. How go the finances? How go they? anſwered this animated mummy; they go into Germany. If this holds, the comptrollerſhip will be very eaſily diſcharged; it will be the eaſieſt poſt in the kingdom, ſo eaſy, that

a capuchin will be able to manage it. For theſe three mouths paſt not a crown has been paid in; and, though quite bare of money, I am dunned about it from all quarters. My lord, ſays the ſurveyor of the navy, I ſtand in need of an immediate ſupply; money I muſt have, otherwiſe I give you notice, that it is all over with the marine. My lord, ſays the ſecretary at war, twenty regiments are to be cloathed; here's an account of the charge, and you'll be pleaſed to give an order for the money. My lord, continues a contractor of the victualling-office, I want three millions, I muſt have them immediately; if I have not them within a week, the army in Germany may ſtarve for me. Theſe gentlemen, to be ſure, muſt think me made of money, or that I make money.

'Gentlemen, interrupted a party-coloured brother, ſo much for the conduct of the miniſtry; that is in every body's mouth; let us talk of our military operations. How are our matters in Germany? They can't well be worſe, anſwered a diſbanded officer, who, two months before, had turned footman. It is but lately that I left that army, ſo can talk to the purpoſe of it. Never was there ſuch a ſet of wretched blunderers as our generals.

'Sblood, interrupted the archbiſhop of Paris, it is not their fault; it is all owing to the court: why do they employ generals who know nothing of ſieges and battles? church-benefices would ſuit them better; and give the command of the armies to biſhops. Your grace is in the right, added a footman of the prince of Conti; moſt of the French officers ſhould be put to ſay maſs, and let the monks and prieſts gird on the ſword; they would make better generals, take my word for it, than thoſe who at preſent command our armies.

'Damn your church-gentry, replied a domeſtic of the prince of Condé; they are as much at a loſs in the field as others: did not our court, t'other day, ſend an abbé to command the troops in Germany, and what were his mighty feats? Did not he get a ſevere drubbing, with the loſs of twelve or fifteen thouſand men? and then he comes away to Verſailles, to acquaint the king that his knowledge reached no farther. Here a valet of the prince of Clermont called out: Fair and ſoftly, gentlemen; I was myſelf in that expedition; and well planned it was; ſo that we were confident of giving the enemy a ſmart drubbing: but, unluckily for France, the abbé de St. Germain des Prez had omitted ſaying his breviary that day.

'Gentlemen, ſaid a little man in an uniform, raiſing his voice, I am only an enſign, reduced by want to relinquiſh my employment, and wait upon a clerk of the court of aids; but let his majeſty make me general of his German army, I would engage, and give ſecurity for the performance, to

take Hanover, and within ſix months to lodge the great grandſon of the marquis of Brandenburg in the caſtle of Vincennes.

'Here an old ſervant of marſhal Belleiſle took up the cudgels: Give me leave, Mr. Enſign, to tell you, that is eaſier ſaid than done; the king of Pruſſia is in his own country; he has an army of two hundred thouſand men, which he commands in perſon, and that gives him a vaſt advantage over us. I don't ſay but that he may be reduced, but it muſt be by time and patience. Armies on armies muſt be ſent thither, and freſh troops be continually replacing the former. We never could do any thing in Germany; and all the glory we have acquired there has been by running away: the only thing which gained France reputation in the north, was the ever-famous retreat made by me in the laſt war.

'To this fanfaronade, a footman of Mal—b—s made anſwer, Under favour, marſhal, thou art a doating old fellow; had I been at the helm, nothing ſhouldſt thou have had to do with the conduct of the war, unleſs ſetting you over the forages. That is all you are fit for; you imagine armies to be like truſſes of hay, which may be replaced by new forages.

'My lords, interrupted a politician dreſſed in green, here's the cauſe of all our misfortunes; not a ſingle general have we of any capacity. That is a plant which now no longer grows in France. One would think that the whole ſpecies of it was loſt; the great marſhal Saxe ſeems at his death to have ſhut the door of military glory, and carried away the key with him to the grave.

'Really, gentlemen, ſaid another politician, whoſe name I found to be St. Jean, 'tis quite amazing that there ſhould be no heads in the kingdom. But a thought comes into my mind; Since all the male commanders ſent one after another into Germany, have miſcarried, what ſay ye to trying female generals? Two or three ladies, with large hoops, at the head of our armies, would ſtrike the enemy all of a heap. I have heard that there are irregular thruſts, by which the beſt fencing-maſters are often deceived. The king of Pruſſia would, perhaps, be put to a ſtand, at the ſight of a commander ſet off with patches and ribbands. At the very worſt, we could only loſe battles drawn up by a fan, as we loſe thoſe which are conducted by a truncheon: beſides, one hope would ſtill remain; for, though the king of Pruſſia be not a man of gallantry, he would perhaps be aſhamed to beat a pretty woman, and rather reſign the victory in her favour. Here a coachman belonging to a biſhop from Languedoc ſtopped him ſhort. You know a great deal of that prince indeed! But I tell you, were the * * * * * * * herſelf to give him battle, he would endeavour to trim her; and it

would not be his fault, if he did not take her priſoner, with a view of getting a large ranſom from * * * * * * * * * * * * * * * *. This king * has laid down his plan, and he is determined to ruin Europe for the noble pleaſure of being talked of when he is in his grave.

'That's going a great way, ſaid an author's cook, for a little ſhrimp of a crown, whoſe majeſty is under five feet two inches. Gentlemen, continued he, I am, by profeſſion, a cook; if any power in Europe will give me a handſome reward, I'll engage to poi— you underſtand me; a word to the wiſe is enough. A German fricaſee will do the buſineſs, or an Engliſh ragout will be ſtill better; but, to make ſure work of it, I would toſs him up a Spaniſh olio.

'Gentlemen, ſaid a political courier, who hitherto had not opened his mouth, you mind nothing but Germany; the king of Pruſſia is continually before you; yet it is not there that the ſaddle galls: were we ever ſo ſucceſsful in the north, our affairs would not mend. Land battles are nothing to us; it is only ſea-victories that will ſet us to rights: the main point for France is to humble the pride of the vapouring Britons. And how would you have us cope with England without a fleet, ſaid the high admiral?

'That's for thee, Ber—r, ſaid the ſame politician, to a ſurly kind of man, the blame lies at thy door; and after all, why do you let France be without a navy? That's the way of all you ſchemers, anſwered the other haſtily; you would have one build a fleet of ſhips at once, as you raiſe an army of ſoldiers. Great ſchemes are always attended with great obſtacles; for, inſtance, I had laid down the fineſt plan for a navy that had ever been formed in France: it was for completely building and equipping no leſs than forty ſhips of the line. I had made proviſion for the guns, ſmall arms, carriages, bullets, balls, ſails, rigging, pitch, tar, anchors, charts, and compaſſes; but on my giving orders for building the fleet, I found I had forgot the timber. I underſtand you, Ber—r, ſaid the ſame orator to him; having been a long time in the police as commiſſioner for lighting the ſtreets, you imagined that a ſhip might be built with as few materials as a lanthorn.

'Here they were interrupted by a footman, in a Pompadour colour: you are all a parcel of ignoramus's in politics, as blind as beetles; 'tis only my miſtreſs and I who have the key to the affairs of France—I know what I mean, and that's enough—I ſhall not declare myſelf any farther: we ſhall ſoon ſee rare doings—Not only the times in which we live, but even the moſt remote poſterity, will remember the preſent miniſtry. What

though

though France has met with ſome rubs in the former campaigns, and the battles in Germany don't go on our ſide; and though we have loſt four hundred millions of money, and ſix hundred thouſand men, pray could we expend leſs in a war with which we had nothing to do?

'But, gentlemen, ſaid another, who had all this while been ſilent, what reſolution will you come to? The opera is near ending, and our maſters will be coming out; before we riſe ſomething muſt be determined concerning the kingdom, otherwiſe our meeting would be no more to the purpoſe than that of ſovereigns, where much is talked of and nothing concluded: what do you vote for, gentlemen?

'I, ſaid the footman of a purveyor-general, am for half a dozen more campaigns, and as many battles, that we may quell the obſtinacy of our enemies.

'And how the devil will you go on with the war, replied a footman of the farmer-general, without the pence? All the caſh in the kingdom is in our coffers, and we are determined not to lend the government a ſous, without having the crown jewels in pledge: for as to the king's revenues they are already dipped for ſeveral years; ſo that it would be dangerous to draw our purſe-ſtrings. The miniſtry, indeed, has ſtill a reſource; they may ſaddle the people with more taxes, but that can't turn out to any great matter: the people have nothing left; we have drained them of all their radical moiſture; they are as dry as tinder.

'Well, gentlemen, ſaid the footman to the great almoner of France, let us e'en come to a peace. Two or three *mea culpa's* will abſolve us from all our paſt political ſins.

'Very well ſpoke, replied M. de B—ſ—'s footman; and I'll go myſelf with my maſter to London, and open the negotiation. Did ever any one hear ſuch a coxcomb; and thy maſter is no better, ſaid a footman of the duke de Niv-r-n-s, you pretend to ſuch an honour! That B-ſ-y of thine is too heavy-arſed for ſuch a lofty branch of politics: I'll venture to foretel that, if he is ſent to that court, he'll come back with his fingers in his mouth. My lord duke, and his ſecretary Moreau, are the only men to bring ſuch a weighty affair to a happy iſſue. My maſter has brought the court of Rome to liſten to reaſon, and ſo he will that of London; king George is no better catholic than the pope: and, if the duke found means to fling the Vatican, with all its policy, he will, doubtleſs, be a match for St. James's.

'Here a waiter brought word that the opera was done: this diſſolved the congreſs; all paid their reckonings, lighted their flambeaux, and leaped up behind their maſters coaches; only

B-f-y's poor valet, not having wherewith to discharge his share, which came to five sous three deniers, remained in pawn till the definitive treaty between the two crowns, when the article of prisoners was to come on the carpet.'

MONTHLY CATALOGUE.

14. *A Letter to the Right Honourable* Charles Townshend. 8*vo.* *Pr.* 1*s.* Nicoll.

THIS writer acts like a general who behaves towards his enemy with the utmost politeness and civility, but without giving up the smallest advantage he can gain by his superior knowledge in the art of war; for he knows so well how to chuse his ground, that he plants his batteries, and directs his attacks, so as always to do the greatest execution. The reader may remember our having reviewed the Defence of the Minority, (see p. 144.) and our review was attended with a few general reflections, some of which are made use of by the author before us; but he is more particular in his application.

The defender of the Minority had laid it down as a great fundamental, "That the question of the legality of the warrant is not now *sub judice*, nor has ever yet been in a course of legal determination." Our letter-writer denies this position, and roundly affirms, that the bill of exceptions never has been made public, and that the matter has not only been in issue, but decided as far as the opinion of *one* chief justice can determine it. 'Let me remind you (continues he) that it is *sub judice*, and must come in question on the writ of error, Wood at the suit of Wilkes.——It is equally *sub judice* in the cause of Leach.' This reasoning is extremely clear and simple; but we apprehend it carries death into the very vitals of the defender's system.

The letter-writer is of opinion with us (see p. 146.) that an atrocious libel requires dispatch and secrecy in the ministers of state, to bring the authors and publishers to justice, and therefore it falls precisely under the cases in which the defender admits general warrants to be justifiable. This is another very home-thrust at the principles of the Defence. After some other shrewd reasoning upon the inconsistencies of the other minority-writing with that of the defender, and his inconclusive arguing upon precedents, our author is very severe upon the conduct of some of the minority within-doors, and upon their rejecting the only constitutional method by which the illegality of general warrants, which they had so severely and pathetically

thetically inveighed againſt, could have been eſtabliſhed. This writer then obſerves, that though the right honourable gentleman to whom he addreſſes his pamphlet calls himſelf the defender of the minority, yet that, by his general conduct in parliament, he does not appear to be of that party; nay, that he is on the ſide of the miniſter. 'So little, ſays the letter-writer, are you in concert with the minority, that you have quitted the ground which they had taken as their moſt tenable poſt, and taken that which they, and even you, will find indefenſible.'

It will require great ſkill and addreſs in the defender of the minority to reply to this writer, who combats his antagoniſt with keenneſs, but without aſperity, and treats him with great freedom, but unmixed with ſcurrility or abuſe.

15. *The Rights of the* Britiſh *Colonies aſſerted and proved. By* James Otis, Eſq. 8vo. *Printed at* Philadelphia.

Mr. Otis is a warm advocate for the colonial cauſe he eſpouſes. He ridicules the opinion of dominion being founded in grace; he deſtroys that of its being founded on force or mere power, and deſcants in the following manner upon the third opinion, that of government owing its foundation to compact.

'On the other hand, the gentlemen in favour of the original compact have been often told that their ſyſtem is chimerical, and unſupported by reaſon and experience. Queſtions like the following have been frequently aſked them, and may be again.

"When and where was the original compact for introducing government into any ſociety, or for creating a ſociety, made? Who were preſent and parties to ſuch compact? Who acted for infants and women, or who appointed guardians for them? Had theſe guardians power to bind both infants and women during life, and their poſterity after them? Is it in nature or reaſon that a guardian ſhould by his own act perpetuate his power over his ward, and bind him and his poſterity in chains? Is not every man born as free by nature as his father? Has he not the ſame natural right to think and act, and contract for himſelf? Is it poſſible for a man to have a natural right to make a ſlave of himſelf or his poſterity? Can a father ſuperſede the laws of nature? What man is, or ever was, born free, if every man is not? What will there be to diſtinguiſh the next generation of men from their forefathers, that they ſhould not have the ſame right to make original compacts as their anceſtors had? If every man has ſuch right, may there not be as many original compacts as there are men and women born,

or

or to be born? Are not women born as free as men? Would it not be infamous to aſſert that the ladies are all ſlaves by nature? If every man and woman born, or to be born, has, and will have, a right to be conſulted, and muſt accede to the original compact before they can, with any kind of juſtice, be ſaid to be bound by it, will not the compact be ever forming and never finiſhed; ever making, but never done? Can it with propriety be called a compact original or derivative, that is ever in treaty, but never concluded?"

'When it has been ſaid, that each man is bound as ſoon at he accedes, and that the conſent may be either expreſs or tacit, it has been aſked, "What is a tacit conſent or compact? Does it not appear plain, that thoſe who refuſe their aſſent cannot be bound? If one is at liberty to accede or not, is he not alſo at liberty to recede on the diſcovery of ſome intolerable fraud and abuſe that has been palmed upon him by the reſt of the high contracting parties? Will not natural equity, in ſeveral ſpecial caſes, reſcind the original compacts of great men as effectually as thoſe of little men are rendered null and void in the ordinary courſe of a court of chancery?"

'There are other queſtions which have been ſtarted, and a reſolution of them demanded, which may perhaps be deemed indecent by thoſe who hold the prerogatives of an earthly monarch, and even the power of a plantation government, ſo ſacred as to think it little leſs than blaſphemy to enquire into their origin and foundation: while the government of the ſupreme Ruler of the univerſe is every day diſcuſſed with leſs ceremony and decency than the adminiſtration of a petty German prince. I hope the reader will conſider that I am at preſent only mentioning ſuch queſtions as have been put by high-flyers and others in church and ſtate, who would exclude all compact between a ſovereign and his people, without offering my own ſentiments upon them: this, however, I preſume I may be allowed hereafter to do without offence. Thoſe who want a full anſwer to them, may conſult Mr. Locke's Diſcourſes on Government, M. de Vattel's Law of Nature and Nations, and their own conſciences.

"What ſtate were Great-Britain, Ireland, and the plantations, left in by the abdication of James II.? Was it a ſtate of nature or of civil government? If a ſtate of civil government, where were the ſupreme legiſlative and executive powers from the abdication to the election of William and Mary? Could the lords and commons be called a complete parliament or ſupreme power without a king to head them? Did any law of the land, or any original compact previous to the abdication, provide, that, on ſuch an event, the ſupreme power ſhould

devolve

devolve on the two houſes? Were not both houſes ſo manifeſtly puzzled with the novelty and ſtrangeneſs of the event, and ſo far from finding any act of parliament, book-caſe, or precedent, to help them, that they diſputed in ſolemn conference by what name to call the action, and at laſt gave it one as new in our language, and in that of parliament, as the thing itſelf was in fact?"

'If on this memorable and very happy event the three kingdoms and the dominions fell back into a ſtate of nature, it will be aſked, "Whether every man and woman were not then equal? If ſo, had not every one of them a natural and equitable right to be conſulted in the choice of a new king, or in the formation of a new original compact or government, if any new form had been made? Might not the nation at that time have rightfully changed the monarchy into a republic, or any form that might ſeem beſt? Could any change from a ſtate of nature take place without univerſal conſent, or at leaſt without the conſent of the majority of the individuals? Upon the principles of the original compact, as commonly explained and underſtood, could a few hundred men, who, before the diſſolution of the government, had been called, and in fact were, lords, knights, and gentlemen, have lawfully made that glorious deliverer and defender, W. III. rightful king?" Such an one he certainly was, and ſuch have been all his illuſtrious ſucceſſors to the preſent happy times; when we have the joy to ſee the ſceptre ſwayed in juſtice, wiſdom, and mercy, by our lawful ſovereign George the Third; a prince who glories in being a Briton born, and whom may God long preſerve and proſper.

"If upon the abdication all were reduced to a ſtate of nature, had not apple-women and orange-girls as good a right to give their reſpectable ſuffrages for a new king, as the philoſopher, courtier, petit-maitre, and politician? Were theſe, and ten millions of others ſuch, ever more conſulted on that occaſion, than the multitude now are in the adjuſtment of that real modern farce, an election of a king of the Romans; which ſerves as a contraſt to the grandeur of the ancient republics, and ſhows the littleneſs of the modern German, and ſome other Gothic conſtitutions, in their preſent degenerate ſtate?

"In the election of W. III. were the votes of Ireland and the plantations ever called for, or once thought of, till the affair was ſettled? Did the lords and commons, who happened to be then in and about Weſtminſter, repreſent, and act for, the individuals, not only of the three kingdoms, but for all the *freeborn and as yet unconquered poſſeſſors and proprietors of their own money purchaſed, blood purchaſed plantations, which, till lately, have been defended with little or no aſſiſtance from Great-Britain?* Were not

not thoſe who did not vote in or for the new model at liberty, upon the principles of the compact, to remain in what ſome call the delectable ſtate of nature to which by the hypotheſis they were reduced, or to join themſelves to any other ſtate, whoſe ſolemn league and covenant they could ſubſcribe? Is it not a firſt principle of the original compact, that all who are bound ſhould bind *themſelves?* Will not common ſenſe, without much learning or ſtudy, dictate obvious anſwers to all the above queſtions?—and, ſay the oppoſers of the original compact, and of the natural equality and liberty of mankind, will not thoſe anſwers infallibly ſhow, that the doctrine is a piece of metaphyſical jargon, and ſyſtematical nonſenſe?" Perhaps not.'

The author then proceeds to ſhew, that the fourth opinion of dominion, being founded on property, is a mere play of words; and he affirms, that government is founded on the neceſſity of our nature; and that the ſupreme abſolute power exiſting in, and preſiding over, every ſociety, is originally and ultimately in the people, who cannot freely nor rightfully renounce that divine right. Theſe are maxims far from being new; but as the author endeavours to prove that anceſtry cannot renounce the rights of poſterity, we wiſh he had thrown in an argument to demonſtrate, by a parity of reaſoning, that poſterity ought to renounce all benefits from anceſtry.

Perhaps our reader may be curious to know the definition Mr. Otis gives of a plantation, or colony; which, he ſays, 'is a ſettlement of ſubjects in a territory disjoined or remote from the mother country, and may be made by private adventurers or the public; but in both caſes the coloniſts are entitled *to as ample rights*, liberties, and priviledges, as the ſubjects of the mother country are, and, *in ſome reſpects, to more.*'

We are next entertained with a diſſertation on the natural rights of coloniſts, where the author gives us ſome quotations from Grotius, Puffendorff, Domat, Strahan, and others; who, it is plain, knew nothing of the Britiſh conſtitution, or of the relation which our colonies have with the mother country. The ſum total of what our author contends for, ſeems to be, that our "northern colonies, who are without one repreſentative in the houſe of commons, ſhould not be taxed by the Britiſh parliament.' Good Mr. Otis, give Great-Britain fair play, and do not put into the heads of Leeds, Halliſax, Birmingham, Sheffield, that part of the duchy of Lancaſter which lies at the very gates of the Royal Palace, and many other places of great opulence, that they are not bound to pay any taxes impoſed by a Britiſh parliament, becauſe they have no repreſentative in that body. We applaud Mr. Otis's zeal, and ſhould be glad that he

he had publiſhed a ſcheme of reciprocal independence between our colonies and Great Britain, which may be done in the way of debtor and creditor, and which very poſſibly might awaken him and his vigorous friends from their viſionary dreams of independency upon their mother country. There is nothing like fair counter-reckoning, good Mr. Otis.

16. *The Speech of* Joſeph Galloway, *Eſq; one of the Members for* Philadelphia *County: In Anſwer to the Speech of* John Dickinſon, *Eſq; delivered in the Houſe of Aſſembly of the Province of* Pennſylvania, May 24, 1764, *on Occaſion of a Petition drawn up by Order, and then under the Conſideration of the Houſe: praying his Majeſty for a Royal, in lieu of a Proprietary Government. 8vo. Printed at* Philadelphia.

We have in our laſt Number (p. 316) reviewed the ſpeech to which this is an anſwer, and we muſt obſerve, that Mr. Galloway accuſes Mr. Dickinſon of having greatly exaggerated the number of inhabitants in Pennſylvania, which the former thinks does not amount to above 110,000 ſouls. It is impoſſible for us at this diſtance to pronounce any thing with certainty in a controverſy where the difference proceeds upon facts that can be aſcertained only on the ſpot. We cannot, however, help thinking that Mr. Galloway has carried his reſentment againſt the proprietary intereſt to unwarrantable lengths; nor can we be of opinion that his abilities are equal to thoſe of his antagoniſt. Mr. Galloway we underſtand is a red hot leading anti-proprietary man, and has made a figure ſome years in the Pennſylvanian aſſembly.

17. *Reply to a Piece called The Speech of* Joſeph Galloway, *Eſq; By* John Dickinſon. *8vo. Printed at* Philadelphia.

The author prefaces this publication by an apology for its incorrectneſs, owing to the hurry of buſineſs. O ſhade of William Penn! how it muſt grieve thee to hear that the inhabitants of thy province, inſtead of following wiſe and ſalutary maxims, are upon the point of cutting one another's throats! for we are ſorry to ſay, that by an expreſſion or two which have fallen from Mr. Dickinſon's pen in this performance, he ſeems to have ſent his antagoniſt a challenge, which the latter very wiſely appears to have declined. We learn alſo from the pamphlet before us, that not a ſingle word of Mr. Galloway's Speech was ever ſpoke.—Upon the whole, the king, council, or parliament of England may very poſſibly, ſome time or other, decide the differences that are now ſo ſhamefully agitating that once happy province.

18. *The*

18. *The Hiſtory of the* Robinhood *Society. In which the Origin of that illuſtrious Body of Men is traced; the Method of managing their Debates is ſhewn; the Memoirs of the various Members that compoſe it are given; and ſome original Speeches, as Specimens of their oratorical Abilities, are recorded. Chiefly compiled from original Papers.* 12mo. *Pr.* 3*s.* Fletcher.

No one, we believe, will deny this hiſtoriographer the merit of a fertile invention. He has beaten out the few facts he is poſſeſſed of as thin as leaf gold, to ſpread them over this gingerbread production. He traces the antiquity of the Robinhood Society as far back as the year 1613, when the foundation of it was laid by Sir Hugh Myddleton, (who brought the New River to London), and our author's grandfather, William G. Eſq; The reader will be pleaſed to obſerve, that the laſt-mentioned gentleman at that time, which is one hundred and fifty-one years ago, had retired from buſineſs, which he had purſued for no leſs than twenty-ſeven years; ſo that we cannot ſuppoſe him then to have been much under ſixty. From what a long-lived race is our author deſcended! We are next preſented with the articles and rules agreed upon by the members of the 'Societie for Free and Candid Enquirie,' who were to meet ſucceſſively at each other's houſes, together with all their names at length, excepting that of our compiler's grandfather.

We ſhall not examine the authenticity of thoſe articles and rules, nor whether the Robinhood aſſembly has been ſpawned out of this ſociety; far leſs whether any ſuch book exiſts as the folio manuſcript in our compiler's grandfather's hand writing. This author, however, is a little unlucky in point of hiſtory. He is tempted to believe that the ſeverity of the Uſurper's government occaſioned an adjournment of the Society for half a year in the ſummer of 1641. We ſhould be glad to know what uſurper he means, for Oliver Cromwell was not then ſo much as heard of but as a private burgeſs for Huntingdon. In 1660, king Charles II. had the curioſity to viſit this Society incognito, as the members were told two years after by Sir Hugh Myddleton: we ſuppoſe the author means Sir Hugh's Ghoſt, for he himſelf was dead many years before. The grandfather lived a member of the Society for fifty-one years after its firſt inſtitution, and yet at the time of his death, he was no more than eighty-ſeven years of age, though he had been twenty-ſeven years in trade for himſelf before he entered the Society.

The ſecond part of this curious performance brings the affairs of the Society, interlarded with impertinent queſtions and illiberal debates, from the year 1665 till the time that the Society

ciety removed to Eſſex-Houſe in Eſſex Street, when its conſtitution was new-modelled; and in this part of the work the author takes an opportunity to pay a compliment to the Reviewers. He likewiſe gives us a hiſtory of the Society's moſt eminent members, who were ſo truly Robin Hood's men, that they made their exit at Tyburn for robbing on the highway. We own ourſelves not to be ſo well converſant in the annals of Newgate as to fix the fates of theſe heroes to a particular time, or whether they did not give the lucky hint to the Society to aſſemble at a houſe diſtinguiſhed by the auſpicious name and figure of that venerable collector of the highways and the proto-martyr of his calling in England.

This memorable event did not take place till the year 1747, and the third part of this curious work is taken up with the hiſtory of the lives of thoſe eminent members and orators who have brought the reputation of the Society to the illuſtrious rank which it now holds in literature, politics, religion, enthuſiaſm, blaſphemy, and nonſenſe. In peruſing this performance, we might ſuffer a ſmile ſometimes to eſcape us, did we not reflect upon the venal, malignant, ends for which it is publiſhed; for tho' we are ſtrangers to the names, and far more ſo to the perſons of every one of its living members, it is eaſy to ſee that this publication, after the capital purpoſe is ſerved, that of getting money, is calculated to gratify a defamatory ſcurrilous ſpirit. How well qualified this author is for a biographer, appears from an inſtance that has fallen within our own knowledge. In giving an account of one of the members, formerly an American governor, and a rank deiſt in his life-time, he moſt pathetically deſcribes his repentance on his death-bed, which was no other than the Canal in St. James's Park, where he made his exit; but whether accidentally, or determinately, we ſhall not preſume to pronounce.

19. *A Defence of the* Robinhood Society, *&c. By a Member of the Society.* 8*vo.* *Pr.* 1*s.* 6*d.* Burd.

We cannot poſitively ſay who this defender is, but it is filled with the ſame ſtupid illiberal ſtuff that runs through the hiſtory which we have already reviewed; and, if we are not greatly miſtaken, both of them are the productions of the ſame pen.

20. *Gratitude to God, for the Reſtoration and it's conſequent Bleſſing: A Sermon preached before the Univerſity of* Oxford, *at* St. Mary's, *On the 29th of* May, 1764. *By* Thomas Weare, *M. A. of* Jeſus College, Oxford. 8*vo.* *Pr,* 6*d.* Rivington.

A plain, practical diſcourſe.

21. *An Eſſay concerning the Human Rational Soul. In Three Parts.* 8*vo.* *Pr.* 4*s.* Fletcher.

An incoherent rhapſody; the effuſion of ſome ſhattered brain.

22. *A Seaſonable Alarm to the City of* London, *on the preſent important Criſis, &c. &c. By* Zachary Zeal, *Citizen.* 8*vo.* *Pr.* 1*s.* 6*d.* Nicoll.

Mr. Zeal is a droll fellow; and, though not a firſt-rate humoriſt, he very ſucceſsfully expoſes the follies and notions that prevail in our great metropolis and its environs, among the great as well as the ſmall vulgar.

23. *Almena*: *an* Engliſh *Opera. Written by Mr.* Rolt. 8*vo.* *Pr.* 1*s.* Becket.

The argument of this opera is thus given by the poet.

'Iſmael, in 1499, founded the race of the Seffies, or prophets, which continued kings of Perſia, 'till 1722, when Mohammed, or Maghmud, the ſon of Mir-Vais, and chief of the Afghans, who inhabited the province of Kandahar, ſhook off his allegiance to Shah Sultan Huſſein, the laſt king of the Seffie line, inveſted Perſia, defeated Huſſein's army at Gulnabad, took him priſoner, and dethroned him; after which Mohammed ordered moſt of the Perſian nobility to be murdered, and with his own hands maſſacred above one hundred of Huſſein's children, in the palace-yard: but Almena, one of his daughters, is ſuppoſed to have been ſpared, and Mirza, his nephew, to have eſcaped, who afterwards raiſed an army, and defeated Mohammed; whereby the royal line of Perſia was reſtored.'

Such is the argument. The performance, in point of poetry, is as deſpicable as can be conceived; and nothing but the muſic, which we do not pretend to review, could have obtained it a hearing from an Engliſh, or indeed any other audience.

24. *The Triumph of Genius, &c. By Mr.* Lloyd. 4*to.* 1*s.* Jones.

We are extremely glad that a gentleman of wit and genius, whoſe name is foiſted into the title-page of this paltry production, has diſclaimed it in a public advertiſement. However, we cannot help wiſhing, for the ſake of the purchaſers, that his diſavowal had appeared a little more early, as this catchpenny was advertiſed ſome days before. An ill-natured critic might be apt to conclude that the contempt which the public expreſſed for the performance produced the advertiſement diſowning it: but though we are far from being of that opinion, we think no man of character or reputation in the literary world can be too early in detecting ſuch impoſtures.

THE CRITICAL REVIEW.

For the Month of *December*, 1764.

ARTICLE I.

The Truth of the Goſpel Hiſtory ſhewed, in Three Books; *by* James Macknight, *D. D.* 4*to.* *Pr.* 15*s.* Millar. [Continued.]

THE author having ſhewn that the goſpel contains nothing which, in itſelf, is either impoſſible or improbable, proceeds to lay before the reader the arguments by which the tranſactions related by the evangeliſts are proved to have been all real facts.

In the ſecond book he draws together the collateral evidences which ſupport the credibility of theſe events. The prophecies of the Jewiſh ſcriptures, which are commonly ſuppoſed to relate to the Meſſiah, or the Chriſtian diſpenſation, are cited; the teſtimonies which Heathen and Jewiſh writers have borne to the facts recorded in the Goſpel, are produced; the conceſſions which the antient enemies of Chriſtianity have made in favour of the Evangelical Hiſtory, are conſidered; and the miracles and prophecies of Chriſt and his apoſtles are ſhewn to have been different in kind from all the lying wonders and predictions which have amuſed the world, in antient or modern times.

As the ſubject of our author's book is of great importance, we ſhall continue to give our readers a collective view of his arguments, which will enable them to form a complete idea of his plan, and furniſh them with a compendious defence of Chriſtianity.

'I. In the Jewiſh prophecies, the lateſt of which were committed to writing ſeveral ages before our Lord appeared on earth, his coming is foretold, even from the earlieſt antiquity, as the grandeſt event that was to happen in this part of the

univerſe. The happy conſequences of his coming are deſcribed: He was to *bleſs all the families of the earth* with the knowledge of true religion. The particular *nation*, and even the *family*, from which he was to ſpring, is named: He was to be one of the poſterity of Abraham, and of the family of David. It is foretold, that he was to be miraculouſly conceived by a *virgin*. The *time* of his coming is determined: it was to happen before the deſtruction of the Jewiſh commonwealth. And he was to be *ſmitten* after ſixty-two weeks, or 434 years, computed from the going forth of the commandment to reſtore and to build Jeruſalem. He was to be preceded by a prophet, endowed with the ſpirit and power of *Elias*, who was to prepare the way before him: yea the very town where he was to be born is named, viz. *Bethlehem of Judah*.—In the ſame prophecies, the relation which our Lord bears to God as his *Son* is mentioned, and his character as the *Saviour of the world* is exactly drawn: his actions, his miracles, his diſciples, his ſufferings, his death, his reſurrection, and his aſcenſion, are particularly ſet forth: his exaltation to univerſal dominion by the progreſs of his religion among the heathen, the revolutions of empire previous thereto, the happy influence of his religion in promoting the temporal and eternal intereſts of mankind, its extent, its duration, are all deſcribed with a preciſion truly aſtoniſhing. The particular, however, which deſerves moſt notice, is, that the progreſs of his religion by the converſion of the heathen, though an event wholly improbable, is mentioned in all the prophecies from firſt to laſt, and in many of them is deſcribed with a ſolemnity and accuracy worthy of ſo great a ſubject.——The divinity of the Jewiſh prophecies cannot be called in queſtion. They were uttered by perſons whoſe miſſion from God was inconteſtibly proved, not only by the accompliſhment which ſome of their prophecies obtained even in their own life-time, but by the miracles which God enabled them to perform. The paſſages we apply to the author of our religion, are recorded among prophecies which having long ago obtained undoubted accompliſhment, remain illuſtrious proofs of the inſpiration of the Jewiſh prophets, who could ſo clearly deſcry the various fortunes of cities, nations, and empires, in diſtant futurity. It is reaſonable therefore to think, that the predictions we appeal to muſt likewiſe have had their accompliſhment. Yet if they have not been fulfilled in the author of our faith, no other perſon has the leaſt pretenſion to be the ſubject of them. This deſerves notice likewiſe, that the prophecies we ſpeak of were uttered, not by one but by many different perſons, thro' a long ſucceſſion of ages, whoſe predictions, when compared, have an evident relation to one another; the ſubſequent diſcoveries

veries alluding to the precedent ones, and by the addition of more circumſtances explaining them. Yet the whole prophecies, till explained by the events to which they belong, are ſo obſcure, eſpecially the more antient ones, that none of theſe men can be ſuppoſed to have underſtood their own writings, far leſs thoſe of their predeceſſors. Whatever relation, therefore, or analogy ſubſiſts between the Jewiſh prophecies, cannot be attributed to the prophets themſelves. It undoubtedly aroſe from their being all dictated by one and the ſame ſpirit of God. Holding it then as certain, that the Jewiſh prophets were divinely inſpired, the exact conformity which ſubſiſts between their predictions and the evangelical narrations, beautifully illuſtrates the truth of the goſpels as books of hiſtory.

'II. When I ſay, the coming, character, actions, ſufferings, and exaltation, of the Founder of Chriſtianity, the character and actions of his fore-runner, the progreſs of his religion in the world, and the effects which it had upon mankind, are deſcribed with preciſion in the Jewiſh prophecies, my meaning is, that they are there foretold to happen, exactly as in our goſpels they are ſaid to have happened. Nevertheleſs, if the goſpels are attended to, every impartial reader, from the manner of the narration, muſt be ſenſible, that the evangeliſts did not mean to draw an hiſtory which ſhould be the accompliſhment of the Jewiſh prophecies. On the other hand, if the prophetic writings are examined, they appear ſo obſcure, and deſcribe things ſo oppoſite and contradictory, in the character, actions, and circumſtances of the perſon of whom they ſpeak, that, till the events explained them, no human ſagacity could fully reach their meaning. It was, therefore, altogether above the capacity of the evangeliſts, to draw from the ſtore-houſe of their own imagination, the fictitious hiſtory of a character which ſhould, in all reſpects, anſwer the various, complicated, and ſeemingly contradictory deſcriptions in the Jewiſh prophecies. This ſhews, that the few appeals which the evangeliſts have made to the prophecies, proceeded not from any deſign which they had conceived of giving probability to downright falſhoods, by making them correſpond with writings ſo ſacred and authentic; but merely from the light that was thrown upon theſe prophecies, by the real character of their maſter, which they had before their eyes, which they underſtood by the ſpirit wherewith they were inſpired, and which they were deſcribing in their hiſtories. Connected in this manner, the Jewiſh prophecies add a wonderful luſtre to the evidences of the goſpel hiſtory.

'III. The goſpels are ſupported alſo by the teſtimony of contemporary authors, both *hiſtorians* and *philoſophers*, who have

mentioned the principal facts contained in the evangelical hiſtory, as things well known. The authors I have in my eye, are the Roman, Greek, and Jewiſh writers, whoſe teſtimony in this matter is of great weight, being that of indifferent perſons, who having no concern with Chriſtianity, cannot be ſuppoſed to have uttered falſhoods, with a view to eſtabliſh its credit. Indeed any one who reads their writings will ſee, that the particulars they have mentioned, were introduced into their books for no other reaſon, but becauſe they had a connection with the ſubject about which they wrote: and their regard to truth determined them to repreſent the matter fairly, according to the reports of common fame, or the particular informations which they had received. The accounts which theſe authors give of the Chriſtian affairs, differ in nothing from the goſpels ſo far as they go. For they tell us, that Jeſus Chriſt lived in the reign of Tiberius; that he was the author of the Chriſtian ſect; and that he was put to death by P. Pilate, procurator of Judea, for having begun that ſect. They mention his puniſhment as a malefactor; but by aſſigning religion as the cauſe, they clear him from every ſuſpicion of crime. They inform us likewiſe, that he was worſhipped by his followers as a God. They declare, that the Chriſtian religion laid men under the ſtrongeſt obligations to lead holy lives. And one Greek hiſtorian * in particular, makes honourable mention of Chriſt's miracles and prophecies. To the ſpeedy progreſs of our religion, the ſame authors bear witneſs. And while they endeavour to blacken the Chriſtians, by repreſenting them as Atheiſts, Epicureans, and enemies of mankind, we ſee through the miſt of this foul language the beams of truth ſhining illuſtriouſly. In theſe calumnies, the heathens have given a noble teſtimony to the purity and perfection of the goſpel doctrine, which taught that the idols worſhipped by the heathens, either had no exiſtence at all, or were demons. For this doctrine, the whole ſect were accounted Atheiſts. And becauſe they expoſed the impiety and immorality of the worſhip offered to idols, they were named Epicureans. In ſhort, theſe were the crimes for which our fathers were looked upon as the off-ſcourings of the earth, the diſturbers of ſociety, and the enemies of mankind, while in truth by theſe they approved themſelves their beſt friends. We muſt not omit here, that John Baptiſt's character, preaching, diſciples, and death, are deſcribed by a coeval Jewiſh hiſtorian, in a manner perfectly conformable to the goſpel accounts of him. But the ſame author is ſilent with reſpect to Jeſus. Nevertheleſs his ſilence, inſtead of being a confutation, is rather a confirmation of the goſpels. Joſephus's prejudices as a Jew, and his deſire of literary fame among the Greeks and Romans,

* Phlegon apud Orig.

hindered

hindered him from mentioning any thing favourable to the Chriſtians, who even in his time, on account of their oppoſition to the heathen worſhip, were every where ſpoken againſt and perſecuted as atheiſts. Nevertheleſs, his regard to truth prevented him from contradicting facts univerſally known and acknowledged in the country where they happened. His ſilence therefore is equal to an explicit teſtimony; becauſe we are ſure, if the matters contained in the goſpels had been falſe, his love of truth, and his deſire to ſet the heathens right in all matters relative to his nation, would have made him contradict them loudly: and the rather, that the matters contained in the goſpels were zealouſly preached in all the heathen countries, by the apoſtles and firſt miniſters of the word.

'IV. To the reſt we muſt add the atteſtations of ſuch *learned heathens* as wrote againſt our religion, after its progreſs had rendered it worthy of their attention. The principal matters contained in the goſpels, theſe men with one conſent acknowledged. None of them pretended to prove, that the evangeliſts had ſet forth a falſe narration. They rather owned the general ſcheme of the hiſtory; and particularly that miracles were wrought by Jeſus and his apoſtles. But to deſtroy the credit of the miracle-workers, and of the new religion which they taught, they referred all the wonders of Chriſtianity to magic and incantation. And though they have objected to ſome of the facts and miracles contained in the goſpels, with a deſign to prove the falſhood of the one, and to ſhew that the other were either forgeries, or illuſions of ſenſe, or magical operations, they ſupported their objections, neither by the teſtimony of authentic depoſitions from Judea, nor by the authority of any contemporary author. They do not even inſinuate, that the facts and miracles which they deny, were contradicted by common fame. What they oppoſe to the atteſtation of many eye-witneſſes, is a number of ill-grounded objections, drawn from the nature and circumſtances of the facts themſelves, as the ſame are ſet forth in the goſpels. They knew therefore of no authentic well vouched writings contradicting the goſpel hiſtory. Thus by the nature of the arguments which they made uſe of for invalidating the goſpels, the antient enemies of Chriſtianity have greatly ſtrengthened their credibility: it being abſolutely certain, that theſe men would not have reſted their cauſe upon ſuch arguments, if it had been in their power to contradict the hiſtory of Jeſus, either by authentic depoſitions from Judea, or by the authority of any contemporary writer, or even by the report of common fame.—The Talmudical writers among the Jews, and Mahomet in his Coran, have likewiſe acknowledged the principal matters contained in the

goſpels. The former mention Jeſus and his mother by their names. They ſpeak of his miracles and apoſtles. They even pretend to give the names of ſome, who were miraculouſly healed by him. But they imitate the malice of their anceſtors, in aſcribing his miracles to devils, or to the true writing and pronunciation of the name Jehovah, which they pretend he ſtole out of the temple.——Mahomet's teſtimony to the facts in the goſpels is ſtill more expreſs. He acknowledges the authority of the book of the goſpels. He calls Jeſus the *Word of God.* He owns the truth of his miracles and miſſion from God. He ſpeaks of his death and aſcenſion. From all which it appears, that in his time not the ſmalleſt doubt was entertained of any of theſe matters.

'V. It is pretended, indeed, that the learned Jews and Gentiles, who, in the early ages, wrote againſt the Chriſtian religion, have not denied the goſpel-miracles, merely becauſe they took them for ſuch matters as their own prieſts performed in the temples, under the notion of miracles; or for ſuch magical operations as were exhibited every where by the ſtrolling Egyptians and their diſciples; or for ſuch exorciſms as the vagabond Jews vended, not in Judea only, but in the Gentile countries, Acts xix. 13. It is alſo pretended, that theſe antient oppoſers of Chriſtianity were at no pains to ſearch after authentic vouchers from Judea, for confuting the hiſtory of Jeſus, becauſe with equal ſucceſs they deſtroyed the credit of his miracles, which was the main point, by repreſenting them as pure deceits, or as the effects of magic or ſorcery. Theſe evaſions, however, will not ſerve the turn, nor invalidate the proof ariſing from the teſtimonies which the enemies of Chriſtianity have antiently borne to the goſpel-hiſtory. For though it be true, that theſe men repreſented the miracles of Jeſus and his apoſtles, as magical operations, it does not follow that they were at no pains to ſearch after authentic vouchers, for contradicting them as facts. The nature of the caſe itſelf ſhews, that they uſed all the care imaginable, in detecting whatever was falſe or forged in the Chriſtian miracles. For they certainly knew, that mere affirmations alone could make no man look upon the Chriſtian miracles as the effects of magic. With the leaſt portion of diſcernment imaginable, all who conſidered them muſt have been ſenſible, that the miracles of Jeſus and his apoſtles far exceeded the moſt noted magical operations of impoſtors, in their nature, their number, and their circumſtances; that the proofs upon which they were offered to the belief of mankind, were greatly ſuperior to the other; and that their tendency was infinitely different. Beſides, they met with a very different reception from mankind at the time they were

performed.

performed. In ſhort, while the one kind clearly proved themſelves to be downright forgeries, or illuſions of ſenſe, or at moſt diabolical operations, the others approved themſelves great and evident effects of the divine power, offered to mankind upon the foundation of the ſureſt evidence. If our adverſaries will not allow, that the miracles of Jeſus differed from the juggles of impoſtors ſo widely, that the heathens themſelves muſt have been ſenſible of the difference, they will certainly allow that the firſt Chriſtians might diſpute this matter with them. If ſo, why did the philoſophers reſt their cauſe wholly upon uncertain arguments, taken from our Lord's miracles themſelves, having proofs at hand ſo ſolid and deciſive as authentic depoſitions from Judea, diſproving theſe miracles, but eſpecially the great miracle of Chriſt's reſurrection, which his diſciples preached with ſuch zeal and ſucceſs every where? Can we think thoſe men ſuch fools as not to know, that depoſitions from Judea diſproving the facts, or diſcovering the goſpel-miracles to be mere cheats, would inſtantly decide the controverſy? No: perſons of their good ſenſe and learning, muſt have been fully aware of the importance of this ſort of arguments; and therefore the only poſſible reaſon that can be aſſigned for their omitting them was, that no ſuch authentic confutations from Judea could be obtained.——Our adverſaries have one evaſion more. They pretend, that if the Chriſtian miracles obtained belief in the early ages, and were not afterwards contradicted, the reaſon was this: When the reports of them were firſt ſpread, the wiſer part of mankind deſpiſing them, were at no pains either to examine or confute them; and the rather, that they ſuppoſed nobody would believe them. In the following ages, when the matter became more ſerious, on account of the numbers who forſook the eſtabliſhed religion, the friends of truth found themſelves at a loſs, becauſe their anceſtors had let ſlip the proper opportunity of confuting the pretended miracles, by ocular inſpection, by examining the witneſſes ſaid to have been preſent at them, and by other trials uſual in ſuch caſes. They were therefore obliged to confute the goſpel-hiſtory by ſuch arguments as they had at hand, drawn from the nature and circumſtances of the matters therein narrated. But this pretence may eaſily be removed. The direct tendency of the Chriſtian miracles was to overthrow the eſtabliſhed religions of all countries. In this deſign the miracle-workers had great and remarkable ſucceſs, even from the beginning. In Judea eſpecially, many myriads were drawn away from the inſtitutions of Moſes: in the moſt civilized and beſt peopled heathen countries, namely, in Greece, Italy, and the provinces of Aſia Minor, great numbers likewiſe forſook the religion of their anceſtors,

ceſtors, abſtained from the altars, and with-held their uſual oblations. Theſe things being ſo, can any one think the prieſts and miniſters of religion in Judea would behold with indifference the people forſaking the law, and wholly overlook the cauſe of the defection? Or would the heathen prieſts think it a matter of no moment, that many ſenſible people taught, and many ſenſible people believed, the gods whom they ſerved were falſe gods? By no means. Their office and their gains being annihilated by the ſpreading of the Chriſtian doctrine, they muſt have bent all their endeavours to deſtroy the credit of the miracles by which it was ſupported. Wherefore, if theſe had been either falſhoods, or forgeries, or illuſions of ſenſe, they muſt immediately have been diſcovered to be ſo, not in Judea only, but every where elſe; and the diſcovery muſt have been ſpeedily propagated, to the utter confuſion of the apoſtles, and to the deſtruction of their cauſe. But no ſuch confutations were appealed to by the antient writers againſt Chriſtianity: it is not ſo much as pretended by them, that any ſuch ever exiſted. It ſeems the goſpel-miracles were known to be true, by all who lived in the age wherein they were performed. Nor is it poſſible to aſſign any reaſon but this, why confutations of them were not immediately publiſhed and handed down from age to age, as long as there were any who pretended to believe them.——Thus, from the weakneſs alſo of the arguments, which the antient enemies of Chriſtianity have oppoſed to the well-atteſted narrations of the eye-witneſſes, it appears that the miracles of Jeſus and his apoſtles were matters certain and indubitable. And therefore, whether they acknowledge, or whether they deny the facts recorded by the evangeliſts, they equally eſtabliſh the credit of the goſpel-hiſtory.

'Upon the whole, the Chriſtian records are more fully confirmed by collateral proofs, than any other hiſtory now extant in the known world.'

In this book our author has collected almoſt all thoſe prophecies which other writers have applied to the Meſſiah. In the 22d Pſalm, there is, indeed, a remarkable coincidence in ſome particulars; what was figuratively, or perhaps literally, true of David, in ſome of his misfortunes, was literally true of Jeſus at his crucifixion: but a writer who introduces the whole as a circumſtantial prediction of our Saviour's paſſion, and the conſequences of it, ſupports Chriſtianity in a very precarious manner. The beſt of his expoſitions is that of the *four beaſts* in Daniel. One of the worſt, and the worſt perhaps in all other expoſitors, is the interpretation of the *ſeventy weeks*. When was this celebrated argument originally introduced? Jerom explains this paſſage of the ſucceſſion of the high prieſts. The *moſt holy* (ch. ix. ver. 25.) is not a perſon, but in every paſſage

of

of every author, the *holy of holies.* Meſſiah the prince, is the *anointed, the governor.* The *commandment* is the order or decree in favour of the Jews, relating to the building of the temple, which was in *troubleſome times* (ſee Nehemiah), and in as many days as are mentioned, after the decree. The notion of a future temple is a viſionary hypotheſis, poorly evaded by the author's explication of the laſt clauſe in this verſe.

In Iſaiah xi. 1. and there only, the *branch* is נצר *nezer*, in a perſonal ſenſe; in every other place the branch is צמח *tzemach*; always Zerubbabel and no other perſon. We meet with ſeveral miſapplications of the ſame kind. Nothing indeed is more common with the generality of expoſitors, than to apply to Jeſus Chriſt what is ſaid by the prophets of Cyrus, Zerubbabel, Judas Maccabæus, &c.——to refer to the redemption of mankind, and the Chriſtian ſtate, what is ſpoken of the deliverance of the Jews from their captivity in Babylon, and their happy eſtabliſhment in their native land. Writers ſeldom make proper allowances for the grand images and animated expreſſions of oriental prophets ſpeaking of that joyful and intereſting event *. This, perhaps, is the chief ſource of thoſe δεινων παρερμηνειων, which expoſe us to the railleries of Deiſts and Jews. It muſt, however, be remembered, that the prophet frequently extends his ideas to a more diſtant period, and makes a tranſition from the *redemption* of Jeruſalem † under Cyrus to the redemption of the world under the Meſſiah. Commentators ſhould carefully obſerve theſe tranſitions, and never apply thoſe prophecies to other nations which only relate to Iſrael and Judah; nor ſhould they extend to future ages predictions concerning kingdoms and people, which, long before the *ſuppoſed* accompliſhment, have no exiſtence. Dr. Macknight's notion of ſecondary ſenſes is by no means to be admitted; and types are at beſt but ſhadows of arguments.

The real evidences for Chriſtianity are undeniable, and therefore there is no occaſion to multiply ſuſpicious, if not falſe evidences, from prophecies accompliſhed in other perſons, or to have recourſe to ſecond ſenſes and to types. This method of defending Chriſtianity is like collecting heaps of rubbiſh about

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* See a deſcription of the temple-ſervice re-eſtabliſhed by Zerubbabel and Joſhua, the ſubmiſſion of their enemies, and the ſettlement of their religion after the captivity, in the 60th chapter of Iſaiah, which our author, according to cuſtom, has applied to a future reſtoration, and another temple. But compare the prophecy with the edict.

† Iſaiah lii. 9. &c.

a citadel,

a citadel, by way of ſecurity, which only ſerves to harbour the enemy, and injure the beauty and grandeur of a building which is more defenſible without them.

[*To be concluded in our next.*]

II. *A Treatiſe upon Toleration. Tranſlated from the* French *of M.* de Voltaire. 12*mo.* *Pr.* 2*s.* 6*d.* Newbery.

THIS treatiſe is uſhered in with the hiſtory of the Calas maſſacre, committed at Thouloufe, with the ſword of juſtice, on the 9th of March, 1762, on which we have already animadverted*. This exordium is natural, and takes up the firſt two chapters of the treatiſe. The third chapter gives us a ſketch of the Reformation in the ſixteenth century, which, as it is amongſt the moſt rational, ſober, as well as inſtructive productions of M. de Voltaire's pen, we ſhall give it our readers, without attempting to put him in mind that the author is a Frenchman.

'When learning began to revive, and the underſtandings of mankind became more enlightened, there was a general complaint of errors and abuſes; and every one acknowledged the complaint to be juſt.

'Pope Alexander VI. made a public purchaſe of the pontifical crown, and his five baſtards ſhared with him the profits. His ſon, the cardinal duke of Borgia, in concert with the pope his father, cauſed the noble families of Vitelli, Urbino, Gravina, and Olivaretto, together with an hundred other lords, to be made away with, in order to ſeize upon their eſtates. Julius II. full of the ſame ſpirit, excommunicated Lewis the Twelfth of France, while he himſelf, armed cap-a-pée, ravaged a part of Italy with fire and ſword. Leo X. in order to raiſe money to pay the expences of his pleaſures, made a ſale of indulgences, like goods in a common market. Thoſe who oppoſed ſuch ſhameful impoſitions, were certainly right in a moral view; let us ſee how far they were ſo with regard to us, in a political one.

'They aſſerted, that, as Jeſus Chriſt had never exacted annates, nor reverſions, nor ſold diſpenſations for this world, nor indulgences for the next, they ſaw no reaſon why they ſhould pay a foreign prince his price for theſe things. Suppoſing that the annates, the law proceedings in the pope's court, and the diſpenſations which ſtill ſubſiſt, were to coſt us no more than five hundred thouſand crowns a year; it is clear, that ſince the time

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* See Critical Review, vol. xvii. p. 158.

of Francis I. that is, in two hundred and fifty years, we have paid a hundred and twenty millions; and if we calculate the different value of the mark of ſilver, we ſhall find this ſum to amount to about two hundred and fifty millions of the preſent money. It may, therefore, I think, without any blaſphemy, be allowed, that the heretics, in propoſing an abolition of theſe very extraordinary taxes, which will be the admiration of poſterity, did, in that reſpect, no great injury to the kingdom, and ſhewed themſelves rather good calculators than bad ſubjects. Add to this, that they were the only perſons who underſtood the Greek language, or had any knowledge of antiquity; let us own likewiſe, without diſſimulation, that, with all their errors, we are indebted to them for the opening of our underſtandings, which had been long buried beneath the moſt barbarous obſcurity.

'But as they denied the doctrine of purgatory, concerning which no one ought to have the leaſt doubt, and which, moreover, brought in a comfortable revenue to the monks; as they paid no reverence to relics which every one ought to reverence, and which brought in ſtill greater profits; and laſtly, as they attacked the moſt reſpectable tenets, their adverſaries made them no other reply, than by committing them to the ſtake. The king, who ſtiled himſelf their protector, who kept a body of them in pay in Germany, marched at the head of a proceſſion through Paris, which was concluded by the execution of a number of theſe unhappy wretches; which was as follows:

'They were ſuſpended at the end of a long beam, which played upon a pole erected for that purpoſe; and underneath them was kindled a large fire, into which they were alternately lowered and then raiſed up again, by which they experienced the moſt excruciating torments; till a lingering death at laſt put a period to the longeſt and moſt dreadful puniſhment that cruelty ever invented.

'A ſhort time before the death of Francis I. the members of the parliament of Provence, whom the clergy had incenſed againſt the inhabitants of Mirandol and Cabriére, applied to the king for a body of troops to attend the execution of nineteen perſons of that country who had been condemned by them; with the aſſiſtance of this armed force, they maſſacred about ſix thouſand ſouls, without ſparing ſex or age, and reduced thirty villages to aſhes. The people who were the objects of theſe executions, and who had, till then, been in a manner unknown, were doubtleſs to blame for having been born Vaudois, but this was their only crime. They had been ſettled for upwards of three hundred years in deſerts and on mountains, which they had rendered fertile by incredible labour, and led a paſto-

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ral and quiet life, the perfect image of the innocence which we find attributed to the firſt ages of the world. They had no other acquaintance with the towns or villages round about them, but from carrying the produce of their grounds thither to ſell. Totally ignorant of all military operations, they made no defence; but were ſlaughtered like timorous animals, whom we drive into a net, and then knock them on the head.

'After the death of Francis I. a prince, whom it muſt be confeſſed, was more remarkable for his gallantries and his misfortunes than for his cruelty, the execution of a thouſand heretics, and in particular that of Dubourg, a counſellor of the parliament, together with the maſſacre of Vaſſy, made the perſecuted fly to arms. Their ſect multiplied in proportion with the fires lighted for them, and the ſwords of executioners drawn againſt them, patience gave way to rage, and they followed the example of their enemies in cruelty. Nine civil wars filled France with carnage; and a peace, more fatal than war itſelf, produced the day of St. Bartholomew, which ſtands without example in the annals of crimes.

'Henry III. and Henry IV. fell victims to the league; the one by the hand of a Dominican friar, and the other by that of a monſter who had been a brother of the Mendicant order. There are who pretend, that humanity, indulgence, and liberty of conſcience, are horrible things; I would aſk ſuch perſons ſeriouſly, if they could have produced calamities comparable to thoſe I have juſt related?'

In the fourth chapter, M. Voltaire examines whether toleration is dangerous, and among what nations it is practiſed, and reaſons all along upon moderate principles, but ſtill as a Frenchman. 'The hands of government (ſays he) have every-where been ſtrengthened, while the minds of the people have been ſoftened and civilized.' This propoſition is deſtitute of preciſion, as the author does not explain himſelf upon the nature of government. If he means that the hands of an arbitrary, an oppreſſive, and an unjuſt government, is ſtrengthened by the civilization of its ſubjects, the fact is againſt him; for the more the human mind is improved, the more impatient it is of tyranny. Liberty both ſpiritual and temporal have been the acquiſitions of true knowledge. 'The general police (continues M. Voltaire) ſupported by numerous ſtanding armies, leaves us no longer any cauſe to fear the return of thoſe times of anarchy, when proteſtant boors and catholic peaſants were haſtily called together from the labours of agriculture, to wield the ſword againſt each others lives.' A general police, ſupported by numerous ſtanding armies, is *barbariſm itſelf*; and the expreſſion never could have fallen from the pen of any but a French

author, the encomiaſt of a tyrant, who dragooned his ſubjects into religion, and bullied them into politeneſs.

'In England (ſays our author) the Roman catholics, who are, in general, looked upon to be friends to the pretender, are excluded from all civil employs, and are even double taxed; but then, in every other reſpect, they enjoy the prerogatives of citizens.' As to the Roman catholics in general being friends to the pretender, if our own or any other government imagines ſo, they miſtake the fact; nothing is more notorious than that, during the long adminiſtration of Sir Robert Walpole, the Roman catholic intereſt in England, almoſt to a man, was on the ſide of government; and for this very plain reaſon; becauſe if, as M. Voltaire ſays, 'they are excluded from all civil employs,' they are at the ſame time exempted from all civil expences. A proteſtant muſt ſpend two or three thouſand pounds a year (about ſixty thouſand livres) during his ſhrievalty, which neither does, nor can, bring him in five farthings: but it is not in the power of the king and parliament to make a papiſt a ſheriff. M. Voltaire will be amazed to hear, that even proteſtant diſſenters enjoy the ſame privileges, though they never are ſuſpected to be friends to the pretender; and that the double taxation of the papiſts is well known to be a ceremony rather than a puniſhment. Upon the whole, our author is of opinion that toleration is not dangerous; and obſerves, that it was practiſed among the Chineſe and Japaneſe, till they found that Chriſtianity itſelf, as practiſed by Chriſtian miſſionaries, was an untolerating and perſecuting religion.

M. Voltaire is too apt to be prepoſſeſſed with favourite principles. 'There are (ſays he) at leaſt an hundred thouſand (quakers) in Penſylvania; diſcord and controverſy are unknown in that happy ſpot where they have ſettled.' This aſſertion is equally ridiculous and falſe. Penſylvania is, perhaps, the country in the world that is, at this time, the moſt torn by civil diſſentions, and the ſtrongeſt inſtance that exiſts to prove the impracticability and vanity of the principles of French theoriſts in government.

In the fifth chapter our author examines 'In what caſes toleration may be admitted.' The concluſion of this chapter is at once rational and humane.

'Let us then (ſays the author) ſeize this period of diſguſt or ſatiety for ſuch matters, or rather, indeed, of the prevalence of reaſon, as an epocha for reſtoring the public tranquility, of which it ſeems to be a pleaſing earneſt. Controverſy, that epidemical malady, is now in its decline, and requires nothing more than a gentle regimen. In a word, it is the intereſt of the ſtate, that theſe wandering ſects, who have ſo long lived as aliens

aliens to their father's houſe, on their returning in a ſubmiſſive and peaceable manner, ſhould meet with a favourable reception; humanity ſeems to demand this, reaſon adviſes it, and good policy can have nothing to apprehend from it.'

In ſhort, the great object which our author ſeems to aim at in this treatiſe upon Toleration, is the *revocation* of the revocation of the edict of Nantz. In the ſixth chapter M. Voltaire proves that non-toleration is not agreeable to the law of nature and ſociety, and that perſecution is equally abſurd and barbarous. Chapters 7 and 8, are employed in proving that toleration was known among the Greeks and Romans. The note which the author has introduced at the cloſe of chapter 8 is well worthy of peruſal. The ninth chapter treats of martyrs; but our author is not extremely charitable towards thoſe for Chriſtianity, and impreſſes us with a very indifferent opinion both of their principles and practices. In ſhort, he ſeems to think that the crowns of martyrdom they obtained were due to their treaſons, and not earned by their religion.

Chapter 10, very properly animadverts upon the danger of falſe legends and perſecution, with a ſpirit that might do honour to an Engliſh philoſopher. The ſame may be ſaid of chapter 11, which diſplays the pernicious conſequences of non-toleration. In the 12th chapter our author is not at all favourable to the Jewiſh diſpenſation, but in the 13th he thinks that even their principles favoured toleration; and in the 14th he proves that toleration was taught by Chriſt. The 15th chapter is employed in producing teſtimonies againſt perſecution; the modern ones are all French. The 16th chapter relates a moſt excellent converſation between a dying man and one in good health, which laſt is a raving and a railing bigot. The 17th chapter contains, by way of corollary, a letter from a beneficed prieſt to father Le Tellier, the Jeſuit, dated the 6th of May, 1714. This letter is as follows.

'Reverend Father,

'The following is in obedience to the orders I received from your reverence, to lay before you the moſt effectual means for delivering Jeſus and his company from their enemies.

'I believe there may be remaining at this time in the kingdom not more than five hundred thouſand Hugonots, ſome ſay a million, others a million and a half; but let the number be what it will, the following is my advice; which, however, as in duty bound, I ſubmit, with all humility, to your reverence's judgment.

'In

'In the firſt place, then, it will be very eaſy to ſeize in one day all the preachers, and to hang them all at one time and in one place, which will not only be a very edifying, but alſo a very entertaining exhibition to the people.

'Secondly, I would have all the fathers and mothers who are heretics murdered in their beds, becauſe the killing them in the ſtreets might occaſion ſome little diſturbance; beſides, by that means ſeveral of them might eſcape, which is above all to be prevented. This execution is a neceſſary corollary of our principles; for if we ought to kill a heretic, as ſo many of our great divines have inconteſtably proved, it is evident, that we ought to kill them all without exception.

'Thirdly, I would the very next day, marry all the daughters to good catholics, inaſmuch as it would not be politic to depopulate the ſtate ſo much after the late war; but as for the boys of fourteen and fifteen years of age, who have already imbibed bad principles, which we cannot hope to root out, 'tis my opinion that they ſhould be all caſtrated, to prevent the race from being ever reproduced. As for the other younger lads, they may be brought up in our colleges, where they may be whipped till they have learnt by heart the works of Sanchez and Molinos.

'Fourthly, I think, under correction, the ſame method ought to be taken with all the Lutherans of Alſace; for I remember in the year 1704, to have ſeen two old women of that country laugh on the day of our defeat at Blenheim.

'Fifthly, What relates to the Janſeniſts will perhaps appear a little more difficult: I believe that their numbers may amount to about ſix million, a little more or leſs; but this ought not to give any alarm to a perſon of your reverence's diſpoſition. I reckon among the Janſeniſts all the parliaments who have ſo unworthily maintained the liberties of the Gallican church. I leave it to your reverence to weigh with your uſual prudence, the moſt effectual methods for reducing theſe turbulent ſpirits. The gunpowder plot failed of the deſired ſucceſs, through the weakneſs of one of the conſpirators, who wanted to ſave the life of his friend: but as your reverence has no friend, the ſame inconvenience is not to be apprehended; you may very eaſily blow up all the parliaments in the kingdom with the compoſition called Pulvis Pyrius, invented by the monk Schwartz. By my calculation, it will require upon an average thirty-ſix barrels of powder for each of the parliaments; now if we multiply thirty-ſix, the number of barrels, by twelve, the number of parliaments, it will make four hundred and thirty-two barrels, which, at a hundred crowns per barrel, will amount to not quite a hun-

a hundred and thirty thouſand livres; a mere trifle for the reverend father-general.

'The parliaments thus diſpoſed of, you may beſtow their places upon your congregationiſts, who are pefectly well verſed in the laws of the realm.

'Sixthly, It will be a very eaſy matter to poiſon the cardinal de Noailles, who is a very ſimple, unſuſpecting man.

'Your reverence may take the ſame ſteps for converſion with ſeveral of the refractory prelates; and their biſhoprics, by a brief from the pope, may be put into the hands of the Jeſuits: thus all the biſhops that remain being ſtaunch to the good cauſe, and they making a proper choice of curates, I, with your reverence's permiſſion, would give the following advice:

'Seventhly and laſtly, As the Janſeniſts are ſaid to take the ſacrament one time in the year at leaſt, which is at Eaſter, it would not be amiſs to ſeaſon the conſecrated wafers with a little of that drug which was uſed to do juſtice upon the emperor Henry VII. Some nice caviller may perhaps tell me, that in this operation we may run ſome riſque in poiſoning the Moliniſts at the ſame time; there is ſome weight in this objection: but then it ſhould be conſidered, that there is no project without its inconveniencies; nor any ſyſtem, but what threatens deſtruction in ſome part. And if we were to be ſtopped by theſe little difficulties, we ſhould never attain our end in any thing: beſides, as here we have in view the obtaining the greateſt of all poſſible advantages, we ſhould not ſuffer ourſelves to be ſhocked, though it brings with it ſome bad conſequences, eſpecially as thoſe conſequences are of little or no conſideration.

'And after all, we ſhall have nothing to reproach ourſelves with, ſince it is proved, that the Reformed, as they call themſelves, and the Janſeniſts, have all of them their portion in hell; therefore, we only put them in poſſeſſion of their inheritance a little the ſooner.

'It is as evident, that heaven belongs of right to the Moliniſts; therefore by deſtroying them by miſtake, and without any evil intention, we haſten their happineſs; and are in both caſes the miniſters of Providence.

'As to thoſe who may be a little ſhocked at the number to be thus made away with, your reverence may remark to them, that from the firſt flouriſhing days of the church to the year 1707, that is to ſay, in about fourteen hundred years, religion has occaſioned the maſſacre of upwards of fifty millions of perſons; whereas by my propoſal, not above ſix millions and a half will be put to death by the halter, the dagger, or poiſon.

'But perhaps it may be objected, that my calculation is not juſt, and that I have committed an error againſt the rule of three;

three ; inaſmuch, as, that if in fourteen hundred years, there periſhed fifty millions of ſouls, on account of ſome trifling diſputes in divinity, that makes only thirty-five thouſand ſeven hundred and fourteen, and ſome little fraction in a year, and conſequently, that by my method an overplus of ſix millions ſixty-four thouſand two hundred and eighty-five and ſome fractions, are put to death in the current year. But indeed this is a very childiſh quibble; nay, I'll even call it impious: for is it not plain, that by my method, I ſave the lives of all the catholics, ſo long as the world ſhall laſt? But in ſhort, there would be no end of anſwering every frivolous objection.

I am,
With the moſt profound reſpect,
Reverend Father,
Your Reverence's moſt humble,
Moſt devout,
And moſt humane R——,
Native of Angoulême,
Prefect of the Congregation.'

We ſhall not here enter into the controverſy, whether Voltaire, upon his firſt publiſhing this letter, conſidered it as genuine or not? It is ſufficient for us to obſerve, in his juſtification, that the parliaments of France, in their proceedings againſt the order of the Jeſuits, do not ſeem to think the ſatire (if it is a ſatire) is overcharged. The extracts made from their books and their moſt private records, by thoſe illuſtrious bodies, probably contain doctrines and abſurdities as ſhocking to humanity and virtue, as any thing in the foregoing letter: otherwiſe we cannot ſuppoſe they would have treated thoſe venerable fathers with a rigour which nothing but ſuch impieties can juſtify. Our ſuppoſition is greatly ſtrengthened, when we reflect on the feeble apologies, either for their principles or practices, that have been publiſhed by the order. All they have hitherto alledged in their own defence is, that, after having been long the props of learning and Chriſtianity, they are now condemned unheard. M. Voltaire, in the ſubſequent part of this work, ſeems to be of our opinion.

Chapter the 18th treats of the only caſes in which non-toleration makes part of the human law. This chapter appears as a vindication of the meaſures lately taken in France againſt the Jeſuits; and the author thinks, that non-toleration ſhould only take place when the tenets of a ſect are deſtructive of human ſociety. The 19th chapter gives an account of a controverſial diſpute which happened in China, between a Jeſuit, a Dutchman, and a Dane, which ends in a boxing-match between the

Jeſuit and a Dominican, tending to prove the abſurdities and bad effects of non-toleration among Chriſtians, even while they have the greateſt occaſion to plead for toleration. Chapter the 20th teaches us that ſuperſtition is an enemy to ſociety; and that one may adore Jeſus Chriſt in ſpirit and in truth, without having his navel in their church, as the people of Chalons pretended to have had, when M. de Noailles, their biſhop, ordered that ſuperſtitious relick to be thrown into the fire. Chapter 21 pleads the cauſe of virtue againſt learning, and chapter 22d treats of univerſal toleration. The 23d chapter contains an addreſs to the Deity, which has nothing in it very ſtriking. A poſtſcript employs chapter 24th, and *more laſt words* under the title of Sequel and Concluſion, chapter 25th and laſt.

We muſt beſtow greater encomiums upon the principles than upon the execution of this performance. The author appears to be *immoderately* moderate, and in ſome paſſages recommends a toleration which the experience of almoſt all ages and countries has proved to be incompatible with good order and the exerciſe of civil government. The preſent ſtate of religion even in this country, where, by virtue of toleration, public aſſemblies are held, where doctrines condemning good works, and all the principles of practical Chriſtianity, are openly taught; the immoral lives of ſome ſectaries, and the mad enthuſiaſm of others, are no great encouragements towards extending the limits of toleration ſo far as M. Voltaire ſeems to plead for.

III. *Letters between Colonel* Robert Hammond, *Governor of the* Iſle of Wight, *and the Committee of Lords and Commons at* Derby-Houſe, *General* Fairfax, *Lieut. General* Cromwell, *Commiſſary General* Ireton, *&c. relating to King* Charles I. *while he was confined in* Cariſbrook-Caſtle *in that Iſland. Now firſt publiſhed. To which is prefixed, A Letter from* John Aſhburnham, *Eſq. to a Friend, concerning his Deportment towards the King, in his Attendance on his Majeſty at* Hampton-Court, *and in the* Iſle of Wight. 8*vo*. *Pr.* 2*s*. Horsfield.

THE letters before us give ſome countenance to Echard's ridiculous ſtory of Cromwell's compact with the devil; and we think the public highly obliged to the editor; as ſuch epiſtolary correſpondences often clear up points of hiſtory that never otherwiſe could have been brought to light. The letters are illuſtrated by the editor's uſeful notes, and we flatter ourſelves that, in reviewing them, he will

will not be diſpleaſed, if we ſhould endeavour to make ſome additions even to his labours.

Colonel Robert Hammond was an officer in the parliament army, and, having killed his man in a duel, was, when not quite twenty-ſix years of age, appointed to be colonel of a regiment of foot, and governor of the Iſle of Wight. It is no part of our preſent purpoſe to recount by what means Charles the firſt, after eſcaping from Hampton-Court, took the fatal ſtep of giving up his perſon to the colonel. The collection before us is uſhered in by a letter from Mr. Aſhburnham to a friend, concerning his deportment towards the king in his late attendance upon his majeſty's perſon at Hampton-Court and the Iſle of Wight. This letter is a vindication of Mr. Aſhburnham from ſome imputations that had been thrown upon his conduct by Sir John Berkley, his fellow meſſenger to Hammond. We ſhall not ſtate this controverſy farther, than that part of it which relates to colonel Hammond, who, according to the account publiſhed by both parties, told them, that he would perform 'whatever could be expected from a perſon of honour and honeſty.' The obvious meaning of theſe words is, as appears from the ſubſequent tenor of Hammond's conduct, that he would act with honour and honeſty in the truſt committed to him by his maſters the parliament: but Mr. Aſhburnham and his colleague's conſtruction was very different. They had no idea of honour and honeſty in that ſenſe, and they imagined that by theſe words he meant to betray his truſt, and to do whatever the king ſhould deſire him; and the party upbraided Hammond ever after for having deceived them. Such were the ideas which the cavaliers of thoſe days annexed to the plaineſt expreſſions.

The next letter is from the committee of admiralty, dated the 11th of November, 1647, to Hammond, concerning two veſſels which he had embargoed on the iſland. Soon after, his majeſty put himſelf into Hammond's cuſtody; but we are apt to think by no means to the liking of Ireton and Cromwell, tho' in their ſubſequent letters, they always addreſs him with the epithets of Dear Robin, Deareſt Robin, Honeſt Robin, and the like. The firſt letter from Ireton to him in this collection, is dated from Windſor, November 21ſt, 1647. In this letter Ireton is of opinion that the king ought to be denied his chaplains and other perſons who uſed formerly to reſort to him, and that his putting himſelf into Hammond's hands, ſo as to be in the protection of the army, was a ſtep ariſing not from his choice, but from the neceſſity of his affairs. Letter the third is from lieutenant-general Cromwell to colonel Hammond, full of hypocritical enthuſiaſtic cant, and the parliamentary pro-

ceedings againſt the king; but ſtill adviſing him to have a ſtrict watch over his charge. Letter the 4th is as follows:

'*The Committee at Derby-Houſe, to Col. Hammond.*

'SIR,

'There is now a committee ſettled at Derby Houſe, who are under an oath of ſecrecy; to whom therefore you may ſafely communicate any intelligence. For the better concealing of what you ſhall write, we ſhall ſend you a cypher by the next meſſenger, this being to give you notice, that we have certain intelligence, that there are plottings and contrivances in hand to convey away the king; and that Sir John Berkley and Mr. Aſhburnham are, or lately were, at Netley Caſtle, whither the king's party makes continual reſort unto them about ſome ſuch purpoſe. We are alſo informed that the king hath conſtant intelligence given him of all things, which he receives by the hands of a woman, who bringeth it to him, when ſhe bringeth his clean linen; of which we thought fit to give you this information, not doubting but you will take the beſt care that may be to improve this notice to the advantage of the public.

Signed in the Name, and by the Warrant, of the Committee of Derby Houſe, by your very loving Friend,

E. MANCHESTER.'

By this time Hammond had ſolicited for ſome farther fortifications, forces, and money, and accordingly a thouſand pounds was voted him, to which letter fifth in the collection refers. Letter ſixth is from the committee to Hammond, upon his having named four gentlemen "to watch in their courſes at the king's chamber-door," and he received on the 18th of February, 1647-8, a power from parliament "to place and diſplace ſuch perſons as were to attend the king, as ſhe ſhould ſee occaſion." The perſons appointed by Hammond to watch the king were Mr. Thomas Herbert, Mr. Mildmay, Captain Titus, and Mr. Preſton. Letter the ſeventh, dated February the 5th, 1647, is from general Fairfax (who was at this time no more than a tool to Cromwell and Ireton) to Hammond, mentioning that the parliament had allowed thirty perſons of all ſorts, gentlemen, ſervants, cooks, butlers, &c. and no more, to attend the king, and deſires Hammond to ſend him up a liſt of their names, to be laid before parliament. Letter eighth is as follows:

'*The*

'*The Committee at Derby Houſe, to Col. Hammond.* In Cypher.

'SIR,

'Having received ſome intelligence from a very good hand, which we have formerly found true, we thought it neceſſary to give you notice of it, and recommend the buſineſs to your eſpecial care, that the king's eſcape is deſigned. The manner thus; by one Napier, and a ſervant of David Murray, whom we take to be the king's taylor. The king is to be drawn up out of his bed chamber into the room over it, the ceiling whereof is to broke for that purpoſe; and then conveyed from one room to another, till he be paſt all the rooms, where any guard are at any doors or windows.

Signed in the Name, and by the Warrant, of the Committee at Derby Houſe, by your loving Friend,

H. KENT.'

Letter ninth relates to ſome pieces of braſs ordnance which were to be removed from Pool to the Iſle of Wight, for its better defence. Letter tenth, which is from the committee of admiralty to Hammond, has no relation to the main ſubject of this publication, and letter the eleventh mentions a deſign which had been formed for the king's eſcape into France, by means of two gentlemen, whom they knew not, about the king's perſon.

Letter the twelfth is from the committee at Derby Houſe to colonel Hammond, and is an anſwer to a demand made by the latter of 500 men to be ſent him. It likewiſe mentions that the committee of the revenue have ſigned a warrant for 1000 l. to be paid upon an order of 30 l. a day to Hammond, for the entertainment of 200 men, which came to 9 l. a day, the king's table, which amounted to 10 l. a day, and his own table 30 s. a day; ſo that Hammond had a ſurplus of 9 l. 10 s. a day. Letter thirteenth is of little or no conſequence, but letter fourteenth is a moſt curious and important one.

'*Lieutenant General Cromwell to Col. Hammond.* In Cypher.

'Dear ROBIN,

'Your buſineſs is done in the houſe: your ten pounds by the week is made twenty pounds: 1000 l. given you, and an order to Mr. Liſle to draw up an ordinance for 500 l. per ann. to be ſettled upon you and your heirs. This was done with ſmoothneſs; your friends were not wanting to you. I know-

thy burden; this is an addition to it: the Lord direct and ſuſtain thee. Intelligence came to the hands of a very conſiderable perſon, that the king attempted to get out of his window, and that he had a cord of ſilk with him whereby to ſlip down; but his breaſt was ſo big, the bar would not give him paſſage. This was done in one of the dark nights, about a fortnight ago. A gentleman with you led him the way, and ſlipped down. The guard that night had ſome quantity of wine with them. The ſame party aſſures, that there is aqua fortis gone down from London to remove that obſtacle, which hindered; and that the ſame deſign is to be put in execution in the next dark nights. He ſaith, that captain Titus and ſome others about the king are not to be truſted. He is a very conſiderable perſon of the parliament, who gives this intelligence, and deſired it ſhould be ſpeeded to you.

'The gentleman, that came out of the window, was Maſter Firebrace; the gentlemen doubted are Creſſet, Burrowes, and Titus; the time, when this attempt of eſcape was..... the twentieth of March.

Your Servant,

OLIVER CROMWELL.'

By this letter, the facts of which are partly confirmed by the Memoirs of Sir Henry Firebrace, afterwards clerk of the kitchen to king Charles the ſecond, and one of the moſt faithful active ſervants his father had, we learn how miſinformed lord Clarendon was with regard to the king's affairs in that iſland. That noble hiſtorian informs us, that captain Rolph, who intended to murder the king, "having imparted to Mr. Oſborne, the king's gentleman-uſher, his deſign againſt his majeſty's life; and, in order to the execution of it, which he deſpaired of during the king's confinement in the Iſle of Wight, invited Oſborne to aſſiſt him in contriving his majeſty's eſcape, and Oſborne, by the king's approbation, joining with Rolph to contrive it, when his majeſty had privately ſawed the bar of the window in ſunder; and all things being now ready, the night was appointed for executing the deſign: his majeſty coming to the window, at midnight, and putting himſelf out, diſcerned more perſons to ſtand thereabout than uſed to do, and thence ſuſpecting ſome diſcovery, ſhut the window and retired to bed. *And this* (ſays his lordſhip) *was all the ground of a diſcourſe, which then flew abroad, as if the king had got half out of the window, and could neither draw his body after, nor get his head back, and ſo was compelled to call out for help, which was a mere fiction* *."

* Hiſt. Vol. III. p. 233.

From

From this quotation, it is plain, that lord Clarendon confounds the two attempts, that which Rolph undertook and that in which Firebrace was concerned. The latter was prepared to receive the king, as he let himſelf down by a cord from the window, and to conduct him croſs the court (no centinel being in the way) to the great wall of the caſtle, and thence let him down on a ſtick by a long cord. "The ſignal given (ſays Firebrace in his Memoirs) his majeſty put himſelf forward, but then too late found himſelf miſtaken, he ſticking faſt between his breaſt and ſhoulders, and not able to get forward or backward, but that at the inſtant before he endeavoured to get out, he miſtruſted, and tied a piece of his cord to a bar of the window within, by means of which he forced himſelf back." Firebrace, after this *, threw ſtones from the high wall, to give his companions beneath notice that their deſign had miſcarried, and ſo they went off without being diſcovered.

Letter fifteenth is from Mr. Froſt, ſecretary to the committee of Derby Houſe, to colonel Hammond, in the following words:

'*Mr. Froſt, Secretary to the Committee at Derby Houſe, to Colonel Hammond.*

'SIR,

'There is a new deſign to take away the king. Firebrace, Titus, and Burrowes are in it. Burrowes is either gone into Suſſex, or about to go, to lie ready there at a place appointed. The other two are either gone, or on their way: they are to have a boat of four oars to bring off the king. The king hath a bodkin, with which he will raiſe the lead, in which the iron bar of the window ſtands, to put in the aqua fortis to eat out the iron. Then being got out, he will from the Bowlin Alley caſt himſelf over the works, and ſo make his eſcape. Another deſign they have to fire the caſtle, by firing a great heap of charcoal, that lies near the king's lodgings; and upon that tumult he to make his eſcape. I deſire you to take ſpecial no-

* It may be here proper to inform the reader, that the credit of Firebrace's Memoirs is unanſwerably eſtabliſhed, by a ſeries of letters, printed from the originals, under the king's own hand, in the Appendix to Dr. Barwick's Life, and which the editor of the letters before us ſeems not to have conſulted, and likewiſe by a certificate under archbiſhop Juxon's hand; that Charles, the day before his execution, ordered him to recommend Firebrace to his ſon Charles the ſecond.

tice of it; for the king is extremely desirous to be abroad, hoping to be able to make such use of the present discontents, as to restore his affairs forthwith. The committee not sitting, some of their members came in, and commanded that thus much should be signified unto you from,

SIR,

Your most humble Servant,
GUALTER FROST.'

Letter 16th to Hammond, is in cypher, and contains farther proofs of the king's being betrayed, as it mentions some secret correspondences he held with his servants abroad.

Letter 17th is in cypher likewise, and informs Hammond that the king writes, "That, although Firebrace and Titus be discovered, yet D. is fast to him, and will do the deed. This D. is one Dowcett, or such a name. There came fifteen or sixteen letters lately from the king, and those there of his party; four or five whereof were read by an honest man. The aqua fortis was spilt by the way by accident; but yesterday, about four o'clock, a fat plain man carried to the king a hacker, which is an instrument made here, on purpose to make the king's two knives, which he hath by him, cut as saws *." Letter 18th

* It is our duty to throw all the light we can upon this or any other curious matter not sufficiently explained by an editor, and therefore we beg leave to transcribe the following letter from Firebrace to the king.

'Sir,

"The duke of York is gone away, whither it is not known: but he's certainly gone, on Friday night last: I hope you will not be long after him. This night I have thought of a new project, which, by the grace of God, will effect your business. 'Tis this: In the back-stairs window are two casements, in each two bars; one of the bars in that next the door shall be cut, which will give you way enough to go out. I am certain the top of the hill comes within a yard of the casement; so that you may easily step out, and creep close to the wall, till you come to a hollow place (which you will observe as you walk to-morrow) where with ease you may go down, and so over the out-works. If you like this way it shall be carried on thus: Hen. C. shall cut the bar, and do up the gap with wax or clay, so that it cannot be perceived. I have already made it loose at the top; so that when you intend your business, you shall only pull it, and it will come forth. You must sup late, and come up so soon as you have supped. Put off your Geo. and

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to Hammond, in cypher likewiſe, preſents an account of what we may call the moſt wonderful diſcoveries the committee had

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on your grey ſtockings, and upon notice to be given you by H. C. come into the back-ſtairs, and ſo ſtep out. We ſhall meet you, and conduct you to your horſes, and from thence to the boat. I have told him of it, and he'll undertake it; therefore pray leave ſome of your files, that he may try to-morrow, when you are at bowles. If you think to try this way, I believe it not neceſſary to tell any elſe of it beſides Z. (Mr. Edward Worſley, afterwards Sir Edward, in the Iſle of Wight.)

" You keep intelligence with ſomé-body that betrays you; for there is a letter of yours ſent to the governor from Derby Houſe (in characters) wherein you expreſs in words at length, that though they do remove Titus, Dowcett, and Firebrace, yet you deſpair not of your buſineſs, or to that purpoſe: therefore pray think to whom you writ ſuch a letter, and be careful. God knows what hurt this may do. I ſhall have a note to give you from W. (captain Titus) to-morrow.

" If you like this way, return the note with your ſenſe."

The king's anſwer at the bottom.

" Let none know of this way but Z. only we muſt be ſure that horſes be ready on the other ſide of the water."

By this letter, it appears that Firebrace had his ſpies as well as the parliament had theirs. But Charles, at firſt, did not recollect that he wrote any ſuch letter, unleſs it was to the queen, and he ſuſpected that it had been betrayed, though written in cypher, to the committee. In a ſubſequent letter, however, to Firebrace, which ſeems to have been written between the 23d and 26th of April, a diſcovery is made of the traitor who gave Cromwell and the committee their information. His name was Low, a merchant, and a kind of a banker for Charles, who ſeems to have had no reaſon for truſting him, but becauſe he advanced him money. One Mrs. Whorwood, wife of one Broom Whorwood (a fair lady, in whom Charles placed the utmoſt confidence, and who, if he had made his eſcape, was to have gone with him to France) had already given him warning of Low's treachery; 'but, ſays Charles (in his diſpatch to Firebrace) do not diſhearten him. Get what money you can of him, but do not truſt him.' This is writing with great *ſang-froid*, in an affair of ſo much conſequence. The moſt important of Charles diſpatches went through Low's hands, and his majeſty could not but be ſenſible that they had been communicated to the committee, who more than probably gave Low the money with which he furniſhed Charles. Be

made of the king's intended eſcape. This letter being dated April 22d, there is little room to doubt that the committee's intelligence came from Low, whom we have mentioned in the preceding note, eſpecially as it deſcends to the moſt minute particulars. Letter 19th is on the ſame ſubject, and obſerves that a ſhip was ſailed to Queenborough for carrying off the king to Holland. Letter 20, is dated from Cariſbrook-caſtle May 22d, 1648, from Hammond to the committee, and mentions a mad plot of one Lobb to deliver the king, which Hammond diſcovered, and on this occaſion he writes for more forces, and deſires that the famous captain Rolph ſhould be made his major. Letter 21, is from Froſt to Hammond, concerning the execution of Charles's eſcape. Letter 22, from the committee to Hammond, dated June the 1ſt, 1648, gives him hopes of ſoon receiving 2 or 3000 l. and mentions the revolt of part of the fleet. Hammond, at this time, had ſome thoughts of leaving Cariſbrook-caſtle; and letter the 23d contains his inſtructions to major Rolph and others, who were to have charge of the caſtle during his abſence. Letter the 24th is from the committee at Derby Houſe to Hammond, giving him an account of the ſtate of the fleet, and that money and forces had been ordered him, and of the people of Eſſex riſing for the king. Letter 25, dated the 23d of June, from the committee to Hammond, informs that 500 men were ordered to his aſſiſtance. The 26th letter, dated from Cariſbrook-caſtle, June 23d, from Hammond to the committee, gives them new alarms concerning the intention of the revolted ſhips to reſcue the king; and the next letter, which is of the ſame date from Hammond to Fairfax, is to the ſame purpoſe, and preſſed for a reinforcement of 300 horſe and 1500 foot. The 28th letter, dated June the laſt, is from Froſt to Hammond, concerning the intention of the revolted fleet, which was thought to be ſailed for the Iſle of Wight. Letter 29, is from the ſame to the ſame, with farther intelligence of riſings in Surry and elſewhere. The 30th letter, which is from the committee to Hammond, is a continuation of the ſame ſubject. The next letter is from Ireton to Hammond, giving an account of the unſettled ſtate of affairs at London. The 32d letter mentions the invaſion of England by the Scots; and the committee at Derby Houſe, in

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Be this as it will, it is certain, that Firebrace and others concerned in this intended eſcape, were diſmiſſed from Charles's perſon, and during their abſence the attempt was made in which Oſborne and Rolph engaged; but, to ſay the truth, the charge againſt Rolph is lame and inconſiſtent; for he ſometimes was to kill the king, and ſometimes to poiſon him.

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the 33d, puts Hammond upon his guard againſt an invaſion of the iſland, and the practices of Titus, (afterwards the famous colonel Titus) who had been driven from the king's perſon, but ſtill continued his faithful agent. Letter 34th is in cypher, from the committee to Hammond, and contains farther diſcoveries of the king's intention to eſcape. The next letter is from commiſſary-general Ireton, major Harriſon, colonel Deſbrowe, and colonel Groſvenor, to colonel Hammond.

Here Cromwell and the great leaders of the army begin to throw off the maſk. From what had paſſed at the treaty of Newport, and previous to it, they perceived an irreſiſtible bent in the nation and parliament for an accommodation with the king, and they reſolved to employ force to prevent it. This letter opens this reſolution, but in dark terms, to Hammond, with requeſt, ſay the writers, 'that, as you tender the intereſt of this nation, of God's people, or of any moral men, or as you tender the ending of England's troubles, or deſire that juſtice and righteouſneſs may take place, you would ſee to the ſecuring of that perſon from eſcape, whether by returning him to the caſtle*, or ſuch other way as in thy wiſdom and honeſty ſhall ſeem meeteſt.' The next letter, from the committee to colonel Hammond, dated the 18th of November, continues their cautions to Hammond, to prevent the king's eſcape from Newport, where the treaty was holding. In the editor's notes upon this letter, he very plainly makes it appear, that, though Charles had engaged to the parliament, upon his royal word, "That *he would not depart out of the Iſle of Wight during the treaty, which was limited to ſix weeks time, nor in three weeks after*;" yet during the whole time of the treaty, he was inceſſantly bent upon making his eſcape, and left no means untried to effect it. The breach being now declared between the parliament and the army, Hammond, it ſeems, in conſequence of his former engagement, 'to act with honour and honeſty,' adhered to the former; and Fairfax was prevailed on to appoint colonel Ewer to take charge of his majeſty's perſon, ordering Hammond to attend his head quarters at Windſor. Hammond ſent the general's letter to the parliament, but ſet out for Windſor, where he was detained while Ewer took the cuſtody of the king's perſon. Letter 37 is from Ireton to Hammond, and dated November 22d, in a canting enthuſiaſtic ſtrain, to perſuade him to comply with the parliament; but the laſt letter, from Cromwell to Hammond, is ſuch a maſter-piece of diſſimulation, enthuſiaſm, and jargon, that we are ſorry we cannot, on account of its length, preſent it to the reader.

* The king was then at Newport.

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We cannot help obſerving, that Charles was guilty of great duplicity in his behaviour at Newport during the treaty; and his own letters give but too much handle for verifying the character which Cromwell and his friends formed of him, *that he was not to be truſted.* As to the letters before us, we repeat our opinion, that they are a valuable acceſſion of hiſtorical knowledge to the public.

IV. *An Enquiry into the Doctrine lately propagated, concerning Libels, Warrants, and the Seizure of Papers; with a View to ſome late Proceedings, and the Defence of them by the Majority; upon the Principles of Law and the Conſtitution. In a Letter to Mr.* Almon *from the Father of* Candor. *8vo. Pr. 2s. 6d.* Almon.

THE reader may perceive, that the title-page of this pamphlet is decorated with the names of three illuſtrious perſonages, the father, the ſon, and the man-midwife, who brought them both into the world, the renowned Mr. Almon, who is here erected into the patron of modern patriotiſm. The Enquirer muſt be allowed to be a ſhrewd ſenſible perſon; but the misfortune is, that he takes a great deal of pains to prove what, at this time of day, no-body doubts of, and that his party in parliament deſtroyed that very ſyſtem of reformation which he here offers to the public. In ſhort, the triumph he affects is ſomewhat like that of Sir John Falſtaff over Hotſpur's body, or like Alexander,

Thrice he fights the dead, and thrice he ſlays the ſlain.

Our author (on what authority we know not) ſuppoſes the Defence of the Majority to have been written by an attorney *, a circumſtance of very little weight in the preſent queſtion. We will, however, venture to ſay, that this Enquirer knows how to make out a bill as well as any attorney in England; for he has preſented the public with a pamphlet of 135 pages, pretty cloſe print, all the real matter of which might have been contained in a dozen. After having, in the uſual hacknied ſtile of modern politicians, paid his compliments to his antagoniſt, he proceeds to the definition of a king of England, which is miſtaken in ſome paſſages, and aukward through the whole.

'I ſhall begin, ſays he, with declaring, That a king of England, as I take it, is to be conſidered in two reſpects. In his private capacity, he may, as a man, indulge his own particular inclinations with regard to the eſtabliſhment of his houſhold,

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* See p. 218 of this volume.

and

and the choice of his immediate ſervants. The kingdom at large is not at all concerned in theſe domeſtic regulations. In his public capacity, he is wholly a creature of political compact, and maintained as ſuch by the community; conſtituting a part of the legiſlature, and the executive hand of the whole. In this view he is to be the common protector and father of all the people. The perſon of every ſubject muſt be indifferent to him, and he can have no particular intereſt of his own. His miniſters are the ſervants of the ſtate, and his ſole object is the common weal. In order however to preſerve a reverence to the crown which he wears, and a due majeſty to his perſon, the royal name is never to be introduced into any diſcourſe of public tranſactions, and from hence the allowed maxim, *The king can do no wrong*. In ſhort, he is to be named in all acts of government, but to be reſponſible in his own proper perſon, for none; as doing nothing of himſelf, but every thing by the advice of his council and miniſters. The ſpeeches from the throne; treaties of peace and war; the application of public revenue; appointments to offices in the ſtate; the direction of crown-proſecutions, and, in a word, every other act of government, muſt be always debated, queſtioned, and blamed, as the acts of the miniſter. As there is nothing that can be done but what ſomebody is to be accountble for it to the public, ſo every miniſter in his department is to be reſponſible accordingly, and to act at his peril.'

Pray, Mr. Enquirer, has it never been heard of in England that a certain great man grew reſtive, and turned patriot, becauſe his maſter wanted to indulge his own particular inclinations with regard to the eſtabliſhment of his houſhold? Why ought the perſon of every ſubject to be indifferent to a king? This either borders on nonſenſe, or we muſt ſuppoſe that a king ſhould be deprived of all virtuous affections for a ſubject, who, by a long train of faithful ſervices and honeſt counſels, had obtained his confidence, firſt as a friend, and then as a miniſter. Of equal importance is that ſage obſervation, that 'the royal name is never to be introduced into any diſcourſe of public tranſactions.' We can ſafely appeal to any man who ever heard of parliamentary debates, whether the royal name is not more frequently made uſe of by the members than any other; and indeed it neceſſarily muſt from the nature of their deliberations.

Among other matters that may be blamed as the acts of the miniſter, our Enquirer reckons the ſpeeches from the throne, which he puts upon the ſame footing with any other act of government, or exerciſe of prerogative. Omitting any cenſure of the obvious reaſon for this doctrine, we muſt obſerve, that

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we admit government, for an hundred years paſt, to have been miſled in their practice of iſſuing general warrants, and for very near the ſame number of years oppoſitions have been miſled in treating ſpeeches from the throne as acts of government. The latter miſtake aroſe from a practice which many of our princes, particularly Charles II. was fond of, and that was, when they had any dirty, unpopular, or unjuſtifiable meaſure to propoſe, they always referred it to the chancellor, whoſe ſpeech immediately ſucceeded that of his majeſty, and was conſidered as its ſupplement. A ſpeech from the throne in modern times has not the ſmalleſt character of an act of ſtate or government. It is concluſive neither upon men nor meaſures, but is a perſonal confidential communication from the king to his people. Thoſe to whom it is addreſſed may give it what weight they pleaſe; but even ſuppoſing it to be a miniſterial compoſition, it ought to be as much exempted from any indecent treatment as the royal portrait, or ſeal, which are the compoſitions of artiſts and mechanics. At leaſt in this caſe we ought to ſay with the antient tragedian, that "what the law forbids not, decency reſtrains."

Quod leges non vetant, pudor prohibet.

A long diſſertation upon Magna Charta, the Star chamber, and proceeding by informations in the court of King's Bench, eſpecially thoſe *ex officio*, by the attorney-general, next ſucceed, and we very readily ſubſcribe to all the doctrine there advanced; though, if we are not miſinformed, the ableſt lawyers in England differ from our author's notions with regard to the novelty of ſuch informations in the courts below.

'I never heard, ſays our Enquirer, till very lately, that attorney generals, upon the caption of a man ſuppoſed only a libeller, could inſiſt upon his giving ſecurities for his good behaviour, before he ſhould be admitted to bail and delivered from confinement. It is new and unprecedented doctrine, injurious to the freedom of every ſubject, derogatory from the old conſtitution, and a violent attack, if not an abſolute breach, of the liberty of the preſs. It is not law, and I will not ſubmit to it.'

But nothing is more certain, than that ſecretaries of ſtate, particularly a very great one, lately deceaſed, have iſſued warrants, even not upon oath, againſt authors, who being brought before them in cuſtody, and having ſufficient acknowledged bail, ready, have had their commitments for Newgate made out, becauſe they would not enter into recognizances for good behaviour but for appearance only. This, Mr. Enquirer, is a fact.

Our author, after rambling through ſome more invectives upon paſt times, falls foul, though we think his argument did not

not lead him to it, upon a moſt reſpectable perſonage lately deceaſed, which, however impertinent to his purpoſe, is the moſt maſterly part of his performance.

'Nay, if it be law, that a man may be guilty of a libel by writing againſt the dead (as well as the living) I do not ſee how the world is ever to be at liberty to diſcuſs the actions of adminiſtration, or any man be able to publiſh what he may think uſeful animadverſions upon their conduct in particular inſtances. For example, if I was to ſay of a late great chancellor, that although I had a high reverence for him altogether, yet that I could not think he merited the appellation of a true patriot, having ever regarded him rather as a decent, circumſpect, prerogative lawyer, than as one who acted upon true principles of liberty, according to my apprehenſion of them; that he leaned in his notions too much towards ariſtocracy; that he ſeemed to me, in his politics, to approach much nearer to the principles of the earl of Clarendon, than of lord Somers, and indeed in every other reſpect, even in his accompliſhments and literature; and that, at laſt, upon what *public* principles he joined the oppoſition, after having been in all things with the court for forty years before, I could never learn. It ſeemed to me, that even his oppoſition to, or rather diſapprobation of, the peace, proceeded rather from a private diſſatisfaction at the man who happened at laſt to have the making of it, (his old friends being diſplaced) than from any motive of public concern, and that ſome of his reaſons againſt it, were thoſe that moſt indifferent men would have thought the ſtrongeſt in its behalf, namely, the wording and marks, or deſcription, of the boundaries in North America, which the courſe of a great river is made uſe of to do, and muſt for ever moſt notoriouſly effect, as long as the world laſts, in my opinion. Indeed, I could never determine with myſelf whether he had, or had not, a good conception of our foreign intereſts, although I always imagined he had a thorough one of all the domeſtic connections among us. I might add, that I remembered it was always ſaid he oppoſed, curtailed, and embarraſſed the Militia Act in its formation, progreſs, and execution, as much as he could, and yet that this was intended as a conſtitutional force, or counterpoiſe, againſt a ſtanding army; that he was apparently a principal man in, if not the ſole cauſe of, defeating a new Habeas Corpus bill, calculated for the prevention of ſome evaſions which had been practiſed to elude the regulations of the old act; and that he projected, in concert with another new-made peer, the Marriage-act, and, having diſapproved a ſhort bill drawn by the judges, which merely annulled Fleet-marriages, &c. as being fraught with all ſorts of inconveniencies, from not being regularly

regularly regiſtered and capable of proof, had the reputation of drawing another, filled with clauſes calculated for the prevention of all marriages without conſent, with a view, as it ſhould ſeem, to perpetuate, as much as might be, a fortune or family once made, by continuing, from generation to generation, a vaſt power of property, and to facilitate the lumping of one great ſum, or one great family, to another, by bargain and ſale, in oppoſition to the generous principles of equality and diffuſive property, which free ſtates have always encouraged. Now, This, which a man might write from his heart, might, for aught I know, be proſecuted as a libel on the dead; whereas the writer wrote no part of it maliciouſly, nor falſly as he believed, and did not mention a tenth part of what he might in ſupport of the juſtneſs of the character. Nay, although he ſhould ſay, at the ſame time, that he was perſuaded the ſame illuſtrious perſonage was bleſſed with a natural good temper, and great worldly prudence, which are the two hand-maids in ordinary to proſperity, and, that he poſſeſſed, in general, the ſoundeſt underſtanding in matters of law and equity, and the beſt talents for judicature he had ever ſeen; that he might, perhaps, be cited as the only example, in this country, of the perfect picture and character of a good judge, which my lord Bacon hath ſo admirably drawn; and that he was, in ſhort, a conſummate lawyer, and a truly wiſe magiſtrate; and that this was the great ſhining page of his life, and what would alone diſtinguiſh him in hiſtory from the multitude who went before him in the ſame important offices of chief juſtice of England, and chancellor of Great Britain.'

In the following page the Enquirer makes another digreſſion equally falſe as impertinent, that he may have a *lick* at the Critical Reviewers, who, he ſays, 'have the face to attempt to make Engliſhmen believe, that a man can be a conſtitutional judge, who quits the laws of the land, and deviates from the eſtabliſhed practice of courts, in ſpite of common ſenſe, and of the conſtant declaration of our anceſtors, *nolumus leges Angliæ mutari.*' In this paſſage our Enquirer does by us what the Quaker did by the dog who bit him when he was trod upon; he raiſes an evil report, without the ſhadow of a proof; for we will defy the moſt Argus-eyed Enquirer to produce a ſingle paſſage, in all the hundred and ſeven Numbers of our Review that have been publiſhed, on which the above ſcandalous imputation can be fixed.—Our reſentment, however, ſhall not hinder us from doing juſtice to this or any other work before us.

As a proof of our impartiality, we have nothing, but their ſtaleneſs, to reprehend in our author's animadverſions upon li-

bels; nor do all his laboured arguments convince us, that the two houſes of parliament miſtook the principles of our laws and conſtitution, when they declared that privilege of parliament does not extend to the caſe of a libel. The Enquirer ſpends many pages to prove, what no true Engliſhman can or will contradict, that a jury is equally judges of the law as of the fact, when they try a libel. This is a doctrine for which we have always been ſtrenuous advocates, and we have had the pleaſure to obſerve, that it has been confirmed lately, by the greateſt law-authority in England, who has declared from the bench, that a jury may aſſume that power, *if they pleaſe*. We are by no means diſpoſed to enter into any altercation with this author, regarding the caſe of Mr. Wilkes, which has been again and again diſcuſſed and explained, both in and out of parliament; nor do we find a ſingle argument brought by him on that head, that is not to be met with in our own publications. We have authority to ſay, that there is no ground in fact for the quotation which he puts into the mouth of Mr. Johnſon, the author of the Engliſh Dictionary. The Enquirer roundly aſſerts, that no general warrants could be found higher than the reigns of the Stuarts, 'but few of them, and of thoſe few hardly more than one of an antienter date than Bennet lord Arlington, ſecretary to Charles II.'

This aſſertion is profligacy itſelf, as it is ſaying, in other words, that the grievance took but a very ſmall root in a reign of ſlavery, but grew to full maturity, flouriſhed, and produced its poiſonous fruits in the reigns of liberty; thoſe of William III. queen Anne, George I. George II. and George III. or, to change the metaphor, Papiſts and Tories laid the egg, which Proteſtants and Whigs hatched, fed, and nouriſhed, till the little chick became a devouring dragon.

We are apt to think that our author miſ-ſtates the fact of the 200 l. paid for ſome copper-plates that were ſeized, of the late rebels victories, by the meſſengers. The truth is, thoſe rebel-victory-plates were neither more nor leſs than a map of Great Britain, upon which were delineated the landing, the marches, and the places, where the young pretender, whom the editor fooliſhly dignifies with a more reſpectful name, ſignalized himſelf. The ſeizure was equally fooliſh; but we have been credibly informed that the 200 l. was not half compenſation for the proprietor's loſs.

'Upon a ſuppoſition, ſays our Enquirer, that the foregoing arguments will not do, the attorney cloſes his ratiocination on this point with ſaying, that "the court of King's Bench had admitted perſons to bail, apprehended under ſuch warrants, inſtead of giving them their full diſcharge, and that this circum-

ſtance is of ſo much importance to the queſtion, of the legality of the warrants, that in the opinion of an old experienced and able lawyer upon the occaſion, who will ever be eſteemed an honour to his profeſſion, it implies no leſs than an imputation of perjury, to ſuppoſe ſuch practice to have prevailed in the court of King's Bench, unleſs the legality of the warrants had been at the ſame time acknowledged by that court."

The author then pours out plenty of abuſe upon a certain venerable character in the law, whom he ſuppoſes to be a Tory, tho', if common fame does not lie, the greateſt chancellor that England perhaps ever ſaw, pronounced him to be the ableſt man of his profeſſion in the kingdom, and the moſt proper to ſucceed himſelf in the cuſtody of the Great Seal.

'Now (proceeds the Enquirer) after all this, let me aſk, Does the court of King's Bench, or any other court, when a man is brought before them, under any warrant of apprehenſion, examine into that warrant, unleſs the perſon apprehended makes any objection thereto? Nay, is not the very contrary every day's experience? Is it not even the deſire of the party taken up, nine times in ten, to be bailed; inſomuch, as he knows that the taking an objection to the warrant will avail him but little if well founded, as, upon his diſcharge from that arreſt, another warrant in a regular form would be immediately iſſued, and he would find himſelf forthwith in cuſtody again, and all the money he had paid for litigating the former, be ſo much expence thrown away, to no effectual purpoſe at all?'

Before this notable Enquiry appeared, we always thought that the warrant of commitment, or the copy of it, is the firſt thing called for by the judge, before he either grants or refuſes to admit to bail; nor is it poſſible for us to conceive, how he can do either without knowing the preciſe form and contents of the warrant. We have even heard it ſaid, by ſome good-natured lawyers, that, in criminal proſecutions, the judge ought always to be of counſel for the priſoner. *If theſe things are ſo*, we are afraid the Enquirer gets very lamely off from the old Tory's objections, unleſs the judge is taking a nap inſtead of doing his duty. Nothing is more certain, than that the judge who either bails or re-commits a man upon a warrant which he knows to be illegal, is guilty of ſomewhat like perjury, or moſt atrocious neglect of duty, which is equally cenſurable, and, perhaps, if nicely examined, amounts to the ſame crime.

Our author next launches out upon the particular caſe of Mr. Wilkes's impriſonment, and draws a number of florid inferences from it, which are no way applicable to his purpoſe, and ſome of them can be denied by no Engliſhman of common ſenſe. For our own parts, we are of opinion, that all the En-

quirer's declamation upon the illegality of general warrants, and all his enquiries into their terrible conſequences, might have been ſpared, or rendered uſeleſs, had the party he intends to ſerve been in earneſt, not only to have prevented, but to have aboliſhed them, by agreeing to the law for that purpoſe, brought in by the adminiſtration.

As to the caſes ſtated by the Enquirer, with a malignant tendency, againſt certain practices in the law, and meant to reflect on a moſt illuſtrious ornament of it, all we can ſay is, that a Critical Reviewer is no practitioner in the courts of King's-bench or Common-pleas. We know that a ſhewd party-writer may, for the purpoſes of perſonal defamation, ſuppoſe a million of caſes, every one of which may deſerve the gallows, and yet not one of them applicable to the perſon whom he inſinuates to be guilty, and whom ignorance and malevolence may, by thoſe means, deem ſuch.

We ſhould not do juſtice to this writer, if we pronounced his performance to be void of merit, or that it would not be of great utility, if the public wanted to be alarmed on the ſubjects he diſcuſſes. In ſhort, our author ſuppoſes his readers to be aſleep, and he undertakes to awaken them to an apprehenſion of danger, while they are ſtaring him in the face.—Are you all dead, gentlemen, ſays Mr. Bays to his proſtrate troops?—Yes, yes, reply they.——An underſtanding reader will eaſily make the application.

V. *Sermons in ſeveral Subjects. By the late Rev.* James Duchal, D. D. *Vol. III.* 8*vo.* *Pr.* 5*s.* Johnſton.

THough Dr. Duchal's poſthumous diſcourſes are not accurate or finiſhed compoſitions, they have a conſiderable ſhare of merit; they contain many rational ſentiments on a variety of important ſubjects, expreſſed with ſpirit and vivacity.

The firſt in this volume is an excellent diſcourſe, ſhewing that there is, as really, in human life, the beautiful and deformed, the harmonious and diſcordant, the great and the mean, the natural and the unnatural, as there is in painting, ſculpture, architecture, muſic, or poetry; that there is a true and a falſe taſte with reſpect to human life, as well as in theſe fine arts; that, as this true taſte is neceſſary to the enjoyment of what is excellent, ſo it is neceſſary to our higheſt happineſs; and that there is nothing about which we ought to be more ſolicitous, than forming and improving this taſte in a proper manner.

Virtuous reſolution, or firmneſs of mind, and the means of attaining it, is the ſubject of the ſecond diſcourſe; and integrity of character is recommended in the third.

In the fourth, the author conſiders our relation to univerſal nature, or the whole ſyſtem of created beings, and the ſentiments and duties ariſing from it; which he comprehends under the following general heads: 1. Our rejoicing in exiſtence, in being made ſuch important parts of a glorious ſyſtem. 2. Our reſting contented with that order which infinite wiſdom hath contrived and appointed for the good of the whole, however it may ſeem to affect our private intereſt: and, 3. Our acting our own parts well, according to the laws which the ſupreme Governor hath eſtabliſhed.

The fifth diſcourſe contains a ſeries of reflections on Iſaiah lx. 20.——The happineſs of the righteous is compared to the light of the ſun; both, ſays he, are the creation of God. The joy which is diffuſed through the ſouls of good men, reſults from the exerciſe of affections and faculties implanted in us by the Author of our frame, and is not the production of any human power.——Happineſs is diffuſed in a rich abundance, as light is diffuſed over the face of the earth; the largeſt proportion enjoyed by one cannot be the occaſion of impoveriſhing another; perſons of all ſtations and circumſtances may be equally happy; eternal day is common to the whole family of God.——Moral excellence and beauty is as amiable to the underſtanding, as the light of the ſun to the corporeal eye; in the enjoyment of theſe there is no exceſs; there is a greatneſs, an infinity, in them, ſuited to deſires which know no bounds.—A contemplation on this ſubject will rejoice the heart, elevate the mind, inſpire us with life and vigour in the performance of our duty, and a chearful dependence on the Providence of God.

The ſixth diſcourſe contains ſeveral uſeful reflections on the great period of all worldly ſorrow, tending to reconcile us to the common ſufferings of life.

In the ſeventh, youth and advanced age are compared, and their ſeveral advantages and diſadvantages repreſented. In youth, he obſerves, there is a pleaſing reliſh of animal life; the powers and ſenſes are lively; the affections and paſſions have a peculiar warmth; objects are new, and pleaſures agreeable to the ſenſes; we have then an opportunity to acquire arts and ſciences, and virtuous habits; we have time before us to anſwer all the ends and purpoſes of our being, and are particularly animated, in the various purſuits of life, by hope. On the other hand, reaſon and judgment, unaided by experience, are then weakeſt, and the paſſions naturally ſtrong. Falſe notions of beauty, dreſs, faſhion, and the like, have an unhappy tendency to ſpoil the taſte of the mind, and divert it from thoſe objects and purſuits which are much more important. But, above all, a fond imagination amuſes us with deluſive hopes;

hopes; and the expectation of a paradiſe on earth, is apt to make us negligent about the real paradiſe above.

In old age, judgment and experience are naturally to be expected; men are free from the importunity of youthful paſſions; exempt from the deluſions of hope, and eſcaped from many calamities and ſcenes of temptation. By a life of virtue and honour, they have gained an influence and authority, and are fit inſtructors of the young and unthinking. 'Theſe are the principal advantages of old age; againſt which are to be ſet the infirmities which generally attend it; ſuch as weakneſs of body; decays, perhaps, in the intellectual powers; a diſreliſh of life; a peeviſhneſs of ſpirit, or, which has a very unnatural appearance, an avaricious diſpoſition: but the worſt caſe of all is, when men have ſpent life ill; have neglected the true purpoſes of it, or have gone on in a courſe which is directly oppoſite to them, and ſo are fallen into a ſtate in which, if they can think impartially, their reflecting thoughts miniſter nothing to them but ſorrow and anguiſh, and the ſad forebodings of future miſery! As much honour and happineſs as crown the hoary head, when found in the way of righteouſneſs, ſo much pain and miſery muſt load that which is found in unrighteous courſes.'

From theſe obſervations, he concludes, that old age, when life has been ſpent in the purſuits of wiſdom and virtue, is the happieſt and moſt reputable ſtate of human life; that there are the ſtrongeſt encouragements for every one to improve the opportunities of youth; that early piety and virtue have a peculiar beauty; and that righteouſneſs is the only ſubſtantial glory of man in every ſtage of life.

The author's deſign in the eighth diſcourſe is to ſhew in what manner we ought to be affected by a review of our paſt life, and a proſpect of what is to come; viz. That we ought to reſtrain all vain expectations of long life, and conduct ourſelves in a manner becoming our age; that we ſhould not ſpend our days in a dream of indolence, or a courſe of diſſipation, but conſider what we have been doing in the world, and how far we have anſwered the deſign of our Creator; that a general view of life will yield ſatisfaction and pleaſure to the virtuous only; that we ought to form a judgment of what is future, from the experience of what is paſt; and from thence learn to moderate our notions of things; that the weight and duration of our joys and ſorrows are leſſening every moment, and that eternity is infinitely more important than this precarious exiſtence.

In the ninth diſcourſe the doctor endeavours to point out the boundaries of divine operation and human agency, with reſpect to the ſuſtenance, the comforts, and conveniencies of life, our

acquiſitions in knowledge and wiſdom, our improvement in religion, and the happineſs which God has annexed to it. Upon this ſubject he obſerves, that our Creator, without any agency of ours, has furniſhed us with the firſt materials of every thing neceſſary to our ſuſtenance, endowed us with intellectual powers and capacities, calculated for the attainment of wiſdom and virtue; and then left the uſe and improvement of theſe materials and powers to our own care and application.

In the tenth diſcourſe, he purſues the ſame ſubject, and enquires into the principal reaſons why God has left ſo much to the precarious agency of man. He obſerves, that the very idea of virtue depends upon a freedom of choice; that were there no ſphere of action allotted to us, patience, beneficence, ingenuity, and other excellent virtues and graces, could have no exiſtence.

'If, after all, ſays he, it ſhould be ſuggeſted, that on ſuppoſition of no ſtate of agency, and labour, and diſcipline appointed for us, though thus there had been excluded many virtues or graces of human life, yet there would not, on the other hand, have been many of thoſe vices, that ſtain and make it hateful: and that to be perfectly free from the latter, would be a cheap purchaſe at the expence of loſing the former. To this it may be anſwered, that no one poſſeſſed of thoſe virtues and graces, will ever think ſo. Human life will, to them, appear an high and moſt valuable favour, and gift of their Maker. And ſhall we think it was unfit for God to give exiſtence to that which is the moſt valuable thing in the creation, becauſe ſome, becauſe many, abuſe the opportunity given them of attaining to it, and make themſelves vile and contemptible? This is very abſurd; for thus, the human race ought not to have had a being, becauſe many are bad men; and, by the ſame reaſoning, the angelic orders ought not to have been created; becauſe ſome, nay many of them, have become devils. Still farther yet, the univerſe ought not to have been formed, though there is ſo much good in it, becauſe there is alſo much evil.'

In the concluſion he tells us, that we are not to imagine the life to come will be a ſtate of indolence and inactivity, or that contemplation will be the whole buſineſs and enjoyment of the bleſſed. 'Is it not rational, ſays he, to believe, that the great Director of the univerſe will find employment for us ſuitable to our ſtate and powers, and the perfected affections of the mind? We ſee the holy angels are repreſented in ſcripture, as ſerving him, as executing the purpoſes of his providence, throughout the world; and can any one imagine, that this leſſens their felicity? no ſurely; it greatly adds to it. And muſt we not believe the ſame concerning the perfected ſaints? It ſeems to be very rational;

tional ; and to the believing mind muſt be joyful, to think how much the ſphere of action may be enlarged ; how much more perfect the powers may be ; how liberal the ſervice, how important to the family of God ; with what delight performed, with what ſucceſs ! theſe are moſt agreeable ſpeculations—To think how ſome perſons of worth and integrity, who have laboured through this life in the loweſt ſtations and ſervices, ſhall be exalted ; and have high ſtations, honourable and important charges, allotted to them ! and how they ſhall, with the higheſt reliſh, go on in the exerciſe of their active powers, to their own everlaſting improvement ! what mere labours, in this world, would not a worthy perſon prefer, to a ſtate of indolence and inactivity ? But how much more are thoſe ſervices to be preferred to it, which are of the moſt liberal kind, and anſwer the beſt and moſt important ends ? what they particularly ſhall be, who can declare ? It is enough, that the bleſſed head of the whole family ſhall aſſign to every one his ſtation; and find for each his proper employment. For, as our rational and active powers are given to us as a gift, never to be recalled ; as they ſhall be eternally our own ; ſo we have all reaſon to believe, that we ſhall have the eternal exerciſe of them, in ſuch labours and ſervices as ſhall be ſuitable to our ſtate, and do honour to it.'

The ſubject of the eleventh diſcourſe is this, 'that as we are brought into being by the abſolute and ſovereign authority of our Maker, and could not have it in our choice whether we would accept of being, or not; we therefore unavoidably expect from our Maker's goodneſs and equity, that exiſtence ſhall not be puniſhment and miſery, but real advantage and happineſs to us, and what, if we could have had a choice, we would have choſen and deſired. But, at the ſame time, we ſee it was impoſſible that the higheſt happineſs which God could communicate, ſhould be communicated, unleſs we had been made voluntary moral agents ; fit to be the voluntary ſubjects of God's kingdom, and capable of the practice of virtue. Still, however, in this ſtate, we might, by departing from the rules and laws of life, be cut off from the happineſs intended for us, and be laid open to much miſery. This, when it comes to be the fact, is not imputable to our Maker, but only to ourſelves : and ſuch is the language of reaſon, and of ſcripture, throughout. At the ſame time our Creator hath manifeſted his great goodneſs to us, and his concern for our happineſs, eſpecially in the goſpel revelation ; and hath made ſuch proviſion for our ſupport and comfort in the way to that life which he hath ſet before us, that we have good reaſon to look on our creation as matter of favour and bleſſing to us. And as we are liable to

much evil, arising from our relations, connections, and dependencies, in the present state of things, which no care of the individual can prevent, but to which, in truth, his integrity and loyalty to his Maker lays him open; so we may be assured that such sufferings and losses shall be abundantly compensated, if there is not an impossibility for the Creator, and supreme Ruler himself, to compensate them: but such an impossibility we cannot at all conceive. The conclusion then is, that we actually have whatever might be reasonably expected from a good being, who by his absolute and sovereign authority, without any consent of ours, brought us into existence.'

The design of this sermon is to recommend honourable sentiments of the divine administration, and to point out the grounds upon which we are to maintain those honourable sentiments.

The twelfth discourse contains some useful reflections on the sovereignty of God, in the government of the world, particularly with regard to miracles, shewing that they were intended to manifest the glorious power of God, and to give credit to such as were commissioned by him to declare his will and councils to the world, and not designed to improve the present state of things, or make any corrections in the laws of nature; and that therefore the instances in which miraculous powers were exerted, were but very few, when compared with the innumerable instances in which we might imagine there was the same reason for exerting them.

The universal absolute dominion of God is considered in the thirteenth sermon—'Whatever we call power in the material system, throughout the universe; whatever power is exerted in the world of life, and by intelligent agents, from the lowest to the highest ranks, is, says he, in reality, the power of God.'

In the fourteenth discourse, the author treats of the glory of God, and shews that his perfections and works speak him infinitely above all other beings glorious; and that he is the fountain from which every thing, justly called glorious in his creatures, is originally derived: from these considerations he evinces the necessity of religious worship.

In the fifteenth sermon, he represents the importance of laying down a certain plan for the conduct of life; and in the sixteenth, considers the omnipresence of God.

In the seventeenth, he shews that the sense of right is the standard by which we must judge of the character and conduct of all moral agents, even of the supreme Being; and that all pretended defences of God's government, which rest upon anything inconsistent with this standard, are vain and impious, and, as Job justly calls them in the text (chap. xiii. 7.) *a mockery of God.* 'Many, very many, instances there have been, in which

men

men have contended unrighteouſly for God. What would we ſay to a judge, who ſhould impute the guilt of the action of one man to another, and condemn him for it, though it was an action to which he was no way acceſſary, and done many ages before he had a being. What ſhould we ſay to the judge who, for this action, would condemn to great and endleſs miſery infants, who never were capable of knowing, or of doing good or evil? What ſhould we ſay to a being, who, if he had power to make a world of intelligent moral agents, ſhould, before they had any exiſtence, form an invariable reſolution, under which the abſolute miſery of multitudes of theſe creatures ſhould be unavoidable? What ſhould we ſay to one, who beſtowed his favour and good-will on individuals, without the leaſt regard to perſonal character? What ſhould we ſay to one who would inſiſt upon conditions of obtaining his favour, which his ſubjects never had the opportunity of knowing, much leſs of performing? What injuſtice and tyrannical oppreſſion would we diſcern in ſuch proceedings? Yet men have entertained opinions, which led them to aſcribe even ſuch things to their Maker, and this in oppoſition to his own moſt direct and expreſs declarations; and have, notwithſtanding, earneſtly contended, that in all this God was righteous and good. This is, indeed, *talking deceitfully for him*; and giving glory to him at the expence of moral rectitude and goodneſs.'

He then proceeds to ſhew that there never can be any occaſion for ſuch defences of God's moral government, for *he is righteous in all his ways*; for though in ſome inſtances he may permit his ſervants to ſuffer in this world, he is their ſure and eternal friend, and will make them, in the end, completely happy.

In the laſt diſcourſe, he endeavours to ſhew, that the practice of righteouſneſs, or the performance of the divine will, is as grateful and refreſhing to the moral frame, as meat and drink to the animal life.

VI. *The* Hebrew *Text conſidered; being Obſervations on the Novelty and Self-inconſiſtency of the* Maſoretic *Scheme of pointing the ſacred* Hebrew *Scriptures: With a reaſonable Account of the Author's Plan of reading and conſtructing the Scriptural* Hebrew *without Points, &c. By* Norman Sievwright, A. M. *a Preſbyter of the Church, and Miniſter to the authorized Epiſcopal Congregation in* Brechin. 8*vo. Pr.* 2*s.* Millar.

THIS writer treats the Maſorets with great contempt, and explodes 'their pretended conjugations, piel and pual, vowel-points, accents, &c. as the whimſical and ſelf-contradictory dreams of a parcel of blinded, or deſigning infidels.' The

plan

plan upon which he proceeds is undoubtedly right. Thoſe rabbinical geninſes have encumbered the Hebrew language with a load of uſeleſs lumber, which Mr. Sievwright rationally endeavours to remove; but he is one of the moſt confident writers, the greateſt egotiſt we ever read. He talks in the ſtile of a firſt diſcoverer of a new country; whereas half a ſcore grammars have been written of late years upon the ſame plan, and one by Olivarius Bulus Vinſobrius, in 1658. Has Mr. Sievwright never ſeen Parkhurſt's Grammar and Dictionary? If he looks into Dr. Sharpe's Diſſertations and Letters upon the Hebrew language, he will ſee the argument againſt the points, and in favour of the alphabetic vowels, urged from the analogy of alphabets, with reaſons why in reading Hebrew, where a vowel is wanted, the reader ſhould ſupply (ε) in preference to any other vowel. If he writes again upon the ſubject, let him reply to Mr. Peter Whitfield's Diſſertation on the points, and to what Anthony Purver has ſaid in his notes upon Ezra. Mr. Sievwright concludes his Eſſay with ſome obſervations which he calls 'Intereſting remarks upon paſſages of ſcripture wrong tranſlated,' among which we meet with the following curious inſtance of critical ſagacity: 'Prov. xxx. 19. ought not to be rendered, "the way of a man with a maid," but, *the way of the Mighty One in the virgin:* which is as direct a prophecy of our Saviour's conception, as that in Iſaiah vii. 14. The radical ſignification of גבר is, to *prevail*, or to be *very ſtrong*,' &c.

This notable piece of criticiſm is not ſo complete as that of the ſagacious interpreter, who diſcovered a ſpiritual meaning in every clauſe of this paſſage; and inſiſted that not only *the way of the ſtrong man* ſignifies the conception of the Meſſiah, but that *the way of a ſhip in the ſea* implies his admirable courſe of life, amidſt the waves of the world; that *the way of the ſerpent upon a rock* indicates the reſurrection; or, alluding to the ſerpent which Moſes fixed on a pole in the wilderneſs, adumbrates his crucifixion; and that *the way of the eagle in the air* denotes his aſcenſion into heaven.

Such 'intereſting remarks,' Mr. Sievwright, to uſe your own expreſſion, ought to be 'devoted, with all the trumpery of Maſoretic invention, to what they deſerve—everlaſting neglect.'

VII. *Chriſtian Meditations. By the late Archdutcheſs* Mary-Elizabeth, *Daughter of the Infant Duke of* Parma, *and Conſort of the Archduke* Joſeph, *now King of the* Romans. *From the Original printed at* Vienna *by Authority.* 8*vo.* *Pr.* 1*s.* 6*d.* Nourſe.

THE generality of thoſe pious manuals which are called *Meditations*, are filled with the gloomy conceptions of a diſordered imagination, the languiſhments of myſtic love, the raptures

raptures of heavenly concupiſcence*, or the reveries of ſpiritual ſlumber. The religious ſoliloquies of St. Auſtin, Thomas à Kempis, and Gerard, the *pious breathings* of many nuns and friars, and the devotional compoſitions of many eminent divines abound with this ſolemn impertinence and ſanctified ſtupidity. We have ſeen few ſober, rational, and unaffected ſyſtems of devotion.

This production of the Archdutcheſs conſiſts of reflections on a variety of ſubjects, which indicate her ſerious frame of mind, deep ſenſe of religion, and uncommon goodneſs of heart. If the reader ſhould find little entertainment in the peruſal of theſe meditations, he ought to conſider that the illuſtrious writer had no views of popularity or literary fame, when ſhe committed them to paper; that ſhe only wrote them for her private uſe, for the employment of thoſe valuable moments which ſhe ſtole from the diſſipation and ceremonious attendances of a court, and conſecrated to the ſtudy of her ſalvation, the improvement of her ſoul, and the adoration of God.

MEDITATION VI.

On death relatively to one's ſelf.

'He who can look on death as an evil, muſt be very fond of this body, and he who is afraid of ceaſing to live, muſt be either very ſhort-ſighted, or his conſcience in a very ſad condition. What is life, if we reflect on it? And with how little concern ſhould we leave it? I know that the idea we form to ourſelves of the horrors of Death, is frightful; but it is only nature which it can affright. Repreſent to thyſelf, O my ſoul, the courſe of a mortal diſtemper, its pains, loathings, emaciations: what is there in them, which affrights thee? The body ſuffers; and this body, being tender, cannot bear ſufferings: theſe are the only pains. The heat of a violent fever, the decay of ſtrength, the impairment of this machine, terrify our delicacy, and exceſſive ſoftneſs. We gradually loſe the uſe of our limbs, we perceive the moment of our end making its approaches, we feel ourſelves diſſolving; the voice falters, reſpiration fails, what little natural heat remains, diminiſhes every inſtant: this is the condition of a dying perſon; a ſtate of pain and ſorrow, a ſtate at which nature revolts; yet, O my ſoul, is it a ſtate which ſhould not affright thee. I know this requires ſtrenuous efforts, and doing great violence to thyſelf. Yet theſe

* My *deareſt Lord*, when ſhall I *enjoy* and talk with *thee alone* in language *ſoft* and *tender*, *ſweet* and *charming*, as the *unreſerved retirements* and *endearing whiſpers* of the moſt *paſſionate lovers?* Thomas a Kempis tranſlated by Stanhope, p. 325, &c.

ſuffer-

ſufferings affect only the body; therefore, in this painful moment, conſider the dangers of the world, the troubles of life, and thou wilt look on death as a good, as a relief: it is delivering thee from a body, which was ever giving thee diſturbances and vexations, and prompting thee continually to offend God, whereas now thou art going to enjoy an eternal happineſs. This is the main point; and hence all thy terror: therefore thou feeleſt thyſelf guilty, and art afraid thy judge will prove inexorable. Is all confidence then departed from thee? is all hope utterly extinguiſhed in thee? Alas! knoweſt thou not his goodneſs? Knoweſt thou not that he is deſirous thou ſhouldſt be ſaved; that he is ready to forgive thee all thy ſins? But thou ſhuddereſt at a future expiation * of thy ſins; thou recoileſt at the thoughts, that, on leaving this body, thou ſhalt go and ſuffer, perhaps, for ages. Since ſuffer thou muſt, ſhouldſt thou not prefer thoſe ſufferings, which ſecure thee from damning thyſelf any longer? Thoſe of this world bear hard on thee, excite violent fits of impatience, extort murmurs from thee, caſt thee into deſpair, and may drive thee to utter ruin; whereas thoſe of a future expiation, by their purifying virtue, will totally remove every cauſe of fear. On making an atonement for thy ſins, thou ſhalt enjoy God; thy fate then ſhall be beyond all change; thy ſentence has been fulfilled. View therefore thy ſeparation from this body with a ſteady eye; and if thou dreadeſt God's juſtice, ſeek in contrition and penance to deſerve his clemency.'

VIII. *A Collection of Preternatural Caſes and Obſervations in Midwifery. By* William Smellie, M. D. *Vol. III.* 8*vo*. *Pr.* 6*s*. Wilſon.

THIS volume completes the work in midwifery, propoſed by the deceaſed author. The matter of it was compoſed before his death, and tranſmitted to London to be reviſed and publiſhed, as he had a few years before retired from buſineſs to Scotland. Of its authenticity there is hardly, we think, any doubt to be entertained, the character of the author is univerſally known, and the ſimplicity he introduced into the practice of midwifery will ever do honour to his memory.

From the beginning of this volume to page 400, he gives caſes to illuſtrate the doctrines delivered in the firſt volume upon laborious births, &c. Of theſe it is impoſſible for us to give any abſtract; we muſt refer our readers to the book itſelf,

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* We are ſorry to ſee the mind of this amiable princeſs diſturbed with the horrible idea of an imaginary purgation.

and we do not doubt but all practitioners in this art will be poſſeſſed of, and carefully ſtudy, this work, the beſt ſyſtem yet publiſhed upon the ſubject.

In page 400 the author gives us caſes of monſtrous births. The firſt is of two children adhering by their breaſts and bellies at one ſide, with one common umbilical cord. This, with many other uſeful preparations of the author's, are in the poſſeſſion of Dr. Harvie, his ſucceſſor in the teaching of midwifery.—The ſecond caſe is where a child was born without any cranium covering the upper part of the head; only the coverings of the pia and dura mater upon the brain, communicated by Mr. Pearce, apothecary to St. Thomas's hoſpital. After theſe he gives a variety of different monſtroſities in children, from the Philoſ. Tranſ. French Memoirs, &c. He relates three caſes in which he performed the Cæſarean operation, immediately after the death of the mother; but in all three, the child was dead. He takes a caſe from the medical eſſays of Edinburgh, of this operation being performed by a woman, and the patient ſurviving. He inſerts alſo a caſe communicated by Mr. Smith of Edinburgh, in which he performed the operation, when the mother was alive, but unſucceſsfully.

The next collection of caſes, is, Of lacerations of the external parts, and ruptures of the uterus. A ſmall laceration of the external parts is eaſily cured, by reſt and emollients, and concealing the knowledge of the accident from the patient herſelf. Great lacerations, where they extend to the rectum, and divide its ſphincter; or if they lay open the urethra, or bladder, are very ſeldom cured, without leaving very troubleſome complaints. Ruptures of the uterus, he informs us, are generally fatal.—In p. 455, et ſeq. he gives inſtances of the bad effects of giving too much, even of the moſt eaſily digeſted meat, to patients ſoon after delivery; ſome ſtrong patients may require a piece of chicken or other eaſily digeſted food: but this is by no means generally to be practiſed. Women in child-bed are often thrown into fevers by the too liberal uſe of ſpirits, &c. as cordials: he recommends great attention in this particular, from the fatal inſtances that have ocurred.—He adviſes quietneſs and ſleep to women after delivery, contrary to the opinion of ſome ignorant people, who think that it is better to keep them awake for ſome time; which can only be neceſſary in caſes of a profuſe flooding, that might endanger life: reſt and ſleep are uſeful even in abating hemorrhages. In caſes of coſtiveneſs, he adviſes the moſt mild gliſters; for he relates caſes of dangerous, even fatal, looſeneſs, brought on by the addition of a little ſalt to the glyſter. Theſe caſes of coſtiveneſs are ſuch as occur after delivery.—In floodings after delivery, he has always

found

found opiates internally, and vinegar applied to the pudendum, to be very efficacious, when the veſſels were not too much emptied: even the giving an opiate before delivery, is very efficacious in preventing ſuch dangerous floodings.

In coll. 44. he gives ſeveral caſes of prolapſus of the vagina, uterus, and rectum, with the methods employed ro reduce them, and the manner of beſt applying the peſſary.—Coll. 45. No. 1. he mentions the caſe of a tumour upon a child's head, from its being long detained in the paſſage, a thing which frequently happens. Compreſſes dipped in oil, vinegar, and ſpirits were applied; but on the third day, a fluctuation was felt in the tumour, which by the application of poultices of bread, milk, and a little oil, was diſcuſſed. He generally found theſe tumours diſperſed in this way. He cautions againſt the tight dreſſing of young children, as fatal inſtances have ariſen from it. Coll. 47 No. 1. contains caſes of convulſions from mould-ſhot heads. Convulſions often ariſe from the head of the child being violently preſſed, and thereby diſtorted: an endeavour ſhould be made to reſtore it to its proper form; bleeding and bliſtering he has always found effectual remedies againſt convulſions. No. 2. contains caſes of eruptions: the red gum, as it is called, often appears in new-born children: for the cure of it he gives only a little rhubarb, and in a few days the eruption ſcales off.—In coll. 48, he gives ſeveral caſes of green ſtools and apthæ in children. There is a very ſurpriſing caſe of this laſt diſeaſe, in which it would ſeem the whole alimentary canal had been covered with apthæ: notwithſtanding, the child recovered, by ſwallowing chicken broth; and when the mouth became ſo ſore as that the child could not ſwallow, by giving it in the form of glyſters, by gargariſing the mouth with barley-water and mel roſarum, the application of a bliſter upon the back, and ſome abſorbent powders with rhubarb, in a few days the thruſh went off, and the child recovered.—He finiſhes the volume with caſes and examples for young practitioners to ſhun errors, and cement the harmony betwixt male and female practitioners.

IX. *A Treatiſe on Fevers in general, their Nature and Treatment, &c. By* John Hawkridge, *Surgeon.* 8*vo. Pr.* 1*s.* Crowder.

THIS is a very ſingular treatiſe. The author propoſes in his title page to cure by methods *abſolutely new*; and, in reading over the pamphlet we find nothing which deſerves that epithet; the practices he may reckon as ſuch having been long followed by phyſicians, and are almoſt univerſally known.

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The author, however, ſeems worthy of commendation for his good intentions; tho' perhaps, had he been better acquainted with the writings of his cotemporaries, this treatiſe would never have been publiſhed, notwithſtanding, in the introduction he boaſts, that 'this tract, tho' ſmall, conveys a thorough knowledge of fevers to the practitioner, and furniſhes him with means to remove or relieve every ſymptom on a certainty, and why, or pronounce danger on their firſt appearance.' And again, he ſays, 'From the whole (meaning this treatiſe) may be gathered not only the properties, or virtues, of the cortex peruv. but mercury, and many other valuable medicines, which I hope will make us ceaſe to ſpeak any longer of their ſpecific uſes, as their effects are no more occult, but manifeſt and ſelf-evident.'

On the firſt chap. of fevers in general, nothing particular need be obſerved; he is very ſhort, remarking the principal and commonly known attentions in fevers with no great accuracy. He diſſuades from glyſters in fevers, except when cholic pains, as he ſays, attended with an obſtruction downward, render them neceſſary. The reaſon he gives ſeems not very good; for if proper emollient glyſters are given, there is little fear of their bringing on a troubleſome looſeneſs, which he apprehends; and beſides the regular ſtools they procure, the relaxation they induce in the ſyſtem, is very agreeable and comfortable to the patients.

In the intermittent fever, he recommends the bark, as it is commonly given, in the interval between the fits, to the doſe of ſix drachms, or an ounce. The only thing particular in his giving the bark is this, that he does not give any more of it, till the eighth and ninth days following, when he repeats the ſame quantity, one half to be taken on the one day, the other half the other day; becauſe, he ſays, it is the nature of the diſtemper to return the ninth or tenth day after it has been ſtoped, unleſs prevented by the bark. In our opinion, the patients had better take ſeveral doſes of the bark before the eighth or ninth day, to prevent the return of fits, which commonly attack ſooner, if at all. He aſſerts, that the common manner of giving the bark its force is as accurately known, as gun-powder in ſhooting, to which he compares it; and that its virtues are no longer occult, or deſerve to have the term ſpecific applied to them. How greatly has our author laboured to give a clear account how the bark operates, and to remove from it the term of ſpecific!

In conſumptions, he takes notice of the common ſymptoms, and gives the uſual remedies that are preſcribed. In one ſpecies of conſumption, which he calls dependent, that is, which has followed ſome other diſeaſe, he diſſuades from riding; in another

another ſpecies, which he calls the independent, he adviſes it, tho' perhaps it may be difficult to aſſign the reaſon.

He gives us a chapter upon what he calls elective glandular power; which, tho' we have read twice over, we can with difficulty unravel his meaning. Glands ſecrete particular fluids; one medicine affects one gland, whilſt another affects another; cantharides, the urinary paſſages; mercury, the ſalivary glands. He ſeems to ſuppoſe diſeaſes to ariſe from various morbid particles, of which ſome are ſuited to paſs off by one gland, ſome by another; therefore, if we give medicines ſuited to ſtimulate different glands, we are ſure of having all the morbid particles expelled: thus in ſcorbutic caſes 'does not the *phyſician* join cathartics, diaphoretics, diuretics, and frequently aromatics together, by which means ſeveral ſecretions are moved at one and the ſame time, the offending cauſe evacuated more or leſs, according to its particles being ſuited to ſuch or ſuch ſecretions, and to much more purpoſe than ſtrong purgatives alone at intervals?' In this manner he fills up this chapter, to which he ſubjoins another, containing the common rules for bleeding in fevers; the whole wrote in an inaccurate, and, in many places, ſcarce intelligible language.

X. *A ſhort Eſſay on that tormenting Diſorder the Rheumatiſm. Wherein is ſhewn, the Origin and Cauſes of that Diſtemper, &c. By* N. Maillard, *Surgeon.* 8*vo. Pr.* 1*s.* Johnſon.

THE author publiſhes this pamphlet to inform us, that he is poſſeſſed of a remedy for the rheumatiſm, not indeed ſuch a remedy as we have for many diſeaſes, that judiciouſly applied according to particular times and circumſtances of the diſeaſe, will for the moſt part remove ſuch diſeaſes; but a medicine that is infallible. Whatever time of the diſeaſe it is applied we may expect, nay depend, on a ſudden cure, tho' the diſorder may have baffled all the efforts of the medical tribe for years. In one night, or at moſt in a few days, rheumatiſms, which had continued even years, have by this medicine been entirely removed; as may be found among the caſes of patients inſerted at the end of the pamphlet.

It cannot be denied that ſome medicines have been diſcovered, whoſe powers in curing diſeaſes have been in a manner ſpecific, if we may be allowed the expreſſion; the further diſcovery of ſuch active medicines ſhould be diligently purſued, and, if any perſon is lucky enough to make ſuch diſcoveries, we would willingly allow him both the honour and pecuniary profits that might ariſe from them; but we would not ſo readily grant,

that

that every upſtart empiric ſhould enjoy himſelf in the deceits he endeavours to draw the public into. To return to the ſubject of the preſent eſſay: Before we had done reading it, we were frequently at the point of throwing the pamphlet from us, being ſo much provoked at the matter it contained, and the faulty ſtile in which that was communicated. The author pretends to give us an account of the rheumatiſm, its origin, and cauſes; which he does with very little judgment; what is accurate being almoſt literally borrowed from ſome former author. His diſtinction of arthrites and rheumatiſm is very lame; he endeavours to diſcriminate the ſpecies of pain in the two diſeaſes, which Sydenham had left rather vague. The kind of pain felt in the arthrites he deſcribes entirely from that author: the pain of the rheumatiſm he himſelf ſays is accompanied with tenſion, oppreſſion, a ſenſe of weight, and coldneſs, without any conſpicuous tumour or redneſs; how little this accords with the pain generally felt in the acute rheumatiſm, the moſt ignorant know.

What is uſeful in the firſt chapter is borrowed very injudiciouſly from other authors, interſperſed with matter of his own, of not much importance. In the ſecond chapter we expected to find ſomething new, as it is intitled *the Author's Obſervations.* We expected here ſome ſagacious facts and obſervations on this *tormenting diſeaſe*, that might have eſcaped the obſervation of others. How greatly were we diſappointed, when we found it taken up with telling us, that medicines had now been found for cancers, fevers, and the venereal diſeaſe; and that he had, at length, diſcovered a moſt certain one for the rheumatiſm, notwithſtanding the malice and detraction of a thouſand enemies. Towards the end of the chapter he has this remarkable paragraph.

'If I ſhould ſwell out this little treatiſe to a folio, there could be no more ſaid, than what has been obſerved concerning the rheumatiſm. As for the ſymptoms, they are beſt known to the patients, and the diagnoſtic and prognoſtic will avail little to thoſe readers for whom this is intended.'

The laſt chapter is intended to confirm the truth of the virtues of his medicine, by producing caſes of *eminent thread-makers and hoſiers*, &c. cured by it. The caſes are in general inaccurate, and thoſe, the dates of whoſe cures are mentioned, are about two, three, or four years ago; ſo that one would be apt to imagine, that the medicine ſo much boaſted of here has fallen into diſrepute; and that this pamphlet is a feeble effort to regain its reputation. The caſe of one of the patients is very remarkable. A woman was afflicted with the ſciatic for an year and a half, in ſuch a violent degree, that ſhe was conſtrained to drag her leg after her when ſhe attempted to walk; ſhe could

find no relief in the common methods; but in one night's time, by the application of his medicine, the ſciatic vaniſhed, as he ſays, and gave way to the ſuperior power of the remedy. Caſe 10. is little leſs ſurpriſing. A woman that had a lumbago for a long time ſo violent, that ſhe was compelled to walk with her head and body inclined downwards, was cured in one night by this ſurpriſing medicine, which we may ſurely call, as he does the Peruvian bark, *an emplatic drug*. Such is the ſubſtance of this pamphlet. We would adviſe Mr. Maillard, and all who attempt to intrude their noſtrums on the public, to write in a more agreeable and intelligible ſtile, which will probably be of no little ſervice in vending their medicines.

XI. *Experimental Eſſays on the following Subjects. I. On the Fermentation of Alimentary Mixtures. II. On the Nature and Properties of Fixed Air. III. On the reſpective Powers, and Manner of Acting, of the different Kinds of Antiſeptics. IV. On the Scurvy; with a Propoſal for trying new Methods to prevent or cure the ſame, at Sea. V. On the Diſſolvent Power of Quick-Lime.* By David Macbride, *Surgeon.* 8vo. *Pr.* 5*s.* Millar.

THE ingenious author of theſe Eſſays has given the public a ſet of curious experiments and uſeful reflections; and tho' the different ſubjects of them may at firſt view appear of a very detached nature, yet the reader, either by peruſing the following account, or, by having recourſe to the book itſelf, will ſoon be convinced of the ſtrict relation of one to the other.

Fixed air, the principal ſubject of theſe eſſays, is very little underſtood by the generality of chemiſts or phyſicians: though the nature and ſome of the properties of this body was the diſcovery of the late worthy Dr. Hales; yet his doctrines on this ſubject, founded on experiment, are very little cultivated, or even attended to by the Britiſh, and ſtill leſs by foreign phyſicians. About ten years ago, Dr. Black, profeſſor of chemiſtry at Glaſgow, publiſhed a diſſertation for a degree in phyſic; wherein, by a great number of accurate and convincing experiments, he proved, that air of a particular kind entered into the compoſition of many bodies; that bodies poſſeſſed different degrees of attraction for this air: therefore, if a body already united to air was joined to another deprived of its air, if this laſt ſubſtance had a ſtronger attraction to the fixed air than the former, the air would immediately leave the firſt to join the laſt; that bodies had different properties, according to the abſence or preſence of this air, &c. Hence many formerly inexplicable phænomena in chemiſtry, are eaſily and ſatisfactorily reſolved, and a road chalked out for greatly improving this ſcience. This diſſertation of Dr. Black's was put into Engliſh (at leaſt that part

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of it regarding fixed air) and publiſhed in the Phyſical and Literary Eſſays by a ſociety at Edinburgh. Mr. Macbride has purſued the ſame experimental plan of enquiry, on the ſame ſubject, but more extenſively; and the reſult of it is preſented to the public, of which we now enter on the account.

Eſſay I. On the Fermentation of Alimentary Mixtures.—The digeſtion of the aliment which this eſſay is intended to illuſtrate, has been a ſubject much canvaſſed both among the ancients and moderns; even almoſt all the opinions of the latter had partiſans among the former. Hippocrates and Galen maintained, that ſomewhat ſimilar to the culinary preparation of our victuals by heat, went on in the ſtomach. After theſe had retained their high rank almoſt unmoleſted in the ſchools of phyſic, for a long time, the chemiſts ſucceeded: they held, that digeſtion depended upon fermentation, a chemical proceſs; and in like manner, all the changes in the body had ſomething analagous to them in their wonderful art. Hence fermentation, as the cauſe of digeſtion, was adopted in the ſchools, but ſo poorly ſupported by them, that it ſoon gave way to the theory of the mechanical phyſicians: theſe alledged, that digeſtion was accompliſhed by the trituration which the aliment ſuffered in the ſtomach from its muſcular coats. In one ſet of animals, there is ſome appearance of trituration by a muſcular power aſſiſting in a ſmall degree. In other animals, their native heat we would ſuſpect as inſufficient to bring on or maintain a fermentation that would reſolve the texture of the bodies they live on. Our author takes the only way to arrive at the diſcovery of truth in this matter, and fix the wavering ſyſtems of phyſiologiſts; we mean, the method by experiments, which cannot be too much purſued.

The firſt thing our careful experimenter enquires into, is a proof of ſomewhat generated during the firſt ſtage of fermentation, and the manner in which fermentation proceeds; for this purpoſe he prepares ſix mixtures of bread and water, and theſe joined to different animal and vegetable matters. The author has forgot to mention the quantity of the two firſt, but we imagine, there were four ounces of each. 'Theſe mixtures, being put into phials not cloſely ſtopped, were all placed in a moderate degree of heat, on the top of a ſand furnace, wherein a retort was at work, on a proceſs which required a continual fire for three or four days.' We are very far from criticiſing ſmall faults that every author may fall into: if we ſhould happen to mention them, it is not from any malicious cavilling diſpoſition; but that, in a ſecond edition of the work, they may be corrected, and the public benefited. In making experiments, great accuracy, calmneſs, and ſagacity is re-

quired, and not only in making them, but alſo in communicating them to the public. From the nature of our office, we are forced to obſerve the inaccuracy of the heat mentioned in the above paragraph, *a moderate degree of heat.* Above, or below, the human heat? Was that heat always equal during the four days? or, laſtly, were all the phials in an uniform degree of heat?—He gives a ſynoptical table of the different appearances in theſe mixtures, at different times. The general progreſs of the fermentation he deſcribes in the following words: 'In three or four hours the inteſtine motion was evident; and ſoon after, all the ſolid part of the mixtures roſe to the top; bubbles of air, and a thick ſcum, formed on the ſurface; a vapour, with ſome degree of pungency, and which extinguiſhed fire, now began to diſcharge itſelf, and the peculiar ſmell of the ſeveral ingredients having gradually gone off, a ſweetiſh kind of flavour, in ſome of the mixtures not unlike that of fenugreek-ſeed, ſucceeded to it; while the motion becoming very briſk, little pieces of the ſolid matter every moment fell to the bottom of the phials.

'This inteſtine motion continued for the periods expreſſed in the table; and by the time that it had ceaſed, the mixtures were clear, great ſhare of what formerly floated having now fallen down; they were alſo perfectly ſweet, and ſuch of them as were committed to diſtillation, ſent over a water, or phlegm, with a ſlight degree of pungency, and of the ſame ſweetiſh ſmell of the mixtures, excepting one, that had a little of the rancid, or cheeſy flavour.'

From his finding a ſweet liquor produced in theſe mixtures, he objects to the common diviſion of fermentation, into that of vinous, acetous, and putrefactive; would rather have the ſtages marked by numbers 1, 2, 3, or, by the terms, ſweet, ſour, putrid. The ſweet, he would ſubdivide into two ſpecies; that which produced a ſweet, pungent, inebriating liquor, and that which produces a ſweet, (i. e. ſweet as oppoſed to ſour and putrid) not inebriating liquor. We would not differ much about terms, if they are ſufficient to convey diſtinct and clear ideas; but perhaps there is really four ſtages of fermentation here, and probably the generation of a ſweet, neceſſarily preceded that of an inebriating liquor, as might perhaps have been obſerved in ſufficiently large quantities: but this by the way, as we ſhall not here enter into diſcuſſions of that nature.

In one of the phials in the above experiments, he ſuſpended a piece of putrid mutton, ſo as to be acted upon only by the vapour ariſing from the mixture; another piece of putrid mutton he immerſed into one of the fermenting mixtures; they were both rendered ſweet. The vapour that ariſes from theſe mixtures ſeems to be air, but air of different properties from com-

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mon atmoſpherical air ; extinguiſhing flame, and, as we ſhall find afterwards, animal life too. The next ſet of experiments was to the number of 21, bread, ſaliva, animal, and vegetable ſubſtances, mixed variouſly together; but they were very improperly managed in reſpect to heat: however, the appearances at different times in them he gives in a table. From theſe experiments he propoſes his theory of digeſtion : ' The food, divided by *maſtication*, and mixed with the *ſaliva*, is fitted for beginning the *inteſtine motion* very ſoon after the alimentary ſubſtances are received into the ſtomach ; this motion being raiſed by the temperate warmth of the place, by the remains of the former meal, and by the fermentative power of the *ſaliva* and *gaſtric juice*. The firſt effect of this motion, is, to throw up to the ſurface the ſolid part * of the alimentary mixture; which ſoon again ſubſiding, the air which buoyed up the ſolid particles having eſcaped, the union of theſe is preſently deſtroyed, and the whole mixed with the digeſtive fluids ; this intimate mixture being much aſſiſted and completed by the agitation cauſed by the periſtaltic motion, by the alternate preſſure of the diaphragm and muſcles of the abdomen, and by the continual pulſation of the neighbouring large blood-veſſels.

' Thus the aliment paſſeth on from the *ſtomach* into the *duodenum*, and through the long tract of the *ſmaller inteſtines* ; where having its original nature entirely changed, by the admixture of the *bile* and *pancreatic* juice, but *chiefly* by the fermenting motion, which ſtill continues going on, the ſeveral kinds of food are all blended and mixed together into one mild, ſweet, and nutritious liquor, now in briſk fermentation, called *chyle*. This *chyle*, ſo compounded, is taken up by millions of little abſorbent veſſels, fully charged with the ſubtle, active, antiſeptic ſpirit, and conveyed to the *receptacle* ; where, and in the *thoracic duct*, it is further mixed with great quantities of *lymph*, and, after no very long courſe, is poured into one of the large veins, in order to communicate its inteſtine motion to the blood, to prevent the natural tendency of the fluids to putrefaction, and to repair the waſte which our bodies, every moment of our lives, muſt neceſſarily ſuſtain.' The difficulties that appear here in reſpect to his making ſuch a free uſe of air, or his antiſeptic ſpirit, he endeavours to clear up in the ſecond eſſay. In other reſpects, his theory is the ſame as has been adopted by many of the moderns.

The ſecond Eſſay is upon the nature and properties of fixed air. In this he preſents us with a great many accurate, curious, and uſeful experiments ; but theſe it is impoſſible to detail here ; we muſt refer the curious reader to the Eſſay itſelf, and ſhall on-

* This may be obſerved in eructations after a hearty meal, as our author takes notice,

ly mention a few of the moſt remarkable things in paſſing. Saliva, added to a fermentable mixture, brought on the fermentation ſooner than it would have come on without it. A portion of rum added retarded the commencement of the fermentation, but when it once began, the motion in the mixture was briſker, and its courſe was ſooner over than without this addition.—— Experiment 4. Two ounces of caudle made of oaten-gruel, Liſbon white-wine and ſugar, with a little lemon juice, was put into one phial, and the ſame quanity of caudle and two drachms of ſaliva, into another; the fermentatory motion in the laſt began immediately, never became briſk, and ceaſed in about fourteen hours: a ſmall quantity of air was extracted at firſt; the former without the ſaliva, never ſhewed any ſigns of motion. 'Hence we ſee the reaſon, (ſays he) why this ſort of caudle ſits ſo light with people whoſe bowels are apt to give too much way to diſtending *flatus*; ſuch as lying-in women, and perſons in feveriſh diſorders.' From Experiment 7. it appears, that honey is much leſs fermentable, mixed with animal ſubſtances than ſugar, and this laſt leſs ſo than common wort; he thence reaſons, 'Perhaps thoſe diſturbances in the bowels, which are often obſerved in people of delicate and very irritable conſtitutions, after the uſe of honey, are occaſioned by this refractory quality, ſince it may lie a conſiderable time undiſſolved in the ſtomach, and there act as a ſtimulating ſalt.' Experiment 9. By transferring air, ariſing from different fermenting bodies, to the cauſtic volatile alkali, or the volatile ſpirits, made with quick lime, which does not effervеſce with acids, it became mild, and effervеſced briſkly with acids. He gives the reaſon of quick-lime rendering this alkali cauſtic, in its preparation from ſal ammoniac; it is nothing more, than that the quick-lime being deprived of air in calcination, and having a ſtronger attraction to the acid than the volatile alkali has, on being joined to the ſal ammoniac, it diſlodges the alkali, which being volatile, comes over into the receiver, and the quick-lime having no air, can give none to the alkali; hence it is cauſtic, not effervеſcing, as effervеſcence ariſes from the detachment of air. He ſpeaks of the quick-lime's detaining the fixed air of the crude ſalt; this we do not underſtand, as not knowing any experiment in proof of this air in the crude ſalt. Be that as it will, in caſes where the volatile alkali is united to an acid of ſuch a fixed nature, as to allow the alkali to riſe in diſtillation, leaving the acid behind; the alkali there comes over in a cauſtic, non-effervеſcent ſtate, which is a proof, that no fixed air adhered to that compound ſalt, and probably ſuch is the caſe with ſal-ammoniac. Experiment 13. ſhows the fermentation that takes place upon a mixture of powder of the bark, of ſaliva, and afterwards

terwards upon the addition of bile, on which there was a ready fermentation: from hence he would account for the operation of bark; but we can hardly imagine this experiment, carelefsly managed, ſufficient for a proof of the operation of the bark in a living body. After Experiment 15. he enters into the diſpute, whether air exiſts in the blood? This he maintains in the affirmative; and that it exiſts in ſuch a ſtate as to be a counterballance to the weight of the atmoſphere, dilating or contracting according to the different alterations in the weight of the external air expreſſed by our barometer. From Experiment 17 to 21, incluſive, the putrefaction of bodies in vacuum is tried. In a partial vacuum an animal ſubſtance putrifies very ſoon, in a perfect, will keep much longer; but, as he ſays himſelf, theſe experiments deſerve repetition. Experiment 22 to 25, incluſive, is with the teſtacea: they all promoted putrefaction, except earth of alum, which he attributes, with a great deal of reaſon, to perhaps ſome portion of acid adhering. We are ſorry to ſee, that in ſome of theſe experiments, he employs compounds, where he ſhould have uſed ſimples. Experiment 26, to Experiment 34, incluſive, are to prove that putrid ſubſtances may be, and ought to be, regarded as alkaline: his experiments ſhow the exiſtence of the volatile alkali in putrid blood; but in reſpect to gall, if it exiſts, which there is great reaſon to believe, it poſſeſſes different properties from thoſe of the common volatile alkali, and ſeems to have a weaker attraction than it to acids.

Eſſay III. On the reſpective power of antiſeptics.—He begins with the trial of the antiſeptic power of ſaline bodies, of which Dr. Pringle has given formerly an accurate account. The firſt experiment is with acids. He took thoſe of vitriol, ſea-ſalt, tartar, with vinegar and lemon-juice, diluted all nearly to a ſimilar ſtrength; theſe all preſerved mutton ſweet four days, the time of the experiment, except the acid of tartar, in which the mutton began to putrify the third day. Alkalis and neutral ſalts, of which he tried two, *ſpiritus mindereri* and vitriolated tartar, all ſhowed antiſeptic virtues. He did not make any experiments upon aſtringents, reſinous bodies, and the others Dr. Pringle had tried. The reaſon of the antiſeptic power of ſaline and reſinous bodies, he gives in theſe words: 'All *ſaline* bodies have a ſtrong *affinity* with *fixed air*; and likewiſe *reſinous bodies* are moſt *tenacious* of *fixed air*, for they are only ſoluble in water when deprived thereof; and *hence* the *antiſeptic virtue* of *all* theſe ſubſtances; for they are all of them capable of ſuch extremely minute diviſion, that their particles can moſt eaſily penetrate into any animal, or vegetable body, and *there*,

immediately join themſelves to the *fixed air* of thoſe bodies, *where* remaining, they do, like the lime, when divided and diſſolved in water, keep back putrefaction by *preventing* the *inteſtine motion*, and *reſtraining* the *flight* of the *fixed air*.' This rationale ſeems to be ſomewhat ſtrange; reſinous bodies ſeem to have in their compoſition a good quantity of air, and we do not know any experiment that has the leaſt tendency to prove that camphire has any attraction to fixed air, proportionable to its great antiſeptic power. The author goes on in Experiment 6. to a ſet of experiments for reſtoring ſweetneſs to putrid mutton. The acids of vitriol, ſea-ſalt, vinegar, and juice of lemons, all manifeſted a power of this kind. Alkalies ſeemed alſo to poſſeſs this power in a ſtrong degree; but the volatile alkali communicated ſuch a flavour to the mutton, that boiling even would not deſtroy it. Neither vitriolated tartar nor *ſpiritus mindereri* gave ſweetneſs; aſtringents, lime-water, ardent ſpirits, decoction of bark, valerian, and infuſion of chamomile flowers, were equally inefficacious in reſtoring ſweetneſs. But a piece of putrid mutton being immerſed in the vapour, or liquor of fermenting melaſſes wath, was ſoon ſweetened, and acquired a firmneſs at the ſame time. The mutton rendered ſweet by acids, upon being boiled fell all to pieces, not depending upon its being over boiled, but probably, as he ſays, on the acids having diſſolved a part of the earth of the animal ſubſtance. Putrid fleſh he finds rendered ſweet by effervescing mixtures of acid and alkali.

After theſe experiments, the author goes on to take notice of the ſcurvy, and the method of curing it by a plentiful ſupply of freſh vegetables; and proceeds to make the grand application of many of the preceding experiments. All ſubſtances in fermentation yield a quantity of fixed air; freſh vegetables furniſh this in great abundance, and from their furniſhing this ſo copiouſly, he thinks their virtue in curing the ſcurvy depends. If this be the caſe, any matter that would ſupply to the body a proper quantity of this air might be uſed as a cure for this diſeaſe, when freſh vegetables are not to be procured. This ſubſtance he has thought of, and goes on, in the next eſſay, to inform us what it is.

In Eſſay IV. the author informs his readers what he thinks might be uſed in the cure of the ſcurvy, when freſh vegetables cannot be had; this is wort made from malt. The malt might eaſily be carried to ſea, where it would remain good a long time. He gives particular directions of the manner of preparing the wort, and food of it; recommending it earneſtly to all perſons that have an opportunity of trying a method that bids ſo fair for ſucceſs, to put it in execution.—Honey, melaſſes, or ſugar, may ſupply the place of malt.—In this eſſay he recommends a regular

gular and uniform cloathing for the navy as for the army; as cleanlineſs in ſailors would undoubtedly prevent many diſeaſes they are ſubject to. He ſubjoins, as an appendix to this, an extract from the works of Woodall (an old Engliſh ſurgeon) upon the ſcurvy, which he deſcribes very well, giving a good and diſtinct method of cure.

Eſſay V. treats of the diſſolvent power of quick-lime. Dr. Black, in his treatiſe, had fully proved the effects of fixed air upon this body; that being united with it, it became inſoluble in water, effervescent with acids; in ſhort, became what it was before, i. e. calcarious earth. Our ingenious author wanted to render theſe effects of air viſible to the eye, which he eaſily accompliſhed, by transferring air from an effervescent mixture into lime-water; upon which it grew turbid, a matter was precipitated to the bottom, which by its effervescency on the addition of an acid, manifeſted itſelf to be calcarious earth. He propoſes the making an artificial ſulphureous water, by diſſolving ſulphur in water by means of quick-lime, precipitating the quick-lime by the addition of air, and diluting the ſolution to a proper ſtrength. This, he ſays, reſembles the natural ſulphureous waters in taſte, ſmell, tranſparency, and not liable to ſuffer any precipitation by acids; but it differs from the natural in this, that a fixed alkali renders it turbid. By transferring air to a ſolution of ſoap, the oily part ſeparated; the cementing principle, as he ſays, being reſtored to the oil: but is there not ſome reaſon to believe, that the air transferred, by uniting with the alkali, rendered it ſo mild, as to make it incapable to retain its mixture longer with the oil? Camphire he diſſolved in lime-water, and though he precipitated the lime, the camphire ſtill remained diſſolved; nor could he find any method to ſeparate the camphire; myrrh, gum guiacum, aſa fœtida, &c. yielded ſtrong ſolutions in lime-water, which do not become turbid on the addition of water, as the ſpirituous tinctures of thoſe ſubſtances.

As lime-water had the lime precipitated by any thing that yielded fixed air, he made uſe of it as a teſt of ſubſtances containing fixed air, that, if the lime was precipitated upon the addition, he concluded ſuch a ſubſtance had furniſhed air to the lime. This, though not a juſt criterion, might ſuffice in the caſes he employed it. Brown ſugar and recent juices of vegetables threw down precipitates from lime-water; refined ſugar ſcarce any. Fermented liquors, after ſeveral hours, precipitated only a very little. Urine makes a precipitation: hence he takes notice of the ſmall benefit we are to hope for from lime-water, as a lythontriptic, ſeeing the lime is detached from the water, by the urine and many other bodies it muſt meet with, before it

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gets at the urinary paſſages; and obſerves, that our chief dependence for a ſolvent of the ſtone muſt be on the cauſtic alkalis, properly ſheathed. Perſpirable matter from the lungs, ſweat, freſh blood, craſſamentum of blood, milk from the breaſt, all precipitated a little from lime-water. Saliva, bile, ſerum of blood, hardly gave any effervеſcing precipitate. He makes ſeveral uſeful remarks upon theſe experiments; but we ſhall only mention that on the gout. He is inclined to think that, in gouty conſtitutions, the juices are too much loaded with fixed air, 'which not only impairs the abſorbent power of the digeſtive fluids, but alſo diſpoſeth the earthy and ſaline particles of the blood, to run into concretions, which obſtruct and tear the ſmall veſſels wherein they happen to be impacted.

'If this be the real condition of the fluids in gouty conſtitutions, lime-water, or the cauſtic alkali, would promiſe fair to be excellent *antarthritics*; and perhaps the benefits which accrue to patients, from the uſe of certain waters, may ariſe, in great meaſure, from theſe waters containing an earthy matter diſſolved therein, *void* of *fixed air*, and which have an abſorbent power, like what is obſervable in lime-water; which enables them not only to help digeſtion, but alſo to diſſolve, in ſome meaſure, the concretions that conſtitute the diſeaſe.'

Thus we have given ſome account of this work, wiſhing the ſucceſs of our author may excite others to purſue the ſame experimental plan, the ſure method to acquire uſeful maxims in natural philoſophy.

XII. *The Traveller, or a Proſpect of Society. A Poem. Inſcribed to the Rev. Mr.* Henry Goldſmith. *By* Oliver Goldſmith, *M. B.* 4*to*. *Pr.* 1*s.* 6*d.* Newbery.

THE author has, in an elegant dedication to his brother, a country clergyman, given the deſign of his poem:—'Without eſpouſing the cauſe of any party, I have attempted to moderate the rage of all. I have endeavoured to ſhew, that there may be equal happineſs in other ſtates, though differently governed from our own; that each ſtate has a peculiar principle of happineſs; and that this principle in each ſtate, particularly in our own, may be carried to a miſchievous exceſs.'

That he may illuſtrate and enforce this important poſition, the author places himſelf on a ſummit of the Alps, and, turning his eyes around, in all directions, upon the different regions that lie before him, compares, not merely their ſituation or policy, but

but thoſe ſocial and domeſtic manners which, after a very few deductions, make the ſum total of human life.

'Remote, unfriended, melancholy, ſlow,
Or by the lazy Scheld, or wandering Po;
Or onward, where the rude Carinthian boor
Againſt the houſeleſs ſtranger ſhuts the door;
Or where Campania's plain forſaken lies,
A weary waſte expanded to the ſkies.
Where'er I roam, whatever realms to ſee,
My heart untravell'd fondly turns to thee;
Still to my brother turns, with ceaſeleſs pain,
And drags at each remove a lengthening chain.——
Even now, where Alpine ſolitudes aſcend,
I ſit me down a penſive hour to ſpend;
And, plac'd on high above the ſtorm's career,
Look downward where an hundred realms appear;
Lakes, foreſts, cities, plains extended wide,
The pomp of kings, the ſhepherd's humbler pride.
When thus creation's charms around combine,
Amidſt the ſtore, 'twere thankleſs to repine.
'Twere affectation all, and ſchool-taught pride,
To ſpurn the ſplendid things by heaven ſupply'd.
Let ſchool-taught pride diſſemble all it can,
Theſe little things are great to little man;
And wiſer he, whoſe ſympathetic mind
Exults in all the good of all mankind.'

The author already appears, by his numbers, to be a verſifier; and by his ſcenery, to be a poet; it therefore only remains that his ſentiments diſcover him to be a juſt eſtimator of comparative happineſs.

The goods of life are either given by nature, or procured by ourſelves. Nature has diſtributed her gifts in very different proportions, yet all her children are content; but the acquiſitions of art are ſuch as terminate in good or evil, as they are differently regulated or combined.

'Yet, where to find that happieſt ſpot below,
Who can direct, when all pretend to know?
The ſhudd'ring tenant of the frigid zone
Boldly aſſerts that country for his own,
Extols the treaſures of his ſtormy ſeas,
And live-long nights of revelry and eaſe;
The naked Negro, panting at the line,
Boaſts of his golden ſands and palmy wine,
Baſks in the glare, or ſtems the tepid wave,
And thanks his Gods for all the good they gave.—

Nature,

Nature, a mother kind alike to all,
Still grants her bliſs at Labour's earneſt call;
And though rough rocks or gloomy ſummits frown,
Theſe rocks, by cuſtom, turn to beds of down.
From Art more various are the bleſſings ſent;
Wealth, ſplendours, honor, liberty, content:
Yet theſe each other's power ſo ſtrong conteſt,
That either ſeems deſtructive of the reſt.
Hence every ſtate, to one lov'd bleſſing prone,
Conforms and models life to that alone.
Each to the favourite happineſs attends,
And ſpurns the plan that aims at other ends;
Till, carried to exceſs in each domain,
This favourite good begets peculiar pain.'

This is the poſition which he conducts through Italy, Swiſſerland, France, Holland, and England; and which he endeavours to confirm by remarking the manners of every country.

Having cenſured the degeneracy of the modern Italians, he proceeds thus:

'My ſoul turn from them, turn we to ſurvey
Where rougher climes a nobler race diſplay,
Where the bleak Swiſs their ſtormy manſions tread,
And force a churliſh ſoil for ſcanty bread;
No product here the barren hills afford,
But man and ſteel, the ſoldier and his ſword.
No vernal blooms their torpid rocks array,
But winter lingering chills the lap of May;
No Zephyr fondly ſooths the mountain's breaſt,
But meteors glare, and ſtormy glooms inveſt.
Yet ſtill, even here, content can ſpread a charm,
Redreſs the clime, and all its rage diſarm.
Though poor the peaſant's hut, his feaſts though ſmall,
He ſees his little lot, the lot of all;
Sees no contiguous palace rear its head
To ſhame the meanneſs of his humble ſhed;
No coſtly lord the ſumptuous banquet deal
To make him loath his vegetable meal;
But calm, and bred in ignorance and toil,
Each wiſh contracting, fits him to the ſoil.'

But having found that the rural life of a Swiſs has its evils as well as comforts, he turns to France.

'To kinder ſkies, where gentler manners reign,
We turn; and France diſplays her bright domain.

Gay

Gay ſprightly land of mirth and ſocial eaſe,
Pleas'd with thyſelf, whom all the world can pleaſe.——
Theirs are thoſe arts that mind to mind endear,
For honour forms the ſocial temper here.——
From courts to camps, to cottages it ſtrays,
And all are taught an avarice of praiſe;
They pleaſe, are pleas'd, they give to get eſteem,
Till, ſeeming bleſt, they grow to what they ſeem.'

Yet France has its evils:

'For praiſe too dearly lov'd, or warmly ſought,
Enfeebles all internal ſtrength of thought,
And the weak ſoul, within itſelf unbleſt,
Leans for all pleaſure on another's breaſt. ——
The mind ſtill turns where ſhifting faſhion draws,
Nor weighs the ſolid worth of ſelf-applauſe.'

Having then paſſed through Holland, he arrives in England, where,

'Stern o'er each boſom reaſon holds her ſtate,
With daring aims, irregularly great,
I ſee the lords of human kind paſs by,
Pride in their port, defiance in their eye,
Intent on high deſigns, a thoughtful band,
By forms unfaſhion'd, freſh from Nature's hand.'

With the inconveniences that harraſs the ſons of freedom, this extract ſhall be concluded.

'That independence Britons prize too high,
Keeps man from man, and breaks the ſocial tie;
See, though by circling deeps together held,
Minds combat minds, repelling and repell'd;
Ferments ariſe, impriſon'd factions roar,
Repreſt ambition ſtruggles round her ſhore,
Whilſt, over-wrought, the general ſyſtem feels
Its motions ſtopt, or phrenzy fires the wheels.
Nor this the worſt. As ſocial bonds decay,
As duty, love, and honour fail to ſway,
Fictitious bonds, the bonds of wealth and law,
Still gather ſtrength, and force unwilling awe.
Hence all obedience bows to theſe alone,
And talent ſinks, and merit weeps unknown;
Till time may come, when, ſtript of all her charms,
That land of ſcholars, and that nurſe of arms;
Where noble ſtems tranſmit the patriot flame,
And monarchs toil, and poets pant for fame;

One

One ſink of level avarice ſhall lie,
And ſcholars, ſoldiers, kings unhonor'd die.'

Such is the poem, on which we now congratulate the public, as on a production to which, ſince the death of Pope, it will not be eaſy to find any thing equal.

XIII. *Annotations, Critical and Grammatical, on* Chap. i. ver. 1—14. *of the Goſpel according to St.* John, *&c. &c. By* James Merrick, *M. A. late Fellow of* Trinity-College, Oxford. *8vo. Pr. 6d.* Newbery.

'THE knowledge of a language, ſays Mr. Merrick, conſiſts in an acquaintance with the words of which it is compoſed, and with the forms of conſtruction, phraſes, and idioms contained in it. What chiefly diſcourages young perſons from the ſtudy of the Greek language, is perhaps a great number of words which they meet with in every Greek author that they read, which ſeem wholly new to them. But this difficulty (ariſing from the copiouſneſs of the language) will inſenſibly decreaſe, if the learner will but apply himſelf to an accurate ſtudy of the particular forms of conſtruction and the phraſeology uſed by the Greek writers; nor do I know any method by which the knowledge of them can be acquired in ſo eaſy, ſo uſeful, and ſo agreeable a manner, as by comparing, at the entrance on this ſtudy, the leſs common conſtructions and expreſſions of the New Teſtament with the parallel forms of ſpeech that occur in the heathen writers.

'The following annotations will, it is hoped, ſupply the young ſtudent with a conſiderable ſtock of materials for his memory and obſervation to work upon, which he may afterwards enlarge by reading Mr. Blackwall's Treatiſe on the Sacred claſſics, and the writings of other critics, who have made it their particular buſineſs to illuſtrate the New Teſtament from heathen authors. It has been my general aim, in the courſe of this work, to take notice of the forms of conſtruction in St. John's Goſpel, that are likely to appear difficult to the learner, and to offer ſuch explanations as the remarks of preceding commentators, and my own imperfect collection from heathen writers, have enabled me to give. I have alſo taken notice of ſeveral expreſſions, which tho' not difficult, have yet ſeemed worthy of remark, as having either been ſuppoſed by learned men to be Hebraiſms, or appeared to be particular and uncommon.——The queſtion, how far the language of the Greek Teſtament correſponds with the Hebrew and is borrowed from it, has occaſioned much diſ-

puta

pute among the learned; nor can any man, let his acquaintance with the writers in both languages be ever ſo extenſive, be ſuppoſed capable of deciding it.—That ſeveral expreſſions in it remarkably correſpond to the Hebrew of the Old Teſtament, and receive great light from it, is very evident; but it is alſo certain, that many other expreſſions which have ſome obſcurity in them, are the very ſame that are uſed by antient heathen authors, and are therefore to be explained from them. Now, if any perſon ſhould, from the great number of expreſſions pronounced by learned men to be Hebraiſms, conclude that the ſtile of the writers of the New Teſtament is much more different from that of heathen authors than it really is, he may poſſibly perſuade himſelf, and endeavour to perſuade others, that an acquaintance with the latter would contribute but little to the explication of the former.'

We readily acknowledge, with Mr. Merrick, the utility of comparing the language of the New Teſtament with that of heathen writers; as by this method the reader may gain an intimate acquaintance with the Greek idioms, and diſcover the propriety of ſome reputed ſoleciſms, and the import of ſome obſcure expreſſions in the ſacred writers. But we totally reject the notion of an unlimited application of heathen authors to the interpretation of the New Teſtament, and the deciſion of religious controverſies. The Scriptures are books of a ſingular kind, containing a ſyſtem of doctrines and ſentiments, which never entered into the imagination of any heathen writer. Many important terms and phraſes are therefore uſed by the Evangeliſts and Apoſtles, in a ſenſe which is very remote from the purpoſe to which they are applied by the claſſic authors; and their meaning is only to be aſcertained by conſidering the context, and thoſe paſſages in Scripture, in which the ſame expreſſions occur. With regard to Hebraiſms, &c. we can only ſay, that it is unreaſonable and abſurd to expect the ſtile of Plato and Xenophon in the writings of a fiſherman of Galilee.

Mr. Merrick's notes are learned and uſeful.—An advertiſement is prefixed to this pamphlet, recommending the compoſition of Greek indexes, and intimating the advantages to be received from them in learning the Greek language.

XIV. *Some Account of the Character of the late Right Hon.* Henry Bilſon Legge. *4to. Pr.* 1*s.* Almon.

IF the character, which is the ſubject of the ſheets before us, had been permitted to enjoy the ſame repoſe with the body, it would have ſtood a much better chance to have been favourably received, both by the preſent age and poſterity. But when it is expoſed to public view as ſomething extraordinary, we imagine it will ſhare the fate of old goods at an auction; and whatever the impertinent vender may ſay in its favour, the byſtanders will eaſily detect many imperfections. A bad workman and wretched materials will never make any figure,, and in the piece before us, it is difficult to determine whether the ſubject or the execution merit the ſeverer cenſure.—We can by no means think it a compliment that the deceaſed bore his promotions with moderation, as the contrary would have betrayed a childiſh want of underſtanding. That he roſe to ſuch high honours ſolely by his merit, is indeed ſomething extraordinary; but, if we may give our opinion, he would have reſted in a much lower department, if there was a fixed proportion between merit and places.—We ſuppoſe the panegyriſt had ſome good reaſons for paſſing over in ſilence the religion of his hero, and are ſorry to find him alſo interdicted expatiating on his virtues. For it ſeems he did not pretend to be ſingular in any; to which we readily ſubſcribe; but it is certainly abſurd to lay a ſtreſs upon accompliſhments that were merely conſtitutional, as they cannot found any claim to merit, and are frequently to be met with in the moſt abandoned diſpoſitions.—Our author then gives us one of his maſter-ſtrokes in panegyric; for after being able to ſay nothing particular of the virtues of the deceaſed, he in the next paragraph aſſures us, that he was diſtinguiſhed by abilities leſs common than even his virtues: which might be the caſe, and yet his abilities be nothing extraordinary.—As to his great proficiency in the various branches of polite literature, and taſte for works of imagination, we never before heard of them. But what ſurprizes us moſt, is, that the deceaſed was one of the firſt wits of the age, a diſcovery which none perhaps but this author could have made; for we imagine, that he only wore his wit like the burleſque hero, on particular occaſions, perhaps when in company with the author, where it might appear to advantage, as many, who from their intimacy, abilities, and rank, had a right to enjoy a ſhare of it, have frequently complained of a forbidding ſhyneſs and uncourtly reſerve.——As to his generoſity, we have only the writer's word for it, who, we hope, has experienced it; but a large fortune collected in a few years, ſeems

to contradict any thing that can be urged on that head; and a rigid œconomy in a man of affluence will always and juſtly be eſteemed the produce of a narrow ſoul. With reſpect to his great command of temper, the author's aſſertions might be called in queſtion, as he might not poſſibly at all times ſpeak of thoſe in power, when he himſelf was out, with the candour here inſinuated; and it is but too evident from the detail before us, that his diſappointments made a deeper impreſſion on his mind than is conſiſtent with a boaſted equanimity. His abilities as a financier we ſhall leave to thoſe who are more converſant in that ſubject, and who may poſſibly make larger deductions from his demands on that head.——We now come to the concluding ſcene of this piece, containing the machinery of a county election, in which we cannot but animadvert on an illiberal ſarcaſm with reſpect to Mr. Stuart's fortune, who undoubtedly inherits a better than Mr. Legge, or even his anceſtors. With reſpect to the expences and diſturbances of this affair, it might have been avoided, if Mr. Legge had not thought proper to break his repeated aſſurances to ſeveral gentlemen of the county, in order to compliment his friends at court.—In ſhort, the malice of party could not have thrown ſo laſting a ſtain on the deceaſed's character as this pitiful defence from a friend, who might as well endeavour to perſuade the world, that Mr. Legge's ſtature was ſix feet, as that his abilities were of the firſt magnitude; for he was certainly a luminary too minute for the ſphere in which he moved.

But, that we may give fair play to this doughty performance, let us examine it more particularly. His preſent M——y, when prince of Wales, had a very good opinion of Mr. Stuart, and intimated to lord B. his inclination that he ſhould be brought into parliament as knight of the ſhire for the county of Southampton. We find nothing in the publication before us that ſuggeſts any pre-intimation that his royal highneſs could have of Mr. Legge's intention to ſtand for the county; on the contrary, the editor tells us, that *the buſtle of a popular election was unnatural to his liberal mind and manners.* This being the caſe, might not lord B. without any high-treaſon againſt Mr. Legge, encourage the regard which his royal highneſs entertained for Mr. Stuart?

Well, we ſhall let that paſs, and take the account before us for our guide. An invaſion from France was threatened; lord B. thought that parliamentary conteſts during ſuch a ſeaſon were not decent, and might be dangerous; and by lord B's. advice Mr. Stuart declined ſtanding for the county, of which Mr. Legge had notice from Mr. Martin. Mr. Legge, in his anſwer to Mr. Martin, thinks that he owes no favour at all to lord B.

on that account; becauſe Mr. Stuart had not only no chance for being elected, but muſt have ruined himſelf had he proſecuted his intentions.

On the 12th of December 1759, Mr. Legge received a verbal meſſage, expreſſing his royal highneſs's deſire that he would not ſtand for the county of Southampton, but ſupport his royal highneſs's nomination of two members; who, as appears, were the marquis of Carnarvon and Mr. Stuart. Mr. Legge refuſed to comply with this deſire. Lord B. ſends him a very genteel meſſage, deſiring him to conſider ſeriouſly of the matter, but at the ſame time informing him, "that the prince would by no means deſire him not to ſtand, if Mr. Legge ſhould repreſent himſelf, as in honour bound, not to decline ſtanding for Hampſhire." Mr. Legge adhered to his engagements notwithſtanding the inclinations of his royal highneſs. The late king died next year, and at the end of the firſt ſeſſions of parliament after his preſent majeſty's acceſſion, Mr. Legge was diſmiſſed, or as he choſe to expreſs it, turned out of the chancellorſhip of the Exchequer.

Such, gentle reader, are the outlines of this important controverſy, diveſted of the courtly complexion of ſtateſmen's billets; for the whole ſeems to be little more than a negociation by verbal meſſages, or, at moſt, by cards. What tremendous aſſurance was it in lord B. to encourage a prince of Wales, when of age, in his endeavours to bring into parliament a gentleman, of whom he had a good opinion, and who by birth, character, and fortune, was unexceptionably entitled to that honour! Did no former prince of Wales ever aſſume ſo much authority? We are of opinion that the behaviour of his royal highneſs on this occaſion was delicate, and in the moſt ſtrict conſtitutional ſenſe, irreprehenſible, even on the face of the malignant account before us.

But Mr. Legge loſt his place; *ergo*, it was becauſe he oppoſed lord Bute. Some politicians, who know more than we do, may, perhaps, deny the conſequence. They may tell us, that Mr. Legge did not loſe his place through lord Bute's means, but becauſe he became totally diſagreeable and uſeleſs to the then two pillars of the ſtate, the firſt commiſſioner of the treaſury, and the GUIDING ſecretary of ſtate. Some unlucky political eve-dropper may inform us farther, that many a time did lord Bute labour hard to reconcile differences in that illuſtrious triumvirate, after the general election was over. In ſhort, never did publication deſerve better the application of the line from Horace,

Parturiunt montes, naſcitur ridiculus mus!

FOREIGN

Foreign Article.

XV. *Dictionaire Philoſophique Portatif.* That is, *A Portable Philoſophical Dictionary.* 8*vo.* *Pr.* 4*s.* 6*d.* *Imported by* Nourſe.

THIS philoſophical dictionary has made a great noiſe abroad, and was publiſhed without any name either of the bookſeller or author; yet we apprehend that very few will be miſtaken in regard to the latter. M. Voltaire's ſtile and manner have ſomething ſo peculiarly ſtriking, that it is almoſt impoſſible not to diſtinguiſh them, even under the greateſt diſguiſe: but in this new performance, the ſpirit and genuine humour of the author diſplay themſelves in the ſtrongeſt manner, and render it unneceſſary to proclaim his name to the public. Yet whilſt we admire the ſuperior abilities of ſo great a genius, who near half a century has held the ſceptre of French literature; it is pity that we are ſo often obliged to condemn him for the proſtitution of thoſe abilities on trifling and obſcene ſubjects, for his prejudices againſt revealed religion, and for his affecting on every occaſion to ridicule the ſacred writings, eſpecially thoſe of the Old Teſtament. Amidſt the beauties with which the work before us is embelliſhed, we are ſorry to meet with ſeveral blemiſhes of this nature, which greatly diminiſh its merit.

In treating of the kings of the Iſraelites, he ſeems to be of a very ſingular opinion, as coming from a perſon who ſtill profeſſes Chriſtianity, that the books of Kings and Chronicles were not written by divine inſpiration. He ſuppoſes the theocracy to have ceaſed upon the commencement of the monarchy, and thence concludes that the hiſtory of the kings of the Iſraelites muſt have been written like that of other nations; for God, he ſays, would never take the pains to dictate the hiſtory of a people whom he no longer governed. Then, after relating the aſſaſſinations and cruelties of many of thoſe kings, he ſays, 'It muſt be confeſſed that, if the Holy Ghoſt inſpired the writer of this hiſtory, he choſe a ſubject of very little edification.' In another article he makes extremely free with Solomon, and has the audacity to join with Grotius in ridiculing the Song that goes by that prince's name. He ſeems to doubt whether David left his ſon Solomon ſo great a treaſure as is recorded in Scripture, and thinks it difficult for him to have amaſſed in the little country of Paleſtine more ſpecie than is now current, as he pretends, in all parts of the globe. Then, in regard to the forty thouſand ſtalls of horſes for chariots, and twelve thouſand horſemen, mentioned in the fourth chapter of the firſt Book of Kings, he flouriſhes away in a ſtrange man-

ner: 'Suppoſing each ſtall to have contained ten horſes, the number would have amounted to four hundred thouſand, beſides the twelve thouſand ſaddle-horſes. This is a magnificence beyond all example in hiſtory, and ſtill more ſurpriſing for a country that at preſent breeds no other beaſts of burden than aſſes. But probably the times are changed, and ſo wiſe a prince who kept a thouſand concubines, might alſo have four hundred and twelve thouſand horſes, were it only to take an airing with thoſe ladies along the lake of Genneſareth, or that of Sodom, or towards the brook of Cedron, one of the moſt delicious ſpots upon the face of the earth, though the brook, it is true, be dried up nine months in the year, and the ſoil be ſomewhat ſtony.'

This is a ſpecimen of our author's humour and ridicule in regard to a hiſtory which, indeed, he conſiders as of no more than human authority. His prejudices againſt Paleſtine and the Jewiſh nation are very ſtrong, as may be ſeen in his Univerſal Hiſtory: but it betrays a great weakneſs to argue from the preſent ſtate of that country to its condition in former ages, eſpecially at the period here mentioned, when it made ſo flouriſhing a figure. With as much reaſon might a modern traveller deny the pompous accounts of Rome and its warlike citizens, on beholding the barrenneſs of the Campagna di Roma, and the effeminacy of the preſent inhabitants of that capital.

The truth is, M. Voltaire is a great poet, and ſo was Mr. Pope; and if both had confined themſelves within their own ſphere, the one would not have made ſo bad a figure as a philoſopher, nor the other as a divine. Unfortunately our French bard in his old age finds his head turned towards religion, or rather towards religious ſpeculations. He has been dabbling lately, not only with the fathers of the church, but alſo with the ſchool-divines and modern commentators of Scripture. We have been informed, that he employs great part of his time in reading Calmet's Dictionary, and the comments of that learned monk on the Scripture. The fruit of this reading, it ſeems, is a dictionary of his own compoſing, and of a complex kind, for it is both theological and philoſophical, as if he were determined to ſhine in every branch of literature. His next attempt, perhaps, will be to favour the public with ſermons; which would not ſurpriſe us ſo much as thoſe publiſhed by the author of ſo looſe a piece as Triſtram Shandy: for we have had pretty good intelligence, that whenever our great genius happens to be ſeized with a fit of illneſs, his courage, or his philoſophy as he terms it, intirely fails him, and he is as much afraid of hell-fire and the devil, as a child is apt to tremble at the mention of ſpirits and hobgoblins. In this, however, he

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is not ſingular; for another bold thinker, and great genius of the preſent age *, ſhewed the ſame puſillanimity in his laſt illneſs.

Hi ſunt qui trepidant, & ad omnia fulmina pallent. JUV.

We may venture, however, to predict that Chriſtianity will never be a great ſufferer by the preſent performance. The manner in which our holy religion is attacked, is ſo weak and ſuperficial, and the arguments are ſo trite and common, that the miniſters of the goſpel have no occaſion to be afraid of ſuch an antagoniſt. Our author ſeems to be one of thoſe who are of opinion that Chriſtianity is not founded on argument; and therefore he affects on every occaſion to ſubmit his underſtanding to faith: but while he believes, or pretends to believe, every myſtery, he produces every argument to expoſe its abſurdity. And here we muſt own, he acts diſingenuouſly, by reaſoning only on one ſide of the queſtion: poor faith, our holy faith, is conſtantly dragged in to ſolve the difficulty, or rather to ſhew the ignorance of the believer. 'The learned, he ſays, muſt be ſilent, when the church ſpeaks; for the church is infallible.'

Theſe are blemiſhes, which, as we before obſerved, may diſfigure, but do not intirely deſtroy the merit of this work. Tho' Voltaire is no divine, he is a poet, an hiſtorian, a philologer, and, in ſhort, in many reſpects a moſt agreeable writer. The preſent compoſition ſeems to be a collection of looſe eſſays, reduced to alphabetical order. In all probability, they were intended as materials for a larger performance, which he had not time or patience to finiſh. In ſuch a multiplicity of articles he has an opportunity of diſplaying not only his wit and humour, but a great fund of erudition. Where he does not intermeddle with religion, he is very entertaining, and oftentimes inſtructive. Even when writing on religious matters, he is not always deſerving of cenſure; for inſtance, his article on toleration is excellent, and ſhews him to be endowed with good-nature and a fund of humanity. This appears even in the ſingularity of many of his notions, which were owing to the favourable opinion he entertains of mankind. He thinks that we are not naturally prone to vice; that virtue conſiſts only in doing good to our neighbour; that neither the Romans nor Greeks were idolaters, &c.; opinions which, however erroneous, are an indication of his benevolent diſpoſition. In the midſt of all his prejudices againſt the Jews, we are amazed at the beautiful character he gives of the hiſtory of Joſeph. 'If we view this hiſtory, he ſays, only as an object of curioſity and litera-

* Monteſquieu.

ture, it is one of the moſt valuable monuments of all antiquity. It ſeems to be the model of all the oriental writers; it is far more affecting than Homer's Odyſſey; for an hero who forgives, is apt to ſtrike us much more than another who breathes the ſpirit of revenge. We look upon the Arabs as the firſt authors of theſe ingenious *fictions*, which have been afterwards imitated by all nations; but I ſee nothing in all their writings comparable to the hiſtory of Joſeph. The whole account almoſt is marvellous, and the concluſion is extremely pathetic. In this ſtory we meet with every thing that conſtitutes an epic poem; the intrigue, the unravelling, the peripetia, and the marvellous.'

There are ſeveral other articles extremely curious and intereſting, as thoſe on prejudices, on government, on glory, on one's country, on luxury, on war, &c. which our limits will not permit us at preſent to analyſe: we ſhall therefore conclude with a ſhort extract from the article entitled, "Whatever is, is right," where he ſo beautifully expoſes the abſurdity of that ſyſtem. 'Leibnitz imagined he had done great ſervice to mankind, in demonſtrating that we ought to be content with our condition; that the Deity could do no more for us; and that of all poſſible ſyſtems he had undoubtedly choſen the beſt. What is then to become of original ſin? I care not what is to become of it, ſaid Leibnitz in private to his friends; but in public he affirmed that original ſin was a neceſſary conſequence of the beſt of all poſſible worlds. What! ſhall the expulſion of our firſt parents from the center of pleaſure, where they might have enjoyed perpetual felicity, had they not unfortunately eaten of the apple; ſhall our living in miſery, and begetting miſerable children, tormented themſelves, and tormenting others; ſhall our frail ſtate of malady and chagrin, our painful diſſolution, and, to crown all, our burning for ever in hell; ſhall all this, I ſay, be deemed a conſequence of the beſt of worlds? I am ſure it is not a good world for us, and I know not how it can be reckoned good in regard to the Deity. Leibnitz knew there was no anſwer to this objection; yet he wrote huge volumes, without underſtanding a word of what he wrote. To deny there is any ſuch thing as evil, may be ſaid in the way of jeſt by a Lucullus in perfect health, while he is at dinner with his friends and his miſtreſs in a ſumptuous palace; but let him only put his head out of the window, he will ſee enough that are troubled with evils; let him be ſeized with a fever, he will be convinced of the reality of evil himſelf.

'The origin of evil is an abyſs which none as yet have been able to fathom. This has obliged ſo many ancient philoſophers to have recourſe to two principles, one good, the other bad,

bad. The Greeks for the ſame purpoſe invented the ſtory of Pandora's box. My lord Bolingbroke thought to ſolve the difficulty by furniſhing the celebrated Mr. Pope with the ſyſtem of *Whatever is, is right.* But this will not do: their ſyſtem means nothing more than that the univerſe is governed by invariable laws. We all know that; and if we were inſenſible of pain, there would be no objection to this philoſophy. But we ask you, Whether there are not evils that affect our ſenſes, as pain, &c. and what are they owing to? There is no ſuch thing as evil, ſays Pope; or if there be any particular evil, it conſtitutes the general good. The fall of man is the plaiſter which we Chriſtians find for theſe ſores of body and ſoul: but Bolingbroke laughs at original ſin, and Pope takes no notice of it; ſo that it is clear their ſyſtem ſtrikes at the very foundation of Chriſtianity, without giving us any explanation. Yet ſome have pretended to affirm, that this ſyſtem affords us great conſolation.

> God (ſays Mr. Pope) ſees with equal eye, as lord of all,
> A hero periſh, or a ſparrow fall;
> Atoms or ſyſtems into ruins hurl'd,
> And now a bubble burſt, and now a world.

A very pretty conſolation indeed! viz. that God will not alter his eternal laws for ſo vile a creature as man. You muſt allow, however, that this vile animal has a right to cry out when in pain, and to inquire why thoſe eternal laws are not made for the good of every individual. This ſyſtem, therefore, repreſents the Author of nature as a powerful but tyrannical king, who gives himſelf no trouble about ſacrificing the lives of four or five hundred thouſand men, and obliging the remainder to drag out their days in miſery, provided he can compaſs his ambitious deſigns.'

MONTHLY CATALOGUE.

16. *Colonel* Draper's *Anſwer to the* Spaniſh *Arguments claiming the Galleon, and refuſing Payment of the Ranſom Bills, for preſerving* Manila *from Pillage and Deſtruction: In a Letter addreſſed to the Earl of* Halifax, *&c.* 8*vo.* *Pr.* 6*d.* Dodſley.

THIS is ſuch a performance as might have come from the pen of a Cæſar pleading, on his return to Rome, in favour of thoſe brave fellows whom he commanded when he obliged the remote Britons to give ſecurity for the ranſom of their iſland. The expedition to the Manilas was the moſt diſtant, the moſt difficult, the moſt promiſing, but muſt be the

leaſt profitable of any undertaken during the courſe of the late war, if the Spaniſh claims are admitted. Colonel Draper, while he commanded it, had given us occaſion to praiſe his fortitude, conduct, and humanity; and now that it is finiſhed, we admire the ſpirit and elegance of his compoſition as a writer. He appears as great now that he is *togatus*, as he did when he was *paludatus*. But it may be proper to give our readers a ſlight idea of this controverſy, which on the part of the Spaniards is ſo ſhameful.

The Engliſh troops entered Manila by ſtorm on the 6th of October 1762, their total, according to the colonel, amounting to little more than two thouſand, a motley compoſition of ſeamen, ſeapoys, Caffres, Laſcars, Topaſees, French and German deſerters. Several hours elapſed before the chief magiſtrates (among whom we ſuppoſe was the archbiſhop, who acted as governor of the place) could be brought to a conference on the ſubject of a capitulation, which the humanity of the Engliſh was willing to grant, to exempt the city from plunder; and during that time the colonel admits the inhabitants might have ſuffered conſiderably from the captors. The archbiſhop and magiſtrates, when aſſembled, were told by the Engliſh admiral and general, that they were at liberty to propoſe ſuch terms of compenſation as might ſatisfy the fleet and army, and exempt them from pillage and its fatal conſequences. They accordingly propoſed terms, but very inadequate to their ſituation. The Engliſh admiral and general preſented another paper entitled, "Conditions on which the city of Manila ſhall be preſerved from plunder, and the inhabitants maintained in their religion, goods, liberties, and properties, under the government and protection of his Britannic majeſty." By thoſe conditions the Spaniſh officers and ſoldiers were to be priſoners of war, and their military ſtores and magazines were to be delivered up to the Engliſh, who were likewiſe to take poſſeſſion of all the forts of the iſland. The fourth and laſt condition was as follows; "The propoſitions contained in the paper delivered on the part of his excellency the governor and his council, will be liſtened to, and confirmed to them, upon their payment of four millions of dollars, the half to be paid immediately, the other half to be paid in at a time to be agreed on; and hoſtages and ſecurity given for that purpoſe."

Thoſe conditions were likewiſe ſigned by the archbiſhop and his council. Being thus delivered from all danger, they tranſmitted to their court at Madrid a paper importing, that they were forced to ſign a capitulation, by which the Engliſh promiſed to preſerve their city from pillage; but that, in violation of the ſame, general Draper gave it up to be ſacked and pillaged for forty hours by four thouſand Engliſh, who plundered

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it of more than a million of dollars; they therefore inſiſted that no capitulation was valid but that which had been preſented by themſelves (the Spaniards), and complained at the ſame time of the horrid force and violence they laboured under.

The colonel very juſtly obſerves, that in every capitulation in ſuch caſes, one of the parties muſt be under the apprehenſion of being put to the ſword, but that is no reaſon for its being violated; and that the fourth article of the Engliſh paper is the condition upon which the Spaniſh terms were accepted of. He likewiſe proves from the copy of the orders which he iſſued, that his troops after the capitulation were obliged to obſerve the ſtricteſt diſcipline, and that no pains were wanting on his part and that of the admiral, to recover and reſtore the money, plate, and jewels that had been ſtolen.

Such is the anſwer of this brave commander (who has reaped no other fruits of his ſervices but the thanks of the Houſe of Commons) to the Spaniards, who have abſolutely refuſed payment of their ranſom bills, and claim reſtitution of the galleon taken at the ſame time. The facts he advances ſpeak for themſelves more than millions of affidavits can from a people who would think perjury itſelf meritorious, provided they could injure the Engliſh.

17. *A Reply to the Defence of the Majority, on the Queſtion relating to general Warrants.* 8*vo.* *Pr.* 1*s.* Almon.

This production is ſpawned out of the Enquiry into the Doctrine concerning Libels, which we have already reviewed; and therefore contains nothing new.

18. *Obſervations on a Pamphlet, publiſhed by* J. Almon; *intitled, Some Account of the Character of the late Right Honourable* Henry Bilſon Legge. 4*to.* *Pr.* 3*d.* T. Payne.

Though we cannot allow Mr. Legge to have poſſeſſed thoſe extraordinary abilities aſcribed to him by his poſthumous panegyriſts, eſpecially the author of the pamphlet we have already reviewed; yet we are far from thinking that his talents were either ſo illiberal or contemptible as they are here repreſented. In ſhort, we can by no means approve of the contents of this pamphlet, which are ſcarce ſufficient to fill a quarter of a column of a common news-paper.

19. *Verſes on the Approach of Peace.* 4*to.* *Pr.* 3*d.* Horsfield.

A panegyric on the king; and if this verſifier, as he pretends to be, is really a poor man, we moſt heartily recommend him to the patronage of ſome of his majeſty's ſervants, who are able to relieve him much more than we can by beſtowing encomiums upon his performance.

20. *An Elegy on the Death of the late very celebrated Mr.* Charles Churchill. 4*to*. *Pr.* 1*s*. Nicoll.

This is a ſevere, we wiſh we could ſay unjuſt, ſatire on the memory of the departed bard. As a ſpecimen of the author's talent in ſatire, we ſhall give place to the following lines.

> 'The *ſcornful Atheiſts*, when fate ſtruck the blow,
> And ſentenc'd C——ll to the ſhades below,
> As generous ſoldiers, their commander ſlain,
> Were ſeen to weep, and join the mournful train!—
> No wonder; for in him they loſt a friend,
> Who, firm in life, kept firm unto the end;
> Who, to promote a laugh among a few,
> Made angels weep, and made them tremble too!
> View'd as fanatic ev'ry thought of grace,
> And dar'd to ſtare damnation face to face.'

Did it not ſeem ungenerous in us to offer what ſome might call an inſult to the aſhes of the dead, we would give ſome farther extracts of this poem; but without ſpecifying the compliments which the author very genteely, and we hope juſtly, pays to the Reviewers.

21. *Miſcellaneous Reflections: or, An Evening's Meditation. A Poem. By* T. L. 4*to*. *Pr.* 1*s*. Richardſon *and* Urquhart.

We beg leave to borrow a term, or rather a pun, from a learned profeſſion, by pronouncing the performance before us to be an Harveian lecture, extremely florid, ſentimental, pious, poetical, and all that, being quite in the manner of that idea-fraught writer the reverend Mr. Hervey; though the author at the ſame time ſeems to have had in his eye Dr. Young's Night Thoughts.

22. *The Temple of Tragedy. A Poetical Eſſay.* 4*to*. 1*s*. Burnet.

Poetry, mere poetry, the moſt contemptible drug that can rot on a bookſeller's ſhelf. Theſe gentlemen-poets would think it ſacrilege to approach the ſhrine of Apollo with a noun ſubſtantive unepithetized. This poet would not for the world mention the ſun's rays without calling them *gariſh*. A grove with him muſt be *darkſome*; moſs is *wild*; a cell is *ruſtic*; a ſcene is twice *bleſt* in three lines; a retreat is *calm*; the retreat of genius is *ſacred*.

> When ruin *vaſt* with *giant* ſtride
> Stalk'd on to ſeize his *falling* prey;
> When *Roman* rage and *barb'rous* pride
> Had juſt eclips'd *fair* Albion's day.

In ſhort, after a very attentive peruſal of this poem, we can ſcarcely find through the whole a ſingle ſtanza unepitheti-

zed, ſometimes doubly, ſometimes trebly, the characteriſtic that diſtinguiſhes *poetry* from *genius*. The reader, however, is by no means to ſuppoſe that we think this a contemptible performance. The verſification is harmonious, the characters which it contains of the great maſters of the drama are juſt, and every reader who has a reliſh for *mere* poetry, muſt be more than pleaſed with this performance; nor do we fear to foretel, that if the author is young, he may ripen into genius.

23. *A Poem on the Immortality of the Soul. Tranſlated from the* Latin *of* Iſaac Hawkins Brown, *Eſq*; *By* J. Cranwell, *M. A. Late Fellow of* Sidney-College *in* Cambridge. *4to. Pr.* 1*s.* 6*d.* Rivington.

Whatever prepoſſeſſions critics have always entertained, that an epic poem is the nobleſt effort of the human mind, we cannot help thinking that didactic poetry is ſuſceptible of all the beauties of the epic, when properly introduced, and may be improved to more exalted purpoſes. If the argument of Tully in favour of the ſuperiority which eloquence has over the other arts is concluſive, the preference muſt be given to didactic poetry over the epic, becauſe we have a greater number of complete models in the latter than the former. Lucretius, with a genius certainly equal to the epic, often flags, and is unequal both in ſentiment and verſification; not to mention the fundamental errors of his philoſophy. The ſame may be ſaid of his antagoniſt Polignac, in whoſe work for one intenſe gleam of genius we are obliged to do penance through twenty pages of proſaic unphiloſophical verſification. Even the didactic lines of Horace, notwithſtanding the brilliancy of his wit and ſenſe, have their inequalities; and we riſk not a great deal in ſaying, that Mr. Pope is the only *qualis ab incæpto*. But Pope knew his depth, and never ventured out of it; and this renders him the moſt pleaſing of all ethic, moral, philoſophical, and didactic poets. He never went into a ſtream, of which he did not ſee the bottom, and was therefore always ſecure againſt, what we may call, a plunge.

The original of the poem before us does honour to Engliſh learning, and Mr. Cranwell has approved himſelf to be every way equal to the taſk of tranſlating it. A few expletives excepted, he is leſs unequal than his original.

24. *The Capricious Lovers; A comic Opera. As it is performed at the Theatre Royal in* Drury-Lane. *By Mr.* Robert Lloyd. *The Muſic compoſed by Mr.* Ruſh. *8vo. Pr.* 1*s.* 6*d.* Griffin.

It is impoſſible to read this comic opera, without admiring the ſpirit of the author, who could write ſo eaſy, ſo pretty, and, in many places, ſo original a dramatic compoſition, under the circum-

circumſtances he was, and yet ſubmit to take the hint of the plot from an author whom he is every way ſo capable of excelling. Our common news-papers have already ſufficiently informed the public of the plot and characters of this opera, which correſpond but aukwardly to its title. There is an uncommon delicacy in the ſongs, which are excellently well adapted to the ſituation and diſpoſition of each character that introduces them. We ſhall give as ſpecimens the thirty-ſecond and thirty-third airs, the former of which is ſung by Phœbe, and the latter by Colin on their reconciliation.

'AIR XXXII.

Again in ruſtic weeds array'd,
A ſimple ſwain, a ſimple maid,
O'er rural ſcenes with joy we'll rove,
By dimpling brook, or cooling grove.

The birds ſhall ſtrain their little throats,
And warble wild their merry notes;
Whilſt we converſe beneath the ſhade,
A happy ſwain, and happy maid.

Thy hands ſhall pluck, to grace my bow'r,
The luſcious fruit, the fragrant flow'r,
Whilſt joys ſhall bleſs, for ever new,
Thy Phœbe kind, my Colin true.'

'AIR XXXIII.

Why ſhould I now, my love, complain,
That toil awaits thy chearful ſwain,
Since labour oft a ſweet beſtows
Which lazy ſplendour never knows.

Hence ſprings the purple tide of health,
The rich man's wiſh, the poor man's wealth,
And ſpreads thoſe bluſhes o'er the face
Which come and go with native grace.

The pride of dreſs, the pomp of ſhew,
Are trappings oft to cover woe;
But we, whoſe wiſhes never roam,
Shall taſte of real joys at home.'

25. *The Guardian Outwitted: A new comic Opera, &c. The Muſic compoſed by Dr.* Arne. 8*vo. Pr.* 1*s.* 6*d.* Lownds.

The public has prevented us in conſigning this performance to contempt; but perhaps the merit of ſome airs it contains may preſerve its muſic from oblivion.

Art.

26. *Remarks on an anonymous Tract, entitled An Anſwer to Dr.* Mayhew's *Obſervations on the Charter and Conduct of the Society for the Propagation of the Goſpel in foreign Parts, &c. By* Jonathan Mayhew, *D. D. &c. 8vo. Pr. 1s. 6d.* Nicoll.

We may ſay of Dr. Mayhew and his antagoniſt what children ſay of their father and mother, "We like them both beſt." However, we cannot help wiſhing that the controverſy between them was fairly removed from the diſcuſſion of the public, as it can only ſerve to kindle and ſpread animoſities amongſt a people whoſe welfare and proſperity muſt, and always ought to, depend upon a good underſtanding with their mother-country. The appointing an epiſcopal, or rather a patriarchal juriſdiction in America, is a meaſure attended with far greater difficulties than doctor Mayhew appears to foreſee. It was propoſed by Dr. Sherlock, biſhop of London, in the late reign; but he never was ſummoned to the privy council after he laid his ſcheme before that board.

27. *Some Brief Remarks upon Sundry Important Subjects, neceſſary to be underſtood and attended to by all profeſſing the Chriſtian Religion. Principally addreſſed to the People called Quakers. By* John Griffith. *8vo. Pr. 1s.* Hinde.

In this treatiſe John Griffith offers ſome 'tender advice' to parents and children; makes ſome brief obſervations concerning the new birth, the nature of true worſhip, the true and falſe miniſtry, and the nature and uſefulneſs of chriſtian diſcipline. Among theſe obſervations he interſperſes ſome edifying reflections on mercenary preachers, hirelings, and miniſters of the letter; ſetting forth the ſweet harmony and comely order of the Lord's houſe, under thoſe who are 'made of God as ſaviours upon mount Sion, and as watchmen upon her walls, anointed and appointed by the Holy Ghoſt.' Theſe ſubjects, he ſays, 'have been divers times heretofore judiciouſly wrote upon by different authors; but divine wiſdom hath ſeen meet to revive the ſame truths, by different inſtruments from generation to generation; the Lord's ſervants ſpeaking the ſame thing as with one mouth.' He concludes his preface with an earneſt prayer, 'that this mite of ſimple experimental truths, which he hath caſt into the treaſury, may meet the ſerious reader with the divine bleſſing in it; and if *that* graciouſly attend, though what is here offered may be juſtly accounted as the barley-loaves, the hungry ſoul may receive ſome ſtrength and refreſhment thereby.'

Far be it from us, critics of the letter, to vilify this performance! yea, we recommend to his brethren and ſiſters in the truth, John Griffith's barley loaf, along with 'thoſe refreſhing ſtreams,

ſtreams, which, he ſays, have flowed, through the conduits and water-ſpouts, to the plantation of God.'

28. *An Enquiry (by way of Eſſay) into the Origin of feudal Tenures, and the Rights of eventual Succeſſion to Lands in Primogeniture only, as the Laws of* England *now ſtand. By a Member of the* Middle Temple *Society.* 8*vo. Pr.* 1*s.* 6*d.* Brotherton.

The overflowings of the bile of ſome youngſter, who very poſſibly applying more to the ſtudy of poetry than of law (to which he is deſigned), is not ſo comfortably provided for as his eldeſt brother the 'ſquire, and therefore rails againſt the rights of primogeniture.

29. *The Quack: an Empirical Eſſay. By* Timothy Probe-all, *M. M. D. Profeſſor of Phyſic for the Mind in the Univerſity of* London, *and Member of the Academy of Sciences in* Grubſtreet. 4*to. Pr.* 1*s.* 6*d.* Wilkie.

We cannot claſs this eſſay amongſt vulgar publications. The author, in the character of a quack, dryly but humorouſly ſatiriſes certain empirics in literature; but is particularly ſevere upon Mr. Mc. Pherſon the editor and tranſlator of Fingal and other Erſe performances in poetry. We cannot, however, approve of this method of general cenſure, when applied to the whole of a work that the ſatiriſt himſelf, if he has either candor or judgment, muſt be conſcious contains many ſtriking and acknowledged beauties. The ſame obſervation holds good as to the political part of this performance, which is directed againſt Lord B—.

30. *The Hiſtory of the Fortune Teller in the* Old-Bailey, *exhibiting the Intrigues and Characters of ſeveral Perſonages of the firſt Rank; and ſome droll and familiar Scenes, drawn from real Life.* 12*mo. Pr.* 2*s. ſewed.* Griffin.

A ſtupid, illiberal, and immoral catchpenny.

31. *Man-Midwifery Analyſed: and the Tendency of that Practice detected and expoſed.* 4*to. Pr.* 1*s.* Davis.

This writer reſembles thoſe genii who *abuſe* a man in hopes of his giving them a good threſhing, that they may take the law of him; but we ſhall diſappoint him by conſigning him over to the contempt and oblivion he deſerves. We have no manner of concern with the medical faculty, and are not ſo much friends to man-midwives as we are enemies to the indecent language and impure ſuggeſtions of this ridiculous officious advocate for modeſty.

32. *A Letter to the Author of a Letter to a young Lady.* 12mo. *Pr.* 6*d.* Becket.

This is a very rational, and we think satisfactory refutation of the railing accusations brought against man-midwives*. As the pamphlet is short, those who are immediately concerned in the dispute will be glad to read the whole, especially as it cannot admit of an extract.

33. *The Merry Philosopher; or, Thoughts on Jesting, &c. By* George Frederick Meier, *Professor of Philosophy at* Halle, *Member of the Royal Academy at* Berlin, *and Author of several much admired Works in the* German *Language. Now first translated into* English *from the* German *Original.* 12mo. *Pr.* 3*s.* Nicoll.

We have heard of a manufactory for making gold and silver, one for making lace from fir shavings, and even one for making handsome boys and girls; but it was reserved for the brain of a German professor to set up a manufactory for wit. To do Dr. Meier justice, was such an undertaking practicable, he has laid down the best and most rational rules for carrying it into execution, many of them being borrowed from Cicero and Quintilian, tho' their chapters upon jesting are the most exceptionable parts of their works. Our professor, like those great writers, has been unhappy in the examples he produces of this self-formed faculty; for they are either trite or dull to a degree of despicability; and, upon the whole, we cannot help recommending Joe Miller as a much abler professor of jesting than George Frederick Meier, professor of philosophy at Halle, member of the Royal Academy at Berlin, and author of several much admired works in the German language.

34. *An Address to the Inhabitants of* Oxford. 4*to.* 6*d.* Fletcher.

A humorous attempt to persuade the inhabitants of Oxford to hang lamps at their doors, and clean their streets. The author, by many pertinent and unanswerable arguments, shews the necessity of this regulation; represents, in a curious wooden cut, the beauty and convenience of a well-illuminated street, and the dismal appearance of a dark one, with a view of those disasters which the inhabitants of the latter are likely to suffer, in their nocturnal perambulations; and concludes his address with an instructive intimation, that 'if this grievance is not removed, the public will have a right to sit in judgment on their conduct, and the meanest abilities be enabled to give a shrewd guess, why the TRADESMEN of Oxford *love darkness rather than light.*'

* See vol. xvii. p. 66.

Art.

35. *On the End of Tragedy, according to* Ariſtotle ; *an Eſſay, in two Parts ; read to a literary Society in* Glaſgow, *at their weekly Meetings within the College. By* James Moor, LLD. *Profeſſor of* Greek *in the Univerſity of* Glaſgow. 8*vo. Pr.* 1*s.* Becket.

This writer's merit lies chiefly in giving us an example of the influence which great, or, rather, faſhionable, names have in literary matters. Victorius and Dacier miſtook the meaning of the following words of Ariſtotle's definition of tragedy : *δια ελεȣ ϗ Φοβȣ περαινȣσα την των τοι ȣτων παθηματων καθαρσιν* : as if they had meant, *accompliſhing the refinement of thoſe or ſuch like perturbations (or paſſions) by terror and pity.*

The abſurdity of this interpretation is evident, 'for, ſays our author, in what ſenſe are we to underſtand that tragedy propoſes to refine and purify thoſe two paſſions (viz. terror and pity) by the very means of exciting them.' Mr. Moor, after a learned and critical reaſoning upon the original words, informs us that Ariſtotle's meaning is, 'that tragedy propoſes to effect the removal of ſuch calamities out of human life by means of exciting the paſſions of pity and terror.' Nothing can be more juſt than this amendment ; but—*cui bono ?*—It ſhews the learning and accuracy of the critic ; it may be of uſe to a poet, but it can be of none to a great genius, and only ſuch ought to attempt tragedy. Was Shakeſpear to riſe from the ſleep of death, and read the beſt modern criticiſms upon tragedy, he might ſay with the drunken cobler in the play, when he wakened and thought himſelf a prince,—'*Sbud, I have been a great critic and a learned man all this while without knowing it.*

36. *The Surpriſes of Love, exemplified in the Romance of a Day, or, an Adventure in* Greenwich-park, *laſt* Eaſter ; *the Romance of a Night, or, a* Covent-garden *Adventure ; the ſecond Edition ; with the Addition of two Stories, never before in Print, entitled, The Romance of a Morning, or, the Chance of a Sport ; the Romance of an Evening, or, Who would have thought it ?* 12*mo. Pr.* 2*s.* 6*d. ſewed.* Lownds.

Theſe romances may truly be called *ſurpriſes*, and indeed have merit in that way of writing. As they diſcover a lively imagination, without either impropriety or immodeſty of ſentiment or expreſſion, the reading of them may prove a very innocent and diverting amuſement, during the holidays ; the father on one ſide the fire, the mother on t'other, and the children juſt come from boarding-ſchool round them, may read it by turns—*Probatum eſt.*

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